# BREVIARY OF THE ORDER OF PREACHERS



# BREVIARY

ACCORDING TO THE RITE

## OF THE ORDER OF PREACHERS

APPROVED BY APOSTOLIC AUTHORITY

**PART ONE**

PUBLISHED BY ORDER OF THE MOST REVEREND FATHER

**ANICETO FERNANDEZ**

MASTER GENERAL OF THE ORDER

Prot. n. A347/67
Approved and confirmed
From the Vatican City, May 19th, 1967.
By order of the Most Eminent President.
A. Bugnini, C.M.
Secretary.

L. + S.

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Very Reverend Fr. Louis Coffey, O.P.
Provincial

Very Reverend and dear Father,

High praise is due to the Irish Province for its enterprise and labour in effecting and publishing, under your inspiration, this fine English translation of the whole of our Dominican Breviary.

The Breviary, together with the Missal, will always be the most rewarding medium of prayer and meditation. Those who read them and meditate upon them with earnestness and faith and love will find in them the best and most abundant food, unfailing and varied, for their spiritual life, well adapted to the diverse states of soul. They will joyfully echo the words of the Psalmist, " It is good to give thanks to the Lord, to make music in your name, O Most High ; to proclaim your love in the morning and your truth in the watches of the night." (ps. 91.) " The law of your mouth means more to me than silver or gold . . . Your promise is sweeter to my taste than honey in the mouth." (ps. 118.)

This translation will be gladly welcomed by the members of the Order throughout the English-speaking world, especially by the Brothers, Nuns, Sisters and Tertiaries. It will prove for them a sublime and chosen method of prayer and a rich source of meditation for all who have the duty and privilege of reciting the Divine Office whether in Latin or in the vernacular.

All these have good reason to be grateful for this labour of fraternal charity undertaken on their behalf.

To you, therefore, dear Father Provincial, and to all those who have shared in the production of this translation, I gladly impart the blessing of our holy Patriarch.

Yours paternally in St. Dominic,
Fr. Aniceto Fernandez, O.P.
Master General.

# Introduction

Psalms, Canticle of Habakkuk, and excerpts from the psalms follow the Grail translation. Passages from the books of Tobit and Judith are from the Douay. Remaining scriptural passages are from the Revised Standard Version.

We express our thanks to the publishers of the Grail and of the R.S.V. for permission to use their versions.

Where practicable, the translations of hymns were based on the Hymns of the Dominican Breviary compiled by the late Father Aquinas Byrnes, O.P. In the remaining cases, new translations of the hymns were made. We gratefully acknowledge permission to use material from Hymns of the Dominican Breviary.

Thanks are also due to Rev. T. L. Bouscaren, S.J., for permission to make use of his translation of the Rubrics for the Roman Rite.

SACRED CONGREGATION OF RITES

Prot. Num. O. 126/960

## ORDER OF FRIAR PREACHERS

After the appearance, on July 25 this year, of the Apostolic Brief " Rubricarum instructum," modifying the rubrics of the Roman Missal and Breviary, the Most Reverend Father Master General of the Dominican Order, with the approval of his Council, entrusted to a group of liturgical experts the task of suitably adapting these same modifications to the rite of the Order. This being duly accomplished, the same Most Reverend Father Master General submitted their findings to the Sacred Congregation of Rites for requisite approval. The Sacred Congregation, in virtue of the faculty granted it by our Holy Father Pope John XXIII, and paying due attention to all the relevant circumstances, officially approved for use the revised and corrected draft of the Dominican Breviary and Missal as here reproduced. Notwithstanding anything whatsoever to the contrary. December 16, 1960.

C. Cardinal CICOGNANI,
Prefect of the Sacred Congregation of Rites.

Place ✠ of Seal.

ENRICO DANTE, Secretary.



SACRED CONGREGATION OF RITES

Prot. Num. O. 88/961

## ORDER OF FRIAR PREACHERS

The Sacred Congregation of Rites, having officially approved the appended Calendar, drawn up and suitably revised in the light of the norms laid down by Pope John XXIII in his *Motu proprio* " Rubricarum instructum," has sanctioned its adoption by the Order of Preachers, due provision being made for the correct observance of Dedications, Titulars and local Patrons. Where it is a question of Saints or Blesseds not found in the Roman Martyrology, or whose cult has no authorisation from the Holy See, the decree of the Sacred Congregation given on the 28th day of April 1914 remains in force, stipulating that such persons may be retained in the Calendar on the condition of an immemorial cult in any given place, and on the further understanding that their names be marked with an asterisk or sign of similar import, in order to indicate the lack of official approval for their cult, and to indicate further that they may not be considered as even equivalently declared Blessed. Notwithstanding anything whatsoever to the contrary. June 14 1961.

C. Cardinal CICOGNANI,
Prefect of the Sacred Congregation of Rites.

Place ✠ of Seal.

ENRICO DANTE, Secretary.

# APOSTOLIC LETTER OF POPE JOHN XXIII GIVEN MOTU PROPRIO.

## THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL IS APPROVED

The Apostolic See, especially from the time of the Council of Trent, has constantly endeavoured to define more accurately and to arrange in better order the body of Rubrics which regulate the public worship of the Church. As a consequence, with the introduction of a great number of amendments, variations, and additions, the whole system of rubrics has grown to a copious bulk, but has not always preserved a systematic order and has lost something of its primitive clearness and simplicity.

It is no wonder, then, that Our Predecessor Pope Pius XII of happy memory, acceding to the wishes of a number of Bishops, decided to reduce the rubrics of the Breviary and Missal in some respects to a simpler form—a work which was accomplished by the General Decree of the Sacred Congregation of Rites of 23 March, 1955.

In the following year, 1956, as the preparatory studies for a general liturgical renewal were in the meantime taking shape, this same Predecessor of Ours decided to ask the opinions of the Bishops regarding a liturgical revision of the Roman Breviary. Having thoroughly considered the Bishops' replies, he determined to deal with the question of a general and systematic revision of the rubrics of the Breviary and Missal, and he entrusted the work to that special Commission of experts to which the charge of studying a general liturgical renewal had been committed.

For Our part, after We had determined under God's inspiration to convoke an Ecumenical Council, We often deliberated as to what should be done about this plan of Our Predecessor. After long and mature reflection, We decided that the higher principles concerning a general liturgical renewal should be presented to the Fathers at the coming Ecumenical Council, but that the aforesaid revision of the rubrics of the Breviary and Missal should no longer be deferred.

Accordingly We, of Our own accord and with full knowledge, decree by Our Apostolic Authority that the body of these rubrics of the Roman Breviary and Missal, prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid Pontifical Commission for the general renewal of the liturgy, be approved, and We decree as follows:

1) We ordain that the new Code of the Rubrics of the



Roman Breviary and Missal, arranged in three parts, namely: *General Rubrics*, *General Rubrics of the Roman Breviary*, and *General Rubrics of the Roman Missal*, which will soon be issued for general use by Our Sacred Congregation of Rites, is to be observed from the first day of the coming year, 1961. Those who follow another Latin rite are obliged as soon as possible to conform to the new Code of Rubrics and to the Calendar, in all things which are not strictly peculiar to their own rite.

2) On that same day, the first of January, 1961, the *General Rubrics* of the Roman Breviary and Missal and the *Additions and Variations* in the rubrics of the Roman Breviary and Missal, according to the Bull *Divino afflatu* of Our Predecessor Saint Pius X, which hitherto were printed at the beginning of these books, shall cease to be in effect. So too the General Decree of the S. C. of Rites of 23 March, 1955, *On Reducing the Rubrics to a Simpler Form*, shall cease to bind, being merged in this new arrangement of the rubrics. Finally, the decrees of that same Sacred Congregation and its replies to questions, which do not agree with this new form of the rubrics, are abrogated.

3) Likewise all statutes, privileges, indults, and customs of whatever kind, even centenary and immemorial, even most special and worthy of individual mention, which are contrary to these rubrics, are revoked.

4) The publishers of liturgical books who are approved and admitted by the Holy See can prepare new editions of the Roman Breviary and Missal arranged according to the new code of rubrics; but to assure the necessary uniformity of new editions, the Sacred Congregation of Rites will issue special instructions.

5) In the new editions of the Roman Breviary and Missal, the texts of the rubrics mentioned in n. 2 should be omitted and the text of the new rubrics should be put in their place, that is, at the beginning of the Breviary, the *General Rubrics* and the *General Rubrics of the Roman Breviary*, and at the beginning of the Missal, the *General Rubrics* and the *General Rubrics of the Roman Missal*.

6) Finally, all whose business it is to do so shall as soon as possible see to it that diocesan and religious Calendars and *Propers* be conformed to the rule and spirit of the new revision of the rubrics and calendar, and that they be approved by the Sacred Congregation of Rites.

Now that these regulations are clearly determined, We deem it appropriate to Our Apostolic office to add a few exhortations.

While on the one hand this new arrangement of the rubrics has reduced the whole system of the rubrics of the Roman Breviary and Missal to a better form, put it in a clearer order and contracted it to a single text, on the other hand some

special modifications have also been introduced which make the divine Office somewhat shorter. This was the desire of very many Bishops, especially in view of the great number of priests who are being more and more burdened with pastoral cares. To these and to all who are bound to recite the divine Office, We proffer this paternal exhortation, that when the divine Office is in any way shortened, they make up for it by greater care and devotion. Also as the readings from the Holy Fathers are sometimes diminished in length, We earnestly encourage all clerics to have always at hand for reading and meditation the volumes of the Fathers, so full of treasures of wisdom and piety.

What We have decreed and established by this Letter given *motu proprio* shall remain fixed and firm, all things to the contrary notwithstanding, though they be very special and worthy of individual mention.

Given at Rome, from Saint Peter's, this 25th day of July in the year 1960, the second of Our Pontificate.

POPE JOHN XXIII.

## GENERAL DECREE
## PROMULGATING THE NEW RUBRICAL CODE

The new code of the rubrics of the Roman Breviary and Missal which His Holiness John XXIII, by his *Motu proprio* Apostolic Letter, *Rubricarum instructum*, of the 25th of July of the present year, approved and ordered to be promulgated by this Sacred Congregation, is by this same Sacred Congregation of Rites, by the present decree, promulgated and declared to be promulgated, to be inserted in the new editions of the Roman Breviary and Missal and to be observed from the first day of January, 1961, by all whom it concerns.

However, in order that the liturgical books actually in use may continue to be of service, there are annexed to the code of rubrics the *Variations* to which such Breviaries, Missals and also the Martyrology may be adapted.

From the office of the Sacred Congregation of Rites, July 26, 1960.

C. Card. CICOGNANI
Prefect of S. C. R.

Place ✠ of Seal

ENRICO DANTE, Secretary.

# RUBRICS OF THE BREVIARY AND MISSAL

## ACCORDING TO THE RITE OF THE ORDER OF PREACHERS

### PART ONE

### GENERAL RUBRICS (1)

#### CHAPTER I

#### GENERAL NORMS

1. The whole Order of Preachers uses its own rite specially approved and confirmed by the Holy See. Nothing in this rite may be changed or newly introduced without the authority of the same Holy See. (*Const. O.P. n.* 561).

2 (2). The term "Calendar" refers to the calendar of the whole Order as well as to the particular calendars of provinces and houses.

3 (3). The general rubrics which follow are applicable both to the Breviary and to the Missal. There are, however, some exceptions in the form of particular rubrics which sometimes occur in the Breviary and Missal edited in accordance with these rubrics.

#### CHAPTER II

#### THE LITURGICAL DAY IN GENERAL

4 (4). A liturgical day is a day which is sanctified by liturgical actions, especially by the eucharistic Sacrifice and the public prayer of the Church, that is, the divine Office ; it runs from midnight to midnight.

5 (5). The celebration of the liturgical day runs *per se* from Matins to Compline. There are, however, some more solemn days, whose Office begins with First Vespers on the preceding day.

Finally, there is a liturgical celebration which is not complete, but consists in only a *commemoration* in the Office and Mass of the current liturgical day.

6 (6). On individual days the Office and Mass are of the Sunday, of the feria, of the vigil, of the feast, of the octave or of the Blessed Mary on Saturday, according to the calendar and the precedence of liturgical days.

7 (7). The precedence among liturgical days is determined solely by the special classified list given in n. 84.

8 (8). Liturgical days are of the I, II, III or IV class.

(1) The marginal numbers given in brackets indicate the marginal numbers of the Code of Rubrics, that is, they indicate the Rubrics of the Roman Breviary and Missal.



#### CHAPTER III

#### SUNDAYS

9 (9). By the term " Sunday " is meant the Lord's Day which occurs at the beginning of each week.

10 (10). Sundays are of the I or II class.

11 (11). *Sundays of the I class* are :

*a*) the I to the IV Sundays of Advent ;

*b*) the I to the IV Sundays of Lent ;

*c*) the I and II Sundays in Passion time ;

*d*) the Sunday of the Resurrection, or Easter ;

*e*) Low Sunday ;

*f*) Pentecost Sunday.

Easter and Pentecost are also feasts of the I class with an octave.

12 (12). All other Sundays are of the *II class*.

13 (13). The Office of the Sunday begins with I Vespers on the preceding Saturday, and ends after Compline of the Sunday.

14 (14). The Sunday is celebrated on its own day according to the rubrics. The Office and Mass of a Sunday which is impeded are neither anticipated nor resumed.

15 (15). *A Sunday of the I class*, in occurrence, takes precedence over any feast.

However, the feast of the Immaculate Conception of the Blessed Virgin Mary takes precedence over an occurring Sunday of Advent.

As regards concurrence, the rule given in nn. 97 and 98 is to be observed.

16 (16). *A Sunday of the II class*, in occurrence, takes precedence over feasts of the II class.

However:

*a*) a feast of Our Lord of the I or II class, occurring on a Sunday of the II class, takes the place of the Sunday with all its rights and privileges ; hence no commemoration of the Sunday is made ;

*b*) *a Sunday of the II class* takes precedence over the Commemoration of all the Faithful departed.

As regards concurrence, the rule given in nn. 97 and 98 is to be observed.

17 (17). Sunday excludes, *per se*, the perpetual assignment of feasts.

The following are excepted:

*a*) the feast of the Holy Name of Jesus, to be celebrated on the Sunday which occurs from the 2nd to the 5th of January (otherwise on the 2nd of January) ;

*b*) the feast of the Holy Family, Jesus, Mary and Joseph, to be celebrated on the first Sunday after Epiphany;

*c*) the feast of the Holy Trinity, to be celebrated on the first Sunday after Pentecost;

*d*) the feast of Our Lord Jesus Christ, King, to be celebrated on the last Sunday of October;

*e*) a feast of Our Lord of the I class which, in particular calendars, is at present assigned to a Sunday of the II class.

These feasts take the place of the occurring Sunday with all its rights and privileges; hence no commemoration of the Sunday is made.

18 (18). The Sundays after Epiphany which are impeded when Septuagesima Sunday comes, are transferred to follow the XXIII Sunday after Pentecost, in this order:

*a*) if the Sundays after Pentecost were 25, the XXIV Sunday will be the one which is marked as the VI Sunday after Epiphany;

*b*) if the Sundays were 26, the XXIV Sunday will be the one which is marked as the V after Epiphany; and the XXV, the one marked as the VI;

*c*) if the Sundays were 27, the XXIV Sunday will be the one marked as the IV after Epiphany; the XXV, the one marked as the V; the XXVI, the one marked as the VI;

*d*) if the Sundays were 28, the XXIV Sunday will be the one marked as the III after Epiphany; the XXV, the one marked as the IV; the XXVI, the one marked as the V; and the XXVII, the one marked as the VI.

Always, however, the last place is given to the Sunday which is in line as the XXIV after Pentecost, omitting, if necessary, the others, which sometimes cannot be given a place.

19 (19). The first Sunday of the month is taken to mean the one which occurs first in that month, that is, from the 1st to the 7th of the month; the last Sunday is the one which precedes most closely the first day of the following month.

So too in calculating the first Sunday of the months of August, September, October and November, with reference to the lessons of the current Scripture, the first Sunday of the month is the one which comes from the 1st to the 7th of the month.

20 (20). The I Sunday of Advent is the one which falls on the 30th of November or is closest to that date.

## Chapter IV
## FERIAS

21 (21). The term "feria" applies to all the days of the week except Sunday.



22 (22). Ferias are of the I, II, III or IV class.

23 (23). *Ferias of the I class* are:

*a*) Ash Wednesday;

*b*) all the ferias of Holy Week.

These ferias take precedence over any feast, and admit of no commemoration except a single privileged one.

24 (24). *Ferias of the II class* are:

*a*) the ferias of Advent from the 17th to the 23rd of December;

*b*) the Ember Days of Advent, of Lent, and of the month of September.

These ferias take precedence over particular feasts of the II class; if they are impeded, they are to be commemorated, with the exception of the Ember Days of September which are commemorated in the Mass alone and not in the Office.

25 (25). *Ferias of the III class* are:

*a*) the ferias of Lent and of Passion time, from the Thursday after Ash Wednesday to the Saturday before the II Passion Sunday inclusive, other than those mentioned above; these take precedence over feasts of the III class;

*b*) the ferias of Advent up to the 16th day of December inclusive, other than those mentioned above; these yield o feasts of the III class.

These ferias, if impeded, are to be commemorated.

26 (26). All ferias which are not mentioned in numbers 23-25 are *ferias of the IV class*; these are never commemorated.

27 (27). The Office of a feria begins with Matins and ends, *per se*, after Compline; but the Office of a Saturday, except the Office of Holy Saturday, ends after None.

## Chapter V
## VIGILS

28 (28). The term "vigil" means a liturgical day which precedes a feast and is in the nature of a preparation for it.

The vigil of Easter, however, since it is not a liturgical day, is celebrated in its own peculiar way, as a night-watch.

29 (29). Vigils are of the first, second, or third class.

30 (30). *Vigils of the I class* are:

*a*) the vigil of the Nativity of Our Lord, which in occurrence takes the place of the IV Sunday of Advent, the latter, therefore, receiving no commemoration;

*b*) the vigil of Pentecost.

These vigils take precedence over any feast, and admit of no commemoration.

31 (31). *Vigils of the II class* are:

*a*) the vigil of the Ascension;

*b*) the vigil of the Assump-

tion of the Blessed Virgin Mary;

*c*) the vigil of the Nativity of Saint John Baptist;

*d*) the vigil of Saints Peter and Paul, Apostles.

These vigils take precedence over liturgical days of the III and IV classes; and if they are impeded, they are commemorated according to the rubrics, with the exception of the vigils of the saints which are commemorated in the Mass only and not in the Office.

32 (32). *A vigil of the III class* is the vigil of Saint Lawrence.

This vigil takes precedence over liturgical days of the IV class; and if impeded, it is commemorated according to the rubrics.

33 (33). A vigil of the II or III class is entirely omitted if it occurs on any Sunday, or on a feast of the I class, or if the feast which it precedes happens to be transferred to another day or to be reduced to a commemoration.

34 (34). The Office of a vigil begins with Matins and ends when the Office of the following day begins.

## Chapter VI

## FEASTS AND THE CALENDAR

### A) *Nature and Peculiar Quality of Feasts*

35 (35). The term "feast" means a liturgical day on which the public worship of the Church is directed in a special way to the celebration of the mysteries of Our Lord, or to the veneration of the Blessed Virgin Mary, the Angels, or the Saints or Blessed.

36 (36). Feasts are of the I, II or III class.

37 (37). The manner of celebrating feasts is as follows:

*a*) feasts of the I class are counted among the more solemn days, whose Office begins with I Vespers on the day preceding; in these feasts only, should the chant begin from the right hand side of the choir at both Vespers, Matins, Lauds and at Mass;

*b*) feasts of the II and III class have an Office which, *per se*, runs from Matins to Compline of the day itself;

*c*) but feasts of Our Lord, of the II class, receive a I Vespers whenever, in occurrence, they take the place of a Sunday of the II class.

38 (38). *Feasts* are either *universal* or *particular*; particular ones are either *proper* or granted by *indult*.

39 (39). *Universal* feasts are those which are inscribed by the Holy See in the calendar of the universal Church.

These feasts must be celebrated, according to the rubrics, by all who follow the Roman rite.

40 (40). *Particular* feasts are:

*a*) feasts which either by the law, or by indult of the Holy See, are inscribed in the calendar of the whole Order, but not in the calendar of the universal Church;

*b*) feasts which either by the law, or by indult of the Holy See, are inscribed in the particular calendars of provinces or houses.

These feasts must be celebrated, according to the rubrics, by all who are bound by the calendar of the Order of Preachers. They may neither be expunged from the calendar nor changed in rank except by special indult of the Holy See.

41 (41 and 46). Particular feasts which *by law* must be inscribed in the calendar are the proper feasts, viz.:

*a*) the feast of St. Dominic, founder of the Order of Preachers (I class);

*b*) the feast of the principal Patron, duly constituted, of each province of the Order, in that Province (I class);

*c*) the feast of a secondary Patron, as above (II class);

*d*) the feasts of Saints and Blesseds who were members of the Order (II or III class, or commemoration).

42 (45). *The proper feasts of any church, or public or semi-public oratory which takes the place of a church*, and which by law must be inscribed in the calendar are:

*a*) the anniversary of their Dedication, if they are consecrated (I class);



*b*) the feast of their Title, if they are consecrated, or at least solemnly blessed (I class);

*c*) the feast of a Saint whose body is kept there and who is duly mentioned in the Martyrology or in its Appendix (II class);

*d*) the feast of a Blessed whose body is kept there and who is also duly mentioned in the Martyrology or in its Appendix (III class).

43 (47). Particular feasts *by indult* are feasts which by indult of the Holy See are inscribed either in the calendar of the whole Order, or in the particular calendars of provinces or of houses.

### B) *The Calendar and Feasts to be Inscribed in it*

44 (48). A calendar is either *universal* or *particular*, that is, proper.

45 (49). The *universal calendar* is the calendar which is in use in the universal Church and which is printed at the beginning of the Roman Breviary and Missal.

46 (50). A *particular* or proper calendar is either diocesan or religious.

47 (50). The whole Order of Preachers uses its own proper calendar. No feast can be inserted in or expunged from this calendar, or changed in rank unless this has been granted by the Sacred Congregation of Rites at the re-

quest of the Master General with the consent of his Council.

48 (54). The calendar of the Order is used by the Brethren, Nuns, and Sisters of the Order and also by the Tertiaries affiliated to it who live in common and take simple vows.

49 (56). On the basis of the calendar of the Order is composed:

*a*) the calendar of each religious province, by adding proper feasts (n. 41) and those granted by indult ;

*b*) the calendar of each church or oratory, likewise adding the proper feasts (n. 42) and those granted by indult, as also the others mentioned in the following number: this calendar is called also the calendar of the religious house.

50 (57). In all dioceses and places, Religious, even those who follow another rite than the Roman, are bound to celebrate, together with the diocesan clergy:

*a*) the feast of the principal Patron of the nation, region, or province, ecclesiastical or civil, of the diocese, and of the town or city (I class) ;

*b*) the anniversary of the Dedication of the cathedral church (I class) ;

*c*) other feasts that are actually of obligation, if any, in the same grade as that in which they are inscribed in the diocesan calendar.

*d*) the Minor Litanies or Rogations (n. 80).

51 (58). Religious, in celebrating the feasts of Saints of the Order, as regards the day and Office which are more proper, must conform themselves to the diocesan clergy, if these Saints are honoured as principal Patrons in the locality. (n. 50a).

Likewise, if the feasts of Saints or Blessed of the Order are celebrated in a higher grade or with a more proper Office by the clergy of the diocese or place, those feasts may be celebrated there, even by the Religious, in the same higher grade or with the same more proper Office, provided the feasts in question are inscribed in both calendars on the same day.

### C) *The ProperDay of Feasts*

52 (59). Feasts which are already in the calendar are to be celebrated on the day for which they are inscribed in the calendar.

53 (60). For the introduction of new *universal* feasts, the following norms are to be observed:

*a*) feasts of the Saints are ordinarily assigned to their natal day, that is, to the day on which the Saint was born to eternal life ; if that day is impeded for any reason, the feasts are assigned to a day to be determined by the Holy See, which is therefore to be considered as the quasi-natal day ;

*b*) for other feasts the day will be fixed by the Holy See.

54 (61). For the introduction of new *particular* feasts, the following norms are to be observed:

*a*) proper feasts of Saints or Blesseds are ordinarily assigned to their natal day, unless that is impeded or a different disposition has been made by the Holy See. But proper feasts of a place or church, which are also inscribed, but in a lower grade, in the universal or diocesan or religious calendar, are to be celebrated on the same day as in the universal, diocesan, or religious calendar ;

*b*) if the natal day is not known, feasts are assigned, with the approval of the Holy See, to a day which, in the perpetual diocesan or religious calendar, is of the IV class ;

*c*) if the natal day is perpetually impeded for the whole diocese or religious Institute or for the particular church, the feasts in such a particular calendar, if they are of the I or II class, are to be assigned to the first subsequent day which is not of the I or II class ; if they are of the III class, they are to be assigned to the nearest day which is free from any other feast and Office of equal or higher grade ;

*d*) particular feasts granted by indult are to be inscribed in the calendar for the day fixed by the Holy See in the indult.

55 (62). Saints or Blesseds who, for any reason, are inscribed in the calendar for one single feast, are always to be celebrated together as the Breviary has it, when they are to be honoured in the same grade, even though one or some of them be more proper.

Therefore:

*a*) if one or some of these Saints were to be honoured with a feast of the I class, the Office is of these only, omitting the others ;

*b*) if one or some of these Saints or Blesseds were more proper and were to be honoured in a higher grade, the whole Office is done of these more proper ones, with a commemoration of the others.



## Chapter VII

## OCTAVES

### A) *Octaves in General*

56 (63). An octave is the celebration of the highest feasts, prolonged for eight consecutive days.

57 (64). The only octaves to be celebrated are those of the Nativity of Our Lord, Easter, and Pentecost, to the exclusion of all others, in both the calendar of the whole Order and particular calendars.

58 (65). Octaves are of the I or II class.

B) *Octaves of the I Class*

59 (66). Octaves of the I class are those of Easter and Pentecost. The days within these octaves are of the I class.

C) *Octave of the II Class*

60 (67). The octave of the II class is the octave of the Nativity of Our Lord. The days within the octave are of the II class ; but the octave day itself is of the I class.

61 (68). The octave of the Nativity of Our Lord is arranged in a special way, namely:

*a*) on the 26th of December is celebrated the feast of Saint Stephen, Protomartyr (II class) ;

*b*) on the 27th of December the feast of Saint John, Apostle and Evangelist (II class) ;

*c*) on the 28th of December, the feast of the Holy Innocents, Martyrs (II class) ;

*d*) on the 29th of December, there is the commemoration of Saint Thomas, Bishop and Martyr ;

*e*) on the 31st of December, the commemoration of Saint Sylvester I, Pope and Confessor ;

*f*) of particular feasts, only those are admitted which are of the I class and are in honour of Saints inscribed in the universal calendar on these days, even only by way of commemoration ; others are transferred to after the octave.

62 (69). For the Sunday within the octave of the Nativity of Our Lord which occurs from the 26th to the 31st of December, the Office is always celebrated, with a commemoration of the feast which may occur, unless the Sunday falls on a feast of the I class ; in which case the Office is of the feast with a commemoration of the Sunday.

63 (70). Special norms for arranging the Office and Mass within the octave of the Nativity of Our Lord are given in the rubrics of the Breviary and Missal.

## Chapter VIII

## THE SEASONS OF THE YEAR

A) *The Advent Season*

64 (71). The season of the sacred Advent runs from I Vespers of the 1st Sunday of Advent up to and including None of the vigil of the Nativity of Our Lord.

B) *The Nativity Season*

65 (72). The season of the Nativity runs from I Vespers of the Nativity of Our Lord to the 13th of January inclusive.

This space of time comprises :

*a*) *Christmas time*, which runs from I Vespers of the Nativity of Our Lord up to and including None of the 5th of January:

*b*) *Epiphany time*, which runs from I Vespers of the Epiphany of the Lord to the 13th of January inclusive.



C) *The Septuagesima Season*

66 (73). The season of Septuagesima runs from I Vespers of Septuagesima Sunday until after Compline on Tuesday of Quinquagesima week.

D) *The Lenten Season*

67 (74). The season of Lent runs from Matins of Ash Wednesday up to the Mass of the Paschal Vigil, exclusive.

This space of time comprises:

*a*) *the Lent time*, which runs from Matins of Ash Wednesday up to and including None of the Saturday before the I Passion Sunday ;

*b*) *Passion time*, which runs from I Vespers of the 1st Sunday of the Passion up to the Mass of the Paschal Vigil, exclusive.

68 (75). The week from the II Sunday of the Passion or Palm Sunday to Holy Saturday inclusive is called *Holy Week* ; the three last days of that week go by the name of the *sacred Triduum*.

E) *Paschal Season*

69 (76). The Paschal season runs from the beginning of the Mass of the Paschal Vigil up to and including None of the Saturday within the octave of Pentecost.

This space of time comprises:

*a*) *Easter time*, which runs from the beginning of the Mass of the Paschal Vigil up to and including None of the vigil of the Ascension ;

*b*) *Ascension time*, which runs from I Vespers of the Ascension of Our Lord up to and including None of the vigil of Pentecost ;

*c*) *the octave of Pentecost*, which runs from the Mass of the vigil of Pentecost up to and including None of the following Saturday.

F) *The "During the Year" Season*

70 (77). The " During the Year " season runs from the 14th day of January to None of the Saturday before Septuagesima Sunday, and from I Vespers of the feast of the Most Holy Trinity, that is, the I Sunday after Pentecost, up to and including None of the Saturday before the I Sunday of Advent.

## Chapter IX

## THE SATURDAY OFFICE OF OUR LADY

71 (78). On Saturdays on which occurs an Office of a feria of the IV class, the Saturday Office of Our Lady is celebrated.

72 (79). The Saturday

Office of Our Lady begins with Matins and ends after None.

## Chapter X

## THE MAJOR AND MINOR LITANIES

### A) *The Major Litanies*

73 (80). The major Litanies are assigned to the 25th of April; but if Easter Sunday or Easter Monday occurs on that day, the Litanies are transferred to the following Tuesday.

74 (81). The major Litanies are not celebrated in the Office, but only in the Mass. However, their commemoration is not to be considered a commemoration of the Season.

75 (82). According to the conditions and customs of churches and places, of which the local Ordinary is the judge, on this day there is a procession, in which the Litany of the Saints is recited with the accompanying prayers.

76 (83). If the procession cannot be had, local Ordinaries should prescribe special public prayers in which the Litany of the Saints and the other prayers which are usually said in the procession are to be recited.

77 (84). All who are bound to the recitation of the divine Office, but who are not present at the procession or at the other special functions mentioned in the preceding number, are obliged to recite the Litany of the Saints, with the accompanying prayers, on this day, in Latin.

78 (85). If the Litany of the Saints with the prayers are, according to local customs, recited in the vernacular together with the faithful, in the procession or other special functions, those who are bound to the recitation of the divine Office and who are duly present at these functions, are not obliged to repeat these prayers in Latin.

79 (86). The Mass of the Rogations is regularly to be said after the procession, according to the provisions of nn. 313–314. But it is proper that the Mass of Rogations be said also after the special functions which take the place of the procession, even if they are held in the evening.

### B) *The Minor Litanies, or Rogations*

80 (87). The minor Litanies or Rogations are, *per se*, assigned to the Monday, Tuesday, and Wednesday preceding the feast of the Ascension.

But local Ordinaries are given the faculty of transferring them to three other consecutive days which may be more convenient according to the circumstances or custom or necessity of various places.

81 (88). The minor Litanies



are not celebrated in the Office, but only in the Mass which is connected with the procession or other special functions.

82 (89). As regards the procession or other special functions and the Mass or commemoration, the provisions made above for the major Litanies are to be observed (nn. 74-76 and 79).

83 (90). The Litany of the Saints with the accompanying prayers, on these days, are said only in the procession or other functions (cf. n. 78). Consequently, those who are bound to the recitation of the divine Office but are not present at the procession or other special functions, are not obliged on these days to say the Litany of the Saints with the accompanying prayers.

## Chapter XI

## THE PRECEDENCE AMONG LITURGICAL DAYS

84 (91). The precedence among liturgical days, to the exclusion of any other titles or norms, is regulated solely by the following:

### TABLE OF LITURGICAL DAYS ARRANGED ACCORDING TO THE ORDER OF PRECEDENCE

*Liturgical Days of the I class*

1. The feast of the Nativity of Our Lord, Easter Sunday, and Pentecost Sunday (I class with octave).
2. The sacred Triduum.
3. The feasts of the Epiphany and of the Ascension of the Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King.
4. The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.
5. The vigil and the octave day of the Nativity of Our Lord.
6. The Sundays of Advent, Lent, and Passiontide, and Low Sunday.
7. The ferias of the I class which are not mentioned above, namely: Ash Wednesday, and the Monday, Tuesday and Wednesday of Holy Week.
8. The Commemoration of all the Faithful departed, which, however, yields to an occurring Sunday.
9. The vigil of Pentecost.
10. The days within the octaves of Easter and Pentecost.
11. The feasts of the I class of the universal Church, which are not mentioned above.
12. *Proper* feasts of the I class, namely:
    1) The feast of the duly constituted principal Patron: *a*) of the nation, *b*) of the region or province, ecclesias-

tical or civil, *c*) of the diocese.

2) The anniversary of the Dedication of the cathedral church.
3) The feast of the duly constituted principal Patron of the place, town, or city.
4) The feast and anniversary of Dedication of the church to which one is assigned, or of a public or semi-public oratory which takes the place of the church.
5) The Title of the church to which one is assigned.
6) The feast of St. Dominic, Founder of the Order of Preachers.
7) The feast of the duly constituted principal Patron of a religious province.
8) Other proper feasts of the I class.

13. Feasts of the I class granted by *indult*, first movable ones and then immovable ones.

### *Liturgical Days of the II Class*

14. Feasts of Our Lord of the II class, first movable ones, then the fixed ones.

15. Sundays of the II class.

16. Feasts of the II class of the universal Church, which are not of Our Lord.

17. The days within the octave of the Nativity of Our Lord.

18. Ferias of the II class, namely; those of Advent from the 17th to the 23rd of December inclusive, and the Ember Days of Advent, of Lent, and of the month of September.

19. Proper feasts of the II class, namely:

1) The feast of the duly constituted secondary Patron:
*a*) of the nation, *b*) of the region or of the province, ecclesiastical or civil, *c*) of the diocese, *d*) of the place, town, or city.
2) Feasts of Saints proper to any church (n. 42c).
3) The feast of the duly constituted secondary Patron of a religious province (n. 41c).
4) The feasts of Saints or Blesseds which are mentioned in n. 41d.
5) Other proper feasts of the II class.

20. Feasts of the II class granted by indult, first the movable, then the fixed ones.

21. Vigils of the II class.

### *Liturgical Days of the III Class*

22. The ferias of Lent and of Passiontide, from the Thursday after Ash Wednesday to the Saturday before the II Passion Sunday inclusive, except the Ember Days.

23. Feasts of the III class which are inscribed in particular calendars, and first the proper feasts, namely:

1) The feasts of Blesseds *proper* to a certain church (n. 42d);
2) The feasts of Saints or Blesseds which are mentioned in n. 41d; then the feasts granted by *indult*, first the movable, then the fixed ones.

24. Feasts of the III class which are inscribed in the calendar of the universal Church, first the movable, then the fixed ones.

25. The ferias of Advent up to the 16th day of December inclusive, except the Ember Days.

26. Vigils of the III class.

### *Liturgical Days of the IV class*

27. The Saturday Office of Our Lady.

28. Ferias of the IV class.

## Chapter XII

## THE OCCURRENCE OF LITURGICAL DAYS

85 (92). *Occurrence* means the clash of two or more Offices falling on one and the same day.

Occurrence is called *accidental* when a movable liturgical day and a fixed liturgical day come together only at intervals of some years; *perpetual*, when two liturgical days occur together every year.

86 (93). The effect of occurrence is that the Office of the liturgical day of lower rank yields to the Office of higher rank; this can happen by the omission of the lower day, or by its commemoration, or transfer, or reposition, as indicated in the numbers which follow.

87 (94). A commemoration established for a fixed day is not transferred or displaced with the feast that is to be transferred or displaced, but is either made on its proper day or omitted according to the rubrics.

## Chapter XIII

## THE ACCIDENTAL OCCURRENCE OF LITURGICAL DAYS AND THEIR TRANSFER

88 (95). The right of being transferred to another day because of accidental occurrence with a liturgical day which has a higher place in the table of precedence, belongs only to feasts of the I class. Other feasts, if accidentally impeded by an Office of higher grade, are either commemorated or, for that year, entirely omitted, according to the rubrics.

But if two feasts of the same Divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast which has

the higher place in the table of precedence, and the other is omitted.

89 (96). A feast of the I class impeded by a day which has a higher place in the table of precedence, is transferred to the nearest day thereafter which is not of the I or II class.

However:

*a*) the feast of the Annunciation of the Blessed Virgin Mary, when it is transferred to after Easter, is transferred as to its proper place to the Monday after Low Sunday ;

*b*) the Commemoration of all the Faithful departed, when it occurs with a Sunday, is transferred as to its proper place to the Monday following.

90 (97). If on the *same day* several feasts of the I class occur together, on that day is celebrated the feast which has the higher place in the table of precedence ; and the others are transferred according to the order in which they are inscribed in the table of precedence.

91 (98). So too, if it happens that several feasts of the I class which occur on *successive days* are transferred, the order in which they are inscribed in the table of precedence is to be observed ; if they are equal in rank, the Office that is first impeded has precedence.

92 (99). Feasts that are transferred have the same rank as in their proper place.

## Chapter XIV

## THE PERPETUAL OCCURRENCE OF LITURGICAL DAYS AND THEIR REPOSITION

93 (100). The right of reposition to another day because of perpetual occurrence with a liturgical day which has a higher place in the table of precedence, belongs to all feasts of the I and II class, and also to particular feasts of the III class occurring outside of Advent and Lent, which are impeded in the whole Order or in the whole province, or in the church to which they are proper.

But feasts of the III class of the universal Church which are perpetually impeded in the calendar of the Order or of the Province or of the House, and feasts of the III class of the whole order in only some provinces or churches, and feasts of the III class of the province in only some churches are either permanently commemorated or completely omitted, in accordance with the rubrics.

94 (101). The feasts that are to be reassigned, if they are of the I or II class, should be assigned to the first following day which is not of the I or II class ; if they are of the III class, they should be assigned to the first following day which is free from other Offices of equal or higher rank.

95 (102). The day to which feasts that are perpetually impeded are reassigned is regarded as the proper day, and on that day the displaced feast is celebrated in the same rank as in its proper place.



## Chapter XV

## THE CONCURRENCE OF LITURGICAL DAYS

96 (103). Concurrence means the coincidence of Vespers of the current liturgical day with the I Vespers of a liturgical day immediately following.

97 (104). In concurrence, preference is given to the Vespers of the liturgical day of higher class and the others are commemorated or not, according to the rubrics.

98 (105). But when liturgical days whose Vespers concur are of the same class, the whole II Vespers of the current Office are said, and a commemoration is made of the following office, according to the rubrics.

## Chapter XVI

## COMMEMORATIONS

99 (106). The provisions made here for commemorations apply to both the Mass and the Office, both in occurrence and in concurrence.

100 (107). Commemorations are either *privileged* or *ordinary*.

101 (108). *Privileged* commemorations are made in Lauds and Vespers, and in all Masses ; *ordinary* commemorations are made only in Lauds, in conventual Masses and in all low Masses.

102 (109). *Privileged* commemorations are:

*a*) of a Sunday ;

*b*) of a liturgical day of the I class ;

*c*) of the days within the octave of the Nativity of Our Lord ;

*d*) of the September Ember Days in Mass ;

*e*) of the ferias of Advent, Lent, and Passiontide ;

*f*) of the major Litanies, in the Mass.

All other commemorations are *ordinary* ones.

103 (111). The system of admitting commemorations is this :

*a*) on liturgical days of the I class and in sung Masses other than conventual ones, no commemoration is admitted except a single privileged one ;

*b*) on Sundays of the II class, only one commemoration is admitted, namely, that of a feast of the II class, which however, is omitted if a privileged commemoration is to be made ;

*c*) on other liturgical days of the II class, only one commemoration is admitted, that is, either a privileged one or an ordinary one ;

*d*) on liturgical days of the III and IV class, only two commemorations are allowed.

104 (112). For commemorations and prayers, the following provisions also are to be observed:

*a*) an Office, Mass, or commemoration of any feast or mystery of one Divine Person excludes the commemoration or prayer of another feast or mystery of the same Divine Person;

*b*) an Office, Mass, or commemoration of a Sunday excludes the commemoration or prayer of a feast or mystery of Our Lord, and vice versa;

*c*) an Office, Mass, or commemoration of the Season, excludes another commemoration of the Season;

*d*) likewise, an Office, Mass, or commemoration of the Blessed Virgin Mary, or of any Saint or Blessed, excludes another commemoration or prayer in which the intercession of the B.V.M. or of that Saint or Blessed is implored: this, however, does not apply to the prayer of a Sunday or feria in which there is an invocation of that Saint.

105 (113). A commemoration of the Season is made in the first place. In admitting and arranging other commemorations, the order of the table of precedence is to be observed.

106 (114). Any commemoration which goes beyond the number prescribed for the various liturgical days, is omitted.

## Chapter XVII

## THE CONCLUSION OF PRAYERS

107 (115). The conclusion of prayers, both in the Mass and in the Office, is as follows:

*a*) if the prayer is addressed to the Father, the conclusion is: Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen;

*b*) if the prayer is addressed to the Father, but the Son is mentioned at the beginning, the conclusion is: Through the same, Our Lord, etc., as above;

*c*) if the prayer is addressed to the Father, but the Son is mentioned at the end, the conclusion is: Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen;

*d*) if the prayer is addressed to the Son, the conclusion is: For you live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen;

*e*) if the Holy Spirit is mentioned in the prayer, one says in the conclusion: in the unity of the same Holy Spirit, etc.

108 (116). Other special conclusions which sometimes occur in liturgical books are also to be observed.



## Chapter XVIII

## THE COLOUR OF VESTMENTS

### A) *The Colour of Vestments in General*

109 (117). The veils of the altar and the vestments of the celebrant and ministers must be of the colour suitable to the Office and Mass of the day or to another Mass which is to be celebrated, according to the practice of the Roman Church which regularly uses five colours: white, red, green, violet, and black.

But indults and legitimate customs regarding the use of other colours remain in effect.

And if anywhere in Mission lands, because of the solid and long-standing tradition of the native people, the significance of one or another of the liturgical colours of the Roman Church does not agree with the significance which is native to those people, the faculty is given to the Conference of Bishops of that region or larger territory, if it seems advisable to do so, to substitute in place of the unsuitable colour another that is more appropriate; this should not be done, however, without consulting the Sacred Congregation of Rites.

110 (118). As regards the colour of the vestments in low votive Masses of the IV class, the provisions of n. 290 should be kept in mind.

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### B) *The Colour White*

111 (119). White is to be used in the *Office and Mass of the Season*:

*a*) from the feast of the Nativity of Our Lord to the end of Epiphany time:

*b*) from the Mass of the Paschal Vigil up to the Mass of the vigil of Pentecost, exclusive.

112 (120). White is used in the *Office and Mass of feasts*:

*a*) of Our Lord, except the feasts of mysteries or instruments of the Passion;

*b*) of the Blessed Virgin Mary, even in the blessing and procession of candles on the 2nd of February;

*c*) of the Holy Angels;

*d*) of All Saints (the 1st of November.

*e*) of Saints who are not Martyrs;

*f*) of Saint John, Apostle and Evangelist (27 December); the Chair of Saint Peter (22 February); the Conversion of Saint Paul (25 January); the Nativity of Saint John the Baptist (24 June).

113 (121). White is required in *votive Masses*:

*a*) which correspond to the feasts mentioned in the preceding number;

*b*) of Our Lord Jesus Christ, eternal high Priest;

*c*) for the Coronation of the Supreme Pontiff and for the anniversaries of the Supreme Pontiff and of the Bishop of the diocese;

*d*) "for Bride and Groom";

*e*) for giving thanks to God.

114 (122). Finally, white is used: on Holy Thursday in the Mass of the Chrism and in the Mass of the Lord's Supper; also by the deacon for the singing of the Exultet, and by the celebrant at the renewal of the baptismal promises in the Paschal Vigil.

### C) *The Colour Red*

115 (123). Red is to be used in the *Office and Mass of the Season*, from the Mass of the vigil of Pentecost to None of the following Saturday.

116 (124). Red is used also in the *Office and Mass of feasts*:

*a*) of the mysteries and instruments of the Passion of Our Lord ;

*b*) of the Holy Apostles and Evangelists, on their natal day, except on the feast of Saint John (27 December) ;

*c*) of the Commemoration of Saint Paul the Apostle (30 June) ;

*d*) of the Commemoration of all the Supreme Pontiffs ;

*e*) of the Holy Martyrs whose martyrdom, or finding, or transfer is being celebrated ;

*f*) of holy Relics.

117 (125). Red is required in *votive Masses*:

*a*) of the Passion of the Lord ;

*b*) of the five wounds of Our Lord Jesus Christ ;

*c*) of the Holy Spirit ;

*d*) of the mysteries and Saints mentioned in the preceding number ;

*e*) for the election of a Supreme Pontiff.

### D) *The Colour Green*

118 (127). Green is used in the *Office and Mass of the Season*:

*a*) from the 14th of January to the Saturday before Septuagesima ;

*b*) from the Monday following the I Sunday after Pentecost to the Saturday before Advent.

Excepted are the Ember Days of September and vigils of the II or III class outside of Paschal time.

### E) *The Colour Violet*

119 (128). Violet is used in the *Office and Mass of the Season*:

*a*) from the I Sunday of Advent to the vigil of the Nativity of Our Lord, inclusive ;

*b*) from Septuagesima Sunday to the Paschal Vigil exclusive, excepting: the blessing and procession of palms on the II Sunday of the Passion ; the Mass in Cena Domini on Holy Thursday ; the Liturgical Action of the Friday of the Passion and Death of Our Lord up to the Communion, exclusive ;

*c*) on the Ember Days of September ;



*d*) on vigils of the II and III class outside of Paschal time.

120 (129). The *votive Masses* which require the violet colour are those:

*a*) for the propagation of the Faith ;

*b*) for the defence of the Church ;

*c*) for the unity of the Church ;

*d*) for time of war ;

*e*) for peace ;

*f*) for protection from death ;

*g*) for forgiveness of sins ;

*h*) for pilgrims and travellers ;

*i*) for seafarers ;

*l*) for the sick ;

*m*) for the dying ;

*n*) to ask the grace of a good death ;

*o*) for any need ;

*p*) for rain ;

*q*) for good weather ;

*r*) for saving the crops.

121. (130). Violet is used also:

*a*) at the procession and Mass in the major and minor Litanies ;

*b*) at the blessing of ashes ;

*c*) at Communion in the Liturgical Action of the Friday of the Passion and Death of Our Lord ;

*d*) in Masses for the Commemoration of all the Faithful departed which are celebrated during the exposition of the Most Blessed Sacrament for the Forty Hours' devotion.

122 (131). *Rose-coloured* vestments can be used on the III Sunday in Advent and on the IV Sunday in Lent, but only in the Office and Mass of the Sunday.

### F) *The Colour Black*

123 (132). Black is to be used ;

*a*) in the Liturgical Action of the Friday of the Passion and Death of Our Lord, up to the Communion, exclusive;

*b*) in Offices and Masses of the dead, except in the case mentioned above in n. 121d.

## Chapter XIX

## CONCERNING SILKEN VESTMENTS

124 (133). In the Mass the celebrant uses the maniple, stole and chasuble, or planeta.

125 (134). As regards the use of the silken cappa, that is, the cope, dalmatic and tunic, the rubrics given in the respective places in the liturgical books are to be observed.

126 (136–137). When the celebrant wears a cope he never wears a maniple. And when the celebrant does not wear a cope the sacred ministers, too, do not wear the dalmatic and tunic.

127. In a solemn Mass of a feria, of a vigil of the II or III class, and of the major and minor Litanies, the subdeacon and the deacon minis-

ter dressed in albs, the subdeacon wearing a maniple, the deacon, besides wearing the maniple, wearing a stole hanging from his left shoulder to underneath his right shoulder.

## PART TWO

## GENERAL RUBRICS OF THE BREVIARY ACCORDING TO THE RITE OF THE ORDER OF PREACHERS

### Chapter I

### GENERAL NORMS

128 (138). The canonical Hours of the Breviary of the Order of Preachers are: Matins, Lauds, Terce, Sext, None, Vespers, and Compline.

Of these, Matins, Lauds and Vespers are called *major Hours*; Terce, Sext, None, and Compline, *minor Hours*. Compline is generally dealt with separately in the rubrics.

129 (139). The obligation of saying the divine Office includes all the canonical Hours of the daily round.

130 (140). The divine Office is recited either *chorally*, or *in common*, or *in private*.

It is said *chorally* if it is recited by a community which is bound to choir duty by ecclesiastical law; *in common*, if it is said by a community which is not bound to choir duty.

131 (141). The norms which follow apply equally to the recitation of the divine Office *in choir* or *in common* (even though it be done by only two or three persons), or *in private*, unless there is express provision to the contrary.

### Chapter II

### THE TIME FOR SAYING THE CANONICAL HOURS

132 (142). The canonical Hours of the divine Office are designed by their very character for sanctifying the various hours of the natural day. It is therefore desirable, both for really sanctifying the day and for reciting the Hours themselves with spiritual profit, that in reciting them a time close to the true time of each of the canonical Hours be observed.

133 (143). However, to satisfy the obligation of reciting the divine Office, it is sufficient that all the canonical Hours be recited within the twenty-four hours of the day.

134 (144). *Matins* may for just cause be anticipated in the afternoon of the preceding day, not, however, before two o'clock.

135 (145). *Lauds*, being a morning prayer, are recited *chorally* and *in common* in the early morning; and this is appropriate also in *private* recitation.



136 (146). *Vespers*, even during the time of Lent and Passion time, are recited, *in choir* and *in common*, in the afternoon; and this is appropriate also in *private* recitation.

137 (147). *Compline*, in the case of all who are bound to recite the divine Office, is very appropriately said as the last prayer at the end of the day, even if, for a just cause, Matins of the following day has already been anticipated.

In this case the Our Father, which otherwise should be said after the verse Our help, is omitted, and in its place, *chorally* and *in common*, an examination of conscience is made for a reasonable period of time; then the Confiteor and the rest are said as usual; this is also appropriate in *private* recitation.

### Chapter III

### THE CALENDAR TO BE USED IN THE RECITATION OF THE DIVINE OFFICE

138 (148). The divine Office is to be performed according to the proper calendar.

139 (151). Religious of both sexes should follow the calendar of their house (n. 49b); or, when they attend choir in another house of the Order, the calendar of that house in which they actually are.

140 (156). In interprovincial, national, and international houses of the Order, for the recitation of the divine Office chorally or in common, the proper calendar of the whole Order is to be used, adding only the feasts of the special church (n. 42) and feasts mentioned in n. 50. *

* (154). In diocesan seminaries and colleges of clerics which are entrusted to religious, for the recitation of the divine Office in common both by the clerics and by the religious who recite the Office in common with them, the calendar of the place is to be used, adding the feasts of the church of the seminary or college (n. 45 of the code of rubrics), and with the faculty of adding also the feasts of the Title and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.

(155). In interdiocesan, regional, national, and international seminaries and colleges of clerics, for the recitation of the divine Office in common the calendar of the universal Church is to be used, adding the feasts of the principal Patron of the nation, region, or province, ecclesiastical or civil, or city, the anniversary of the Dedication of the cathedral church of the diocese, and other feasts which are actually of obligation, if any, and also the feasts of the church of the seminary or college (n. 45 of the code of rubrics).

141 (157). However, any religious of either sex, who is obliged to the divine Office on any ground, and who takes part in the divine Office *chorally* or *in common* according to a calendar or a rite other than his own, satisfies in this way his obligation as to that part of the Office.

Likewise when one takes part in the votive Vespers of some external solemnity, he satisfies his obligation as to that part of the Office, provided the aforesaid Vespers were celebrated in their entirety and according to the rubrics.

## Chapter IV

## ON THE ARRANGEMENT OF THE DIVINE OFFICE

### A) *On the Arrangement of the Divine Office in General*

142 (158). The compass of the divine Office for the various liturgical days has been stated above in numbers 13, 27, 34, 37.

143 (159). The quality of the divine Office to be recited, and the method of using the various parts of the Hours, according to the diversity of liturgical days, will be stated below in numbers 149–161.

144 (160). The manner of saying the various Hours is stated in the Ordinary of the Divine Office.

145 (161). The following have *Matins with three Nocturns*, namely, *nine psalms and nine lessons* :

*a*) feasts of the I and II class ;

*b*) the ferias of the sacred Triduum ;

*c*) the octave day of the Nativity of Our Lord ;

*d*) the Commemoration of all the Faithful departed.

146 (162). The following have *Matins with one Nocturn of nine psalms and three lessons* :

*a*) all Sundays except those of Paschal time ;

*b*) all ferias excepting those of the sacred Triduum, and those of Paschal time ;

*c*) all vigils, outside Paschal time ;

*d*) feasts of the III class, outside Paschal time ;

*e*) the days within the octave of the Nativity of Our Lord ;

*f*) the Saturday Office of Our Lady, outside Paschal time.

If the government of such a seminary is entrusted to Religious, the calendar of the universal Church is to be used also by the Religious who say the Office in common with the clerics, with the faculty of adding the feasts of the Title of the Order or Congregation and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.



147 (163). During Paschal time, whether the Office be of the Season or of the Saints, *Matins is said with one Nocturn of three psalms and three lessons.*

148 (164). Feasts which have no I Vespers, and which, for any reason acquire them in accordance with the rubrics, take everything from I Vespers of the respective Common, with the exception of anything that may perhaps be given as proper for I Vespers.

### B) *The Sunday Office*

149 (165). *The Sunday Office* belongs to Sundays on which no feast occurs which takes precedence over the Sunday.

The following, however, have a special arrangement of the Office :

*a*) Easter Sunday, Low Sunday, and Pentecost Sunday ;

*b*) The Sunday within the octave of the Nativity of Our Lord.

150 (166). The Sunday Office is arranged as follows:

*a*) *at I Vespers*: everything as in the Psalter for the preceding Saturday, and as in the office of the Season ;

*b*) *Compline* following is of the Saturday ;

*c*) *at Matins*: the invitatorium and hymn as in the Psalter or as in the Office of the Season ; antiphons, psalms, and versicle of the one Nocturn, as in the Psalter for Sunday ; the blessings, outside Paschal time, May he, May the divine, May the gospel ; but during Paschal time, the final three ; three lessons with their responsories : outside Paschal time, the first and second are from current Scripture (n. 203 A, *a*), the third is from the homily on the Gospel of the day (n. 203 A, *b*), but during Paschal time the three lessons are from the homily on the Gospel of the day (n. 203 B) ; the hymn Te Deum, which is omitted on the Sundays of Advent and from Septuagesima Sunday until the II Sunday of the Passion.

*d*) *At Lauds*: antiphons, unless proper ones are given, are from the Psalter ; psalms from the Sunday Psalter, scheme I or II according to the different Seasons (n. 180); little chapter, hymn and versicle, as in the Psalter or in the Office of the Season ; the remainder as in the Office of the Season.

*e*) *At Terce, Sext and None*: all as in the Psalter and in the Office of the Season.

*f*) *At II Vespers*: all as in the Psalter and in the Office of the Season.

*g*) *Compline*: of the Sunday.

### C) *The Festive Office*

151 (167). The *festive Office* belongs to feasts of the I class. It is arranged as follows:

*a*) *At I Vespers*: everything from the Proper or Common ;

*b*) *Compline* following I Vespers: of Sunday ;

*c*) *At Matins*: everything from the Proper or Common; the hymn Te Deum is said ;

*d*) *At Lauds*: everything from the Proper or Common, with the Psalms of Sunday from the first group ;

*e*) *At Terce, Sext, and None*: antiphons, the second, third, and fifth respectively from Lauds ; psalms of Sunday ; the rest from the Proper or Common ;

*f*) *At II Vespers*: everything from the Proper or Common;

*g*) *Compline*: of Sunday.

### D) *The Semifestive Office*

152 (168). The *semifestive Office* belongs to feasts of the II class. It is arranged as follows:

*a*) *At Matins, Lauds, and Vespers*: everything as in the festive Office ;

*b*) *At Terce, Sext, and None*: antiphons and psalms from the Psalter for the current week day ; the rest, from the feast, as in the Proper or Common ;

*c*) *Compline*: of Sunday.

### E) *The Ordinary Office*

153 (169). The *Ordinary Office* belongs to feasts of the III class and to the Saturday Office of Our Lady. It is arranged as follows:

*a*) *At Matins*: invitatory and hymn from the Proper or Common ; antiphons, psalms and versicle of the one Nocturn from the Psalter for the current weekday, unless proper ones or those from the Common are assigned (n. 161) ; lessons 1 and 2, with their responsories, from the Scripture as indicated in number 205 a ; lesson 3 of the feast (n. 205 *b*), with its own responsory. The hymn *Te Deum* is said ;

*b*) *At Lauds and Vespers*: antiphons and psalms as in the Psalter for the current weekday, unless proper ones or those from the Common are assigned (n. 161) ; the rest as in the Proper or Common.

*c*) *At Terce, Sext, and None*: antiphons and psalms as in the Psalter for the current day of the week ; the rest from the feast as in the Proper or Common ;

*d*) *Compline*: of the current weekday.

### F) *The Ferial Office*

154 (170). The *ferial Office* belongs to all ferias and vigils, except:

*a*) the sacred Triduum ;

*b*) the vigil of the Nativity of Our Lord.

155 (171). The ferial Office is arranged as follows:

*a*) *At Matins*: invitatory and hymn from the Psalter or Ordinary according to the different seasons ; antiphons, psalms, and the versicle of the one Nocturn, from the current weekday ; *on ferias*, three lessons with their responsories from the current Scripture or from the homily on the Gospel of the day: *on vigils*, three proper lessons from the homily, with responsories from the current feria.

The hymn Te Deum is not said.

*b*) *At Lauds and at Vespers*: all as in the Psalter for the current weekday and as in the Office of the Season according to the different seasons. On ferias, the proper prayer is taken if there is one, otherwise that of the preceding Sunday is used ; on vigils of the saints the prayer of the preceding Sunday is said ; on other vigils the proper prayer is said.

*c*) *At Terce, Sext and None*: the antiphon according to the different Seasons, and the psalms from the Psalter for the current weekday ; little chapter and the rest as in the Psalter or in the Office of the Time. On ferias of Lenten season the prayer of Lauds is said ; on other ferias that of the preceding Sunday ; on vigils of the Saints the prayer of the preceding Sunday is said ; on other vigils the prayer is as at Lauds.

*d*) *Compline*: of the current weekday.

### G) *Some Peculiarities in Arranging the Divine Office*

156 (172). *On Easter and Pentecost Sundays* and the days within their octaves and on Low Sunday, at the small Hours, the psalms are of the Sunday.

157 (173). *In the sacred Triduum, on the vigil of the Nativity of Our Lord, and in Offices of the dead*, the Office is arranged according to special rubrics, which are found in the Breviary in their respective places.

158 (175). *On feasts of Our Lord of the II class*, which occur on Septuagesima, Sexagesima, or Quinquagesima Sundays, for the small Hours the antiphons are taken from Lauds, as in a festive Office.

159 (175). *On the days within the octave of the Nativity of Our Lord* which are free from the feast of any Saint, the Office is arranged as follows:

*a*) *Matins* has nine psalms with only one antiphon and three lessons. The invitatory, hymn, and psalms are said as on the feast of the Nativity ; an antiphon, versicle and three lessons from the current Scripture, with their responsories, as indicated for each day.

*b*) *At Lauds*, psalms of Sunday with only one antiphon ; little chapter and hymn of the Sunday within the octave ; versicle, Blessed, antiphon, The Virgin Mother, prayer Grant, we beg of you.

*c*) *At the small Hours* the antiphons and psalms are from the current weekday ;

the remainder as on the feast of the Nativity.

*d*) *At Vespers*, except for the 31st of December, the antiphons and psalms are taken from the II Vespers of the Nativity; but, from the little chapter on, the Office is of the octave, as in the Breviary, unless it is to be that of the following Sunday or of a following feast of the I class.

*e*) *Compline*: as on the feast of the Nativity.

160 (176). *On the Sunday within the octave of the Nativity of Our Lord*, the Office is arranged as it now is in the Breviary, but:

*Matins* has nine psalms with nine antiphons, a versicle from the first Nocturn of the feast, and three lessons.

As for the lessons of Matins, the following is to be observed:

*a*) if the Sunday falls on the 26th, 27th or 28th of December, the first and second lessons, with their responsories, are taken from the first Nocturn of Christmas Day, in the manner indicated in n. 205; the third, from the homily on the Gospel of the day (n. 203 *a*, *b*), with the ninth responsory.

*b*) if it falls on any other day, the first and second lessons are said from the current Scripture, and the third from the homily on the Gospel of the day, as in the Sunday Office (n. 203).

*At the small Hours*, antiphons and psalms are of the Sunday.

161 (177). On feasts of the III class, universal or particular, which for certain Hours have either proper antiphons and psalms from the common, or proper antiphons and specially assigned psalms, the special rubrics which are given in the respective places in the Breviary are to be observed.

## Chapter V

## THE DIFFERENT PARTS OF THE OFFICE

### A) *The beginning and the end of the Hours*

162 (178). The canonical Hours, whether said *chorally*, *in common*, or *in private*, begin, without preamble, as follows:

*a*) *Matins*, from the verse O Lord, open my lips;

*b*) *Lauds*, *the small Hours and Vespers*, from the verse O God, make haste to my rescue;

*c*) *Compline* from the verse, Sir, ask for a blessing.

163 (179). So too the canonical Hours, whether *chorally*, *in common*, or *in private*, end as follows:

*a*) *Matins* (if separated from Lauds), *Lauds*, *Terce*, *Sext*, *None*, and *Vespers*; with the verse May the souls, unless some Hour or the conventual Mass is to follow.

*b*) *Compline*, with the blessing May the blessing of almighty God.



164 (180). In the offices of the sacred Triduum and of the dead, the Hours begin and end as noted in the Breviary.

### B) *The Conclusion of the Office*

165 (181). The daily round of the divine Office closes after Compline with the antiphon Salve Regina with its versicle and prayer, and with the antiphon of the Holy Father Dominic, O Light, (or that of another Saint according to the custom of the Province or House) with its versicle and prayer, and May the souls.

### C) *The Invitatory*

166 (182). The invitatory, with psalm 94, Come ring out, is said as described in the Ordinary, at the beginning of Matins in every Office except those of the sacred Triduum and of the feast of the Epiphany of Our Lord.

167 (183). At the end of the invitatory in Paschal time, an Alleluia is added, unless there already is one.

168 (184). The manner of taking the invitatory, according to the various liturgical days, is given above, where the arrangement of the Office is dealt with (nn. 149–161).

### D) *Hymns*

169 (185). Hymns are said in every Hour, at the place indicated in the Ordinary. They are omitted, however, in Lauds of the Epiphany of the Lord, in Matins of the Epiphany of the Lord, from Matins of Holy Thursday to None of the Saturday before Low Sunday, and in the Office of the dead.

170 (186). At the small Hours and Compline, the hymns assigned for those Hours in the Psalter or in the Ordinary are always said, except on the feast of Pentecost and within its octave, at Terce.

171 (187). Proper hymns assigned to certain Hours are never transferred to another Hour.

172 (188). Each hymn is always said with the conclusion assigned to it in the Breviary, excluding any change whatsoever by reason of the feast or of the season.

173 (189). An Office that is commemorated never introduces its own proper doxology at the end of the hymns of the Office of the day.

### E) *Antiphons*

174 (190). Antiphons are said at all the Hours after the psalms and canticles, and are one or several according to different Offices and Hours, as indicated in their proper place. Only on 1st class feasts are they said before, as well as after, the Benedictus and Magnificat.

175 (191). Antiphons are

always said in their entirety at all Hours, major or minor,

The asterisk which is placed after the first words of the antiphon indicates how far the intonation should continue.

176 (192). Proper antiphons assigned to certain Hours, if they cannot be said, are not transferred but omitted.

177 (193). The antiphon at the Magnificat in the I Vespers of the first Sunday of August, September, October, and November, is the one which is found in the Breviary before the first Sunday of each of those months, and corresponds to the sacred book of Scripture which is to be read on that Sunday.

178 (195). At the end of the antiphons, in Paschal time, an Alleluia is added, unless there is one already. But from Septuagesima to Holy Saturday the Alleluia, if there is one in the antiphon, is omitted.

### F) *Psalms and Canticles*

179 (196). The psalms at the various Hours are taken as indicated in the rules for arranging the Office according to the various liturgical days (nn. 149–161).

180 (197). At Matins on Wednesday, and on all days of the week at Lauds, two groups of psalms are indicated in the Psalter.

The second group of psalms is used:

*a*) on Sundays during the seasons of Septuagesima, Lent, and Passion time;

*b*) on all ferias during the seasons of Advent, Septuagesima, Lent and Passiontime, the Ember days of September, and on vigils of the II and III class outside Paschal time.

On other days the first group of psalms is taken.

181 (198). On I class feasts, if a canticle begins with the same words as those which make up the antiphon, those words are omitted, and the canticle begins with the word before which the antiphon stops, provided no Alleluia is to be added after the antiphon.

182 (199). Any psalm which cannot be said in the Hour to which it is specially assigned, is not transferred but omitted.

183 (200). The canticles Benedictus, Magnificat, and Nunc dimittis are said in their proper place as indicated in the Ordinary.

184 (201). At the end of the psalms and canticles, except the canticle Bless the Lord, the Glory be to the Father is said; it is omitted during the sacred Triduum.

In the Office of the dead, however, instead of the Glory be to the Father the verse Eternal rest is said, as indicated in its proper place.



At the small Hours on the commemoration of all the Faithful Departed neither the Glory be to the Father nor Eternal rest is said after each psalm, but the three psalms are said with only the antiphon Eternal rest.

185 (202). This sign ℣ indicates an inflexion in the first part of a verse in psalms and canticles, while the asterisk indicates a beat or pause in the middle of the verse; these are to be observed when the Office is recited *chorally* or *in common*.

### G) *The Athanasian Creed*

186 (203). The Athanasian Creed was said only on the feast of the Most Holy Trinity, at Prime, after finishing the psalms and before reciting the antiphon.

### H) *Versicles*

187 (204). Versicles are said at Matins after repeating the antiphon of the last psalm of each Nocturn. At Lauds, Vespers and Compline the versicle is said after the hymn, but at the small Hours, after the responsory. Furthermore, a versicle is said before Lauds.

188 (205). During the sacred Triduum, a versicle is said only in each of the Nocturns; on the feast and during the octave of Easter in the Nocturn, before Lauds, in the commemorations at Vespers and at the procession after Compline. In the Office of the dead, it is said in each Nocturn and at the other Hours as indicated in the respective places.

189 (206). In Paschal time an Alleluia is added to the versicles unless they already have one. Those versicles are excepted which in the Ordinary are given without an Alleluia.

190 (207). The method of taking the versicles, according to the various Offices and Hours, is given above in treating of the arrangement of the divine Office (nn. 149–161).

### I) *The blessings before lessons*

191 (208). The blessings are said, at Matins, before the lessons of each Nocturn as indicated in the Ordinary. They are omitted in the Offices of the sacred Triduum and of the dead.

192 (209). On feasts of the Blessed Virgin Mary, and in the Saturday Office of the Blessed Mary proper blessings are recited; likewise there are proper blessings for the III Nocturn at Matins on the Nativity of Our Lord.

193 (210). The blessing is never changed before the short lesson at Compline.

### L) *The lessons at Matins*

#### I — Lessons in general

194 (211). At the end of every Nocturn three lessons are said. Consequently,

Offices of three Nocturns have nine lessons ; Offices of one Nocturn have three.

195 (212). The term " current Scripture " designates the lessons from Sacred Scripture which are assigned to the first or to the only Nocturn and which are arranged in a definite order for the various days in the Office of the Season.

196 (213). Lessons from current Scripture, if they cannot be said on the day to which they are assigned, are omitted, even though they be taken from the beginning of a book.

197 (214). Offices that are commemorated have no lesson in the Office of the day.

198 (215). Lessons from Scripture are read with the title of the sacred book from which they are taken, unless there is an express note to the contrary ; so too, lessons from a sermon or treatise or document of a Pope are read with their title and the name of the author ; likewise the name of the author is read at the beginning of lessons from the homily on the Gospel of the day.

199 (216). At the end of each lesson is said : Indeed, Lord, have mercy on us, to which the response is: Thanks be to God. This conclusion is omitted in Offices of the sacred Triduum and of the Dead, and when it is indicated that the following be said: Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

II — The lessons in an Office of Three Nocturns

200 (217). The three lessons of the *first Nocturn* are from the Scripture, and are:

*a) in a festive or semifestive Office*, either proper or specially assigned or from the Common, except on the feast of All Saints ;

*b) in the Offices of the sacred Triduum*, proper.

201 (218). The three lessons of the second Nocturn are from the Scripture, and are:

*a) in a festive or semifestive Office*, from the life of the Saint, or from a sermon or treatise assigned to the day, as in the Proper or in the Common.

But if there are only one or two lessons that are proper or assigned, the number of three lessons is completed with lessons from the Common.

*b) in Offices of the sacred Triduum*, from the sermon assigned to the day.

202 (219). The three lessons of the *third Nocturn* are:

*a) in a festive or semifestive Office*, from the homily on the Gospel of the day, except on the feast of All Saints.

*b)* on the feast of All Saints and in Offices of the sacred Triduum, from the sermon assigned to the day.



III — The lessons in an Office of One Nocturn

203 (220). *In a Sunday Office*, the order of the three lessons is as follows:

A. Outside Paschal time

*a) the first and second lessons* are said from the current Scripture, as in the Proper.

The first lesson from Sacred Scripture is the one which is now noted in the Breviary as the first ; the second is made up of the second and third joined into one, omitting the intermediate responsory.

*b)* The *third lesson* is said from the homily on the Gospel for that day ; and that one is taken which is now found in the Breviary as the first of the third Nocturn.

B. During Paschal time

The three lessons are from the homily on the Gospel of the day.

204. *In the festive and semifestive office during Paschal time* the arrangement of the three lessons is as follows:

either three lessons from the homily on the gospel of the day (on the feasts of Easter, the Ascension of the Lord, Pentecost, the Annunciation of the B.V.M., St. Joseph, Workman, the Blessed Virgin Mary, Queen); *or* the first and second lessons, proper or specially assigned, from the Scripture ; the third from the life of a Saint (in the remaining feasts, scl. those of the Apostles and Evangelists and Saints O.P.).

205 (221). *In an ordinary Office*, whether outside Paschal time or during Paschal time, the order of the three lessons is as follows:

*a) the first and second lessons* are said from the Scripture ; and ordinarily from the current Scripture, unless they are proper or specially assigned.

The first lesson from Sacred Scripture is the one which is noted in the Breviary as the first ; the second is made up from the second and third joined into one, omitting the intermediate responsory.

*b) the third lesson* is of the feast, that is, it is a proper one. If there is no such lesson, the proper lessons (formerly of the second Nocturn) are said combined in one. If the feast has no proper lessons, for the third lesson the fourth from the Common is used.

206 (222). *In a ferial Office*, the order of the three lessons is as follows:

*a)* if it is an Office of a *vigil* or of a *feria which has a homily*, the three lessons are said from the homily on the Gospel of the day ;

*b)* if it is an Office of a *feria without a homily*, the three lessons are read from the current Scripture, just as they are in the Breviary.

IV — Some peculiarities about the lessons

207 (223). The lessons of the Office of the dead are arranged in their own way, as is noted in the proper places.

208 (224). During the octaves of Easter and Pentecost the three lessons are said from the homily on the Gospel of the day.

209 (225). When Septuagesima Sunday comes, the lessons assigned to those Sundays and ferias after Epiphany which cannot have place, are entirely omitted that year. The same is true of the lessons of the Sundays after Pentecost, and the lessons of the ferias which follow those Sundays, which are impeded by the coming of the first Sunday of August; and also of the lessons of the months of August, September, October, and November, which are impeded by the coming of the first Sunday of the following month or the first Sunday of Advent.

M) *The responsories after the lessons of Matins*

I — Responsories in general

210 (226). After every lesson a responsory is said.

211 (227). The responsories are so connected with the lessons that they are to be taken in the same way as the lessons, unless there is express provision to the contrary.

212 (228). Responsories which cannot be said on their day are not transferred, but omitted.

213 (229). During Paschal time, at the end of every responsory, before the versicle, an Alleluia is added unless there is one already; but no Alleluia is added after the versicle.

214 (230). At the end of the last responsory of every Nocturn, after repeating the last part of the responsory, the Glory be to the Father is said, and then the same last part of the responsory is once more resumed, unless there is an indication to the contrary in the proper place. During Paschal time, after the Glory be to the Father, the Alleluia is at once resumed.

On ordinary Sundays, when the Te Deum is not said, the third responsory is repeated up to the versicle exclusive.

In Offices of Passion time, in the third responsory the Glory be to the Father is omitted, and in its place the responsory is repeated up to the versicle exclusive.

215 (231). Peculiarities which may occur in the saying of the responsories are indicated in their proper place.

II — The responsories in Offices of three Nocturns

216 (232). *Responsories of the three Nocturns* are arranged as follows:



*a) in a festive or semi-festive Office* they are proper or from the Common;

*b) in the Offices of the sacred Triduum* they are proper.

III — The responsories in Offices of one Nocturn.

217 (233). *In a Sunday Office*, the responsories are arranged as follows:

A. Outisde Paschal time

*a)* the first responsory is that which follows the first lesson;

*b)* the second is that which formerly was found after the third lesson. At the end of this responsory the Glory be to the Father and the repetition of the last part of the responsory are omitted;

*c)* the third is the responsory which used to be said after the third lesson from the homily.

B. During Paschal time

the three responsories which are placed after the lessons, are said.

218 (234). In an ordinary Office with lessons from current Scripture, the responsories, unless proper ones are provided, are arranged as follows:

*a)* the first responsory is that which is placed after the first lesson;

*b)* the second is that which is found after the third lesson, with the Glory be to the Father omitted;

*c)* the third is the ninth responsory of the respective Common, or else it is proper.

219 (235). *In an ordinary Office* with proper or specially assigned lessons from Scripture, the responsories are said as proper or from the Common, in the same order as above (n. 218).

220 (236). *In a ferial Office*, whether it is of the feria or of a vigil, the responsories from the current feria are said, as found in the Office of the Season.

N) The Hymn Te Deum

221 (237). The hymn Te Deum is said at Matins, after the last responsory:

*a)* on Low Sunday, Pentecost Sunday and in the Matins of Easter Sunday when recited by those who were not present at the Easter Vigil;

*b)* on Sundays of the II class, except the Sundays of Septuagesima, Sexagesima, and Quinquagesima;

*c)* on all feasts;

*d)* during the octaves of Christmas, Easter, and Pentecost;

*e)* in the Saturday Office of the Blessed Mary.

222 (238). The hymn Te Deum is omitted:

*a)* in Offices of the Season from the 1st Sunday of Advent to the vigil of Christmas inclusive; and from Septuagesima Sunday to Holy Saturday inclusive;

*b)* on vigils;

*c)* on all ferias;

*d*) in the Office of the dead.

### O) Little Chapters

223 (240). The little chapter is said at all the Hours except Matins, after the psalms and their antiphons are finished. It is omitted in Lauds of the Nativity of the Lord and from the Lauds of Holy Thursday to None of the Saturday before Low Sunday and in the Office of the Dead.

224 and 225 (241). At Compline the Little Chapter You, O Lord, are in the midst of us, is always said. At the other Hours the little chapter is taken from the Psalter or from the Office of the Season, from the Proper or from the Common, according to the various Offices (nn. 149–161).

### P) Responsories at Vespers and Small Hours

226. At I Vespers of every feast a responsory is said after the little chapter ; similarly at I Vespers of Sunday when the Sunday sequence is started on its own first Sunday.

227 (243). Responsories are said at the small Hours and at Compline after the Little Chapter ; but they are omitted from Holy Thursday to None of the Saturday before Low Sunday, and in the Office of the dead.

228 (244). During Lent time, in the Sunday Office and in the festive and semi-festive Office, at Compline in place of the responsory Into your hands, the responsory In peace is said. At Terce, Sext and None the short responsories are taken from the same place as the Little Chapters.

229. During the Nativity Season and Paschal time and also on I class feasts outside the seasons of Septuagesima, Lent and Passion, the responsories at Terce, Sext, None and Compline are said with a double Alleluia.

### Q) Prayers

230 (246). A prayer is said at the end of every Hour at the place indicated in the Ordinary. Matins is excepted when it is recited together with Lauds.

231 (247). Before the prayer, when the recitation is *choral* or *in common*, The Lord be with you is said, to which the response is: And also with you. When the recitation is *in private* or by persons who have not the order of Deaconate O Lord listen to my prayer is said, unless it has already been said, and the response is: And let my cry for help reach you. Then is said: Let us pray followed by the prayer. So too, in private recitation, O Lord listen to my prayer is said always instead of The Lord be with you.

232 (248). At Compline the prayer Visit this is said.



But other prayers are said on Holy Thursday and thenceforward until the Tuesday after Easter inclusive.

At the other Hours the prayer which is given in Lauds is taken. However, on the ferias of the Quarter Tense of Advent and of September the prayer of the preceding Sunday is said at Terce, Sext and None. On the ferias of Lent and Passion time there is a proper prayer at Vespers.

At I Vespers of feasts that have a vigil the proper prayer of the vigil is said. If, however, the vigil is omitted or if the feast is transferred to another day, the prayer of Lauds is said at I Vespers.

233 (249). The prayer of the Office of the day is always concluded with a longer ending. If one commemoration has been made, the prayer of the commemoration is ended like the first prayer. If two commemorations had been made, the final prayer ends like the first, but the intervening one, according to the different cases, ends with the shorter phrase Through Christ or Through the same Christ or Who lives and reigns with you or For you live and reign. Nevertheless, Let us pray is said before each prayer.

### R) Commemorations

234 (250). Commemorations are made according to the rules given in the general rubrics, nn. 99–106.

235 (251). Commemorations are placed after the prayer of the Office of the day ; they are made by the antiphon placed at the Benedictus or at the Magnificat respectively in the Office which is commemorated, by the versicle which precedes it, and by the prayer.

236 (252). To make a commemoration of the Office of a Sunday, of the Octave of the Nativity, of a feria and of the vigil of the Ascension, the antiphon, versicle and prayer are taken from the Office of the Season. But to make a commemoration of the Office of the Saints, the antiphon, versicle and prayer are taken from the Proper or from the Common.

237 (253). In making commemorations, attention should be paid to the following:

*a*) in the same Hour, the same antiphon is never repeated ;

*b*) in the same commemoration, the antiphon and versicle never consist of the same words.

238 (258). If the prayer of the feast that is being celebrated is the same as that which is being commemorated, the prayer for the commemoration is changed to another from the same Common or from a similar one.

239 (259). If the proper antiphon and versicle cannot be used for a commemoration at one of the Hours, they are not transferred but are omitted.

S) Preces

240 (260). The Preces are said in the ferial Office outside the Nativity Season and Paschal time, at Lauds, Terce, Sext, None and Vespers.

# POPE CLEMENT XII

## TO PERPETUATE THE MEMORY OF THE EVENT

Our beloved Son, Thomas Ripoll, Master General of the Dominican Order, has lately brought to Our notice that sometime beforehand our Predecessor of happy memory, Pope Innocent XI, at the instance of the Master General, Antoninus Cloche, issued a Brief to this effect: Innocent XI, Pope. To perpetuate the memory of the event. Our Beloved Son, Antoninus Cloche, Master General of the Dominican Order, has recently informed Us of his resolve to make available with due permission printed versions of Missal, Breviary, Diurnal, Martyrology, Formulary, Processional, Psalter, Office of the Blessed Virgin Mary, Calendar and other such books as are used for choral exercises, all of them intended to serve both sexes of the aforesaid Order. He is fearful, however, lest others should at any time edit the said books in improper fashion, and accordingly has asked Us to make suitable provision against such a contingency. Concurring therefore with the wishes of the said Antoninus, Master General, and absolving him from such excommunication, suspension, interdict, or like penalty as he may have incurred, We lay down as binding on all parties the norms which here follow.

All the Faithful without exception, but more especially typesetters, printers and booksellers, wheresoever exercising their trade, shall be subject to automatic excommunication and, should they belong to Our Own temporal dominions, shall be subject furthermore to a fine of five hundred golden ducats together with confiscation of their effects, should they presumptuously dare to reproduce, sell, or use for sordid gain the aforesaid books either wholly or in part, without the express permission in writing of the Master General of the Order for the time being, whose device, along with Our Own present Letter, shall figure either at the beginning or end of the said books. We enjoin on each and every one of Our Venerable Brethren, be they Archbishops, Bishops, Ordinaries and Vicars of Same, as well as any other Officials whatsoever and, where Our Own Papal States are concerned, Legates, Vice-Legates, Governors, Ministers, or other Officials, and on all whom it may concern, that they proceed against anyone presumptuous enough to act contrary to this obedience in the name of the aforesaid Order, and that

239 (259). If the proper antiphon and versicle cannot be used for a commemoration at one of the Hours, they are not transferred but are omitted.

S) Preces

240 (260). The Preces are said in the ferial Office outside the Nativity Season and Paschal time, at Lauds, Terce, Sext, None and Vespers.

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suitable penalties be imposed for transgressions, with recourse, if such be deemed advisable, to the Secular Arm.

This provision obtains and will obtain, notwithstanding the force of Constitutions, Apostolic Letters and suchlike Statutes, Privileges and Indults granted, confirmed or devised against the sense of Our purpose stated above. We likewise expressly repudiate, in virtue of these present dispositions, any and every clause in the said documents pretending to depart from Our expressed intention. Furthermore, We direct that transcripts of this document, affixed to the books in question, signed by a Public Notary and bearing the seal of some Ecclesiastical Dignitary, shall everywhere be vested with the same authority, whether in judicial or extra-judicial forum, as the original itself. Given at Rome from St. Mary Major's, under the Seal of the Fisherman, on the fourteenth day of August 1688, in the twelfth year of Our Pontificate. I.F. Albanus. Seal ✠ of the Fisherman's Ring.

Wherefore, as the preceding article submits, the said Thomas, Master General of the Order of Preachers, wishing to preclude all and every possibility of deceit, requests us to ratify and confirm it with Our Apostolic Authority, and to this end We deign to give effect to the dispositions set out hereunder. Consonant with the desires of the same Thomas, Master General, and insofar as it is given to Us in the Lord, We absolve him from all excommunications, suspensions, interdicts and all ecclesiastical penalties however incurred, and We accede to his petition that the above-mentioned Letter of Our Predecessor, Pope Innocent XI, shall, insofar as the case requires, be vested with Our Apostolic Authority and take permanent effect.

Besides, We forbid members of the said Order of Preachers, male and female alike, under pain of privation of active and passive voice, Superiors moreover of whatever grade or dignity, under pain of suspension from office and automatic incapacity in respect of the same or similar for the future, should they presumptuously dare to have reproduced, wholly or in part, in a manner other than in the First of Cities and without the express permission in writing and the seal of the Master General for the time being, accompanied by one or other of these Letters, the Missal, Breviary, Diurnal, Martyrology, Formulary, Processional, Psalter, Office of the Blessed Virgin Mary, Calendar and other such books as are accustomed to be used for choral exercises. We also decree that these present Letters remain binding for all time and obtain exact effect, in despite of any attempts, knowingly or inadvertently, to modify them on the part of Ecclesiastical Judges, Delegates, Auditors of the Apostolic Palace, Cardinals of the Holy Roman Catholic Church, even Legates *a latere* and Nuncios of the same Apostolic See, all of whose interventions, should they conflict with the tenor of the aforesaid Letters,



are to be deemed simply null and void, allegations to the contrary notwithstanding. We enact, finally, that reproductions of these same Letters shall be accorded a place in the books in question, along with the signature of a Public Notary and the seal of some Ecclesiastical Dignitary, and that they shall enjoy exactly the same authority as the originals, either in judicial or extra-judicial context. Granted at Rome from St. Mary Major's, under the Seal of the Fisherman, on the first day of September in the year 1736, the seventh of Our Pontificate.

On behalf of the LORD CARDINAL OLIVERIO

P. L. JACQUET.

# THE YEAR AND ITS PARTS

The year comprises twelve months, or fifty-two weeks and one day; more precisely, 365 days and almost six hours: this being the time taken for the sun completely to traverse Zodiac. Every four years those extra six hours add up to one full day, and thus the fourth year to which this extra day is added is called bissextile, or a leap year.

## Rectification of the year; its necessity: the Gregorian Calendar

The statement above that the year contains 365 days and six hours was not meant to convey that those six hours are exact or complete. In fact, the time falls some minutes short of six hours. At an earlier period in history the calendar was computed on the assumption that the year comprised 365 days and six hours exactly, thus erroneously giving those extra minutes to every year. In the course of time those extra minutes added up to ten days so that the vernal equinox had lost its proper place in the calendar.

The Council of Nice determined March 21 for the equinox and also restored the 14th day of the paschal moon to its proper place. But in the interval between the Council and the reformation of the calendar in 1582, an error of ten days had crept into the reckoning. To remedy this situation, Pope Gregory XIII not only restored the vernal equinox to its proper place, but arranged that in future no similar error would occur and that neither the vernal equinox nor the 14th day of the paschal moon would ever again be moved from their proper place.

To restore the vernal equinox to March 21, Pope Gregory decreed that in the month of October of the year 1582 the above-mentioned ten extra days should be taken from the calendar. Thus after the 4th of October, the feast of St. Francis, the following day was not the 5th but the 15th. In this way, the error which had crept in and steadily increased over so many years, was finally corrected.

To avoid the future possibility of March 21 not corresponding to the vernal equinox, Pope Gregory decreed that the custom of having a leap year every fourth year should continue, except in centenary years. With the exception of the year 1600, the next centenary to follow the reformation of the calendar, all future centenary years would be arranged as follows. In every four hundred years the first three centenaries would not be leap years, whereas the fourth centenary would be. Thus, the years 1700, 1800 and 1900 would not be leap years but in the year 2000 the customary bissextile day would be inserted so that the month of February would





have 29 days. This same procedure is to obtain in every subsequent four hundred years.

## Ember days

Ember days (quarter tense) are the Wednesday and Friday of the weeks following the third Sunday of Advent, the first Sunday of Lent, Pentecost Sunday and the third Sunday of September.

## The celebration of Matrimony

Matrimony may be contracted at any time during the year. 2. It is forbidden, however, to impart the solemn nuptial blessing from the first Sunday in Advent to the feast of the Nativity, inclusive, and from Ash Wednesday to Easter Sunday, inclusive. 3. Local ordinaries, taking into account the liturgical laws, may permit the solemn blessing even in those closed times if there should be a reasonable cause. In these circumstances the spouses are to be advised to abstain from excessive external pomp.

## The nineteen year cycle of the golden number

This is the constant cycle of a nineteen year period and within it the golden number varies from 1 to 19. When the cycle of 19 years is completed, the golden number again reverts to 1.

For example: in the year 1577 the golden number of this cycle is 1; the following year, 1578, it is 2. In each succeeding year the golden number increases by one until eventually the golden number of 19 is reached in 1595. After this the cycle begins again so that in 1596 the golden number is once again 1 and the following year, 1597, it is 2 *etc.*

To find out the golden number for any particular year, the following table must be kept in mind. This table begins with the year 1582 when the calendar was reformed, and is valid for all future time. Thus the golden number for any year after 1582 may be worked out in accordance with this table.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 1 | 2 | 3 | 4 | 5 |

The first number in this table is 6, which is the golden number corresponding to the year 1582. The second number, 7, is the golden number of the following year 1583, and so on. To find the golden number for any subsequent year (i.e. after 1882) the counting must be done within the framework of this table until the year in question is reached.

## A short method of finding the golden number for any year

Take the number of the particular year and add 1. Then divide the sum by 19. What is left over as a result of this division will be the

golden number for that particular year. If nothing is left over, then the golden number is 19.

## Epacts and new moons

The epact is the number of days by which the common solar year, consisting of 365 days, exceeds the common lunar year which has only 354 days. In any given first year the epact is 11 which is the number of days which the common solar year has in excess of the common lunar year. In the second year the new moons will occur 11 days earlier than in the first. Thus the epact of the second year is 22, since the solar year will again exceed the lunar year by 11 days, and when these are added to the epact of the first year we have the total of 22. Now in the third year the new moons will occur 22 days earlier than the first year. However, the epact of this third year is 3 and not 33. The reason for this is as follows. Another addition of 11 to 22 gives 33 for the epact of the year; but in consequence of the insertion of the intercalary month this epact is reduced to 3. In like manner the epacts of all the following years of the cycle are obtained by successively adding 11 to the epact of the former year, and rejecting 30 as often as the sum exceeds that number.

Now, however, some further corrections must be explained. As already seen, each year not only has its own peculiar epact but its golden number as well. In the series of epacts the last one will be 29, which corresponds to the golden number 19. When this epact is reached, 12 days are to be added instead of the normal 11. When 12 is added to 29 we have the total of 41 and when 30 are rejected this leaves us once again with 11 to begin the series. The reason for this is to ensure that the last intercalary moon period, during the current golden number of 19, should have only 29 days. If this month were to contain 30 days such as the other six intercalary moon periods, then after a period of 19 solar years the new moons would cease to recur on the same days, but would gradually move towards the ends of the months. In fact, after a period of 19 years the new moon would recur one day late. This whole problem has been explained in the book on the reformation of the Roman calendar.

There are 19 epacts corresponding to the 19 golden numbers. The following table shows the relation between the two *before* the reformation of the calendar.

Table of epacts and corresponding golden numbers such as they were before the correction of the calendar.

| Gold. num. | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Epacts. | xi | xxii | iii | xiv | xxv |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| vi | xvii | xxviii | ix | xx | i | xii |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| xxiii | iv | xv | xxvi | vii | xviii | xxix |

Seeing that the nineteen year cycle of the golden number is imperfect (since, as already explained, the new moons after a period of 19 solar years do not return to the same places), likewise the cycle of 19 epacts is imperfect. Consequently, the cycle has been rectified so that in future in place of the golden number and the above mentioned 19 epacts, we may use 30 epact numbers instead, beginning with 1 and progressively increasing to 30. In this series, however, the last epact which in the order of things should be 30, will not be signified by any number but simply by the sign*. The reason for this is that no epact could possibly be 30.



At different times a different set of 19 epacts, of the 30 mentioned above, will correspond to the 19 golden numbers. This variation is demanded by the co-relation of the solar and lunar years. The 19 epacts are to proceed as formerly by adding the same number 11, with the exception of the epact which corresponds to the golden number 19. In this particular case 12 is to be added instead of 11, and the reason for this exception is to ensure that the following epact will correspond to the golden number 1, as already explained.

The following table will exemplify this. It contains the golden numbers and the corresponding epacts from the year 1582 (when the calendar was reformed and 10 days removed) to the year 1700 exclusive. Whereas the common epacts should change in March, here they change at the beginning of the year, together with the golden number. In place of the old epacts, these new ones are now put forward.

Table of epacts and corresponding golden numbers from Oct. 15, 1582, inclusive, to the year 1700, exclusive.

| Gold. num. | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|
| Epacts | xxvi | vii | xviii | xxix | x |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| xxi | ii | xiii | xxiv | v | xvi | xxvii |
| 18 | 19 | 1 | 2 | 3 | 4 | 5 |
| viii | xix | i | xii | xiii | iv | xv |

If the epact for any particular year is sought, first of all find its golden number in the higher line of the table which covers the period. Immediately below the golden number the corresponding epact will be found, or at least the sign*. When this epact (or the sign*) is found in the calendar, this signifies that the new moon occurs on that particular day.

The golden number for any year will be found either by using the rule mentioned previously, or from any table of epacts which covers the period in question — a table which gives the first golden number to the first year of the period, and the second golden number to the following year, etc. In the same way the epact, without the golden number, may be found if there is a current valid table which gives the first epact to the first year of the period to be covered, and the second epact to the second year, etc.

Example: The first table begins with the year 1582. This was the year in which the calendar was corrected and the ten days removed, so that from Oct. 15 in that year the table is valid. The first golden number in this table is 6 and immediately below and corresponding to this is the epact xxvi. Thus in this particular year the new moons occur on Oct. 27, Nov. 26 and Dec. 25. Similarly in the year 1583 (always presupposing the correction of the calendar) the golden number is 7 and we see in the same table that the epact is vii. This epact indicates the new moons for the entire calendar year. They occur on Jan. 24, Feb. 22 and March 24, etc.

Another table of epacts and corresponding golden numbers from the year 1700 inclusive to the year 1900 exclusive.

| Gol. num. | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|
| Epacts. | ix | xx | i | xii | xxiii | iv |
| 16 | 17 | 18 | 19 | 1 | 2 | 3 |
| xv | xxvi | vii | xviii | * | xi | xxii |
| 4 | 5 | 6 | 7 | 8 | | 9 |
| iii | xiv | xxv | vi | xvii | | xxviii |

Another table of epacts and corresponding golden numbers from the year 1900, inclusive to the year 2200, exclusive.

| Gold. num. | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Epacts. | xxix | x | xxi | ii | xiii |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| xxiv | v | xvi | xxvii | viii | xix | * |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| xi | xxii | iii | xiv | 25 | *vi* | xvii |

To understand how this table of epacts is to be used, consider the following examples. The year 1901 has epact x placed under the golden number 2. In that year the new moons occur on Jan. 21, Feb. 19, March 21, etc. Likewise, the year 1902 has epact xxi under the golden number 3 and this enables us to discover in the calendar the new moons for the entire year: for instance, Jan. 10, Feb. 8 and March 10. The same information for any subsequent year may be got by using this table, going from left to right until the year in question is reached.

It will be noticed that the epact given for the year 1911 is not designated by any number but rather by the sign*, which is found under the golden number 12. In the calendar this sign will indicate the new moons for the entire year, i.e. on Jan. 1 and 31, on March 1 and 31 (the absence of the sign* in the calendar for the month of February indicates that when this epact is current there is no new moon in that month), on April 29, etc.

Finally, let us consider the year 1916 which in the last table given above has the golden number 17 and immediately under neath has epact 25 expressed in Arabic numerals, unlike the others. Wherever we find epact 25 (Arabic numerals) in the calendar of 1916, on that day the new moon will occur, as on Jan. 6, Feb. 4, March 6, April 4, etc. As often as epact 25 corresponds to golden numbers which are greater than 11, i.e. from 12 to 19, then it is to be written on the calendar in Arabic numerals. When, however, the same epact corresponds to golden numbers which are less than 12, i.e. from 1 to 11 inclusive, then it is to be written on the calendar in Roman numerals. This procedure is observed for epact 25 alone and never for any of the others, and the reason for this is to ensure that the lunar years are more perfectly co-ordinated with the solar years. For the same reason in six places of the calendar the two epacts xxv and xxiv are inserted.



Table of dominical letters from Oct. 15 1582 (after correction of the calendar) to the year 1700, inclusive.

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| c | b | A | f | e | d | c | A | g | f | e | c | b | A |
| | | g | | | | b | | | | d | | | |
| g | e | d | c | b | g | f | e | d | b | A | g | f | d |
| f | | | | A | | | | c | | | | c | |

This table begins with the dominical letter c which corresponds to the year 1582 (when the calendar was corrected on Oct. 15). In the second cell of the table we have the letter b which corresponds to 1583, and in the third cell the letters A g which pertain to the year 1584 etc. The dominical letter for any subsequent year until 1700, exclusive, may be worked out within the framework of this table, going from left to right through the entire table and beginning again when necessary, until the year in question is reached.

If a particular year should have but one dominical letter, this signifies that it is a common year. If, however, it should have two dominical letters, then it is a leap year and the higher of the two letters refers to the dates of the Sundays from the beginning of the year to the feast of St. Matthias, Apostle (Feb. 24), whereas the lower letter will give the same information for the remainder of the year.

Example: Suppose that the dominical letter for the year 1587 is being sought. We know that the first cell of the table which contains the letter c refers to the year 1582. By simply counting the cells (and the years) along the same table we find in the sixth place the letter d which is the dominical letter of the year 1587. (Note, however, that even though a particular cell of the table contains two letters, it is still counted as one year.) Since the dominical letter of the year 1587 is simple and not compound, this means that it is not a leap year and consequently the same letter is valid all the year through.

Now suppose that the dominical letter for the year 1616 is being sought. First, we must go through the table again and again until we reach the cell corresponding to 1616. Eventually we arrive at the seventh cell of the table which contains two letters, c b. This indicates that it is a leap year and the higher letter, c, will give the dates for the Sundays from the

beginning of the year to the feast of St. Matthias, while the lower letter, b, is valid for the remainder of the year.

Another table of dominical letters from the year 1901, inclusive, to the year 2100, exclusive.

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| f | e | d | c<br>b | A | g | f | e | c<br>d | b | A | g<br>f | e | d |
| c | b<br>A | g | f | e | d<br>c | b | A | g | f<br>e | d | c | b | A<br>g |

This table begins with the dominical letter f which corresponds to the year 1901. In the second cell of the table we have the letter e which refers to the year 1902, etc. The dominical letter for any subsequent year will be got by counting along the cells of the table (going from left to right through the entire table and beginning again when necessary) until the year in question is reached. Then, as already explained, if we find that the year has but one dominical letter, this signifies that it is a common year. If, however, it should have two dominical letters, then it is a leap year and the higher of the two letters will give the date for Sunday in the calendar from the beginning of the year to the feast of St. Matthias, Apostle, whereas the lower letter will give the same information for the remainder of the year.

## Cycle of Indiction

The cycle of indiction is the constant rotation of a 15 year period so that the numbers of the years within the cycle constantly vary between 1 and 15. As used in Papal Bulls, January is considered the beginning of each year.

The cycle of indiction is often referred to in official and public documents. The following table will give us the number of any year within the cycle. While the table is valid for all future time, it begins with the year 1582, when the calendar was corrected.

Table of indiction from the year 1582

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | 11 | 12 | 13 | | 14 | 15 | 1 |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

In this table the first number, 10, corresponds to the year 1582 and the second number 11 to the following year 1583 etc. The indiction of any subsequent year may be got from the same table by counting along the numbers of indiction (going from left to right through the entire table and beginning again when necessary) until the year in question is reached.

## Movable feasts

The Council of Nice decreed that Easter on which the dates of all the other movable feasts depend it is to be celebrated on the Sunday which immediately



follows the 14th day of the moon of the first month. (According to the Hebrew calculation the first month is that in which the 14th day of the moon falls on the day of the vernal equinox, March 21, or which immediately follows it.)

The date of Easter may be calculated if we know the epact for any particular year. First, observe the calendar between March 8 and April 5 (both days inclusive). Notice on the same calendar the series of epacts which run concurrently with the days of the month. Now, between March 8 and April 5 (both days inclusive) find the epact of the year in question, and note the day which corresponds to it on the calendar. (The 14th day of the moon will be either the vernal equinox or some day subsequent to it, irrespective of the epact.) Having found the above-mentioned day somewhere between March 8 and April 5, then from this day (inclusive) count on 14 days in the calendar, and the Sunday which immediately follows this 14th day is Easter. (Note that it is the Sunday which follows the 14th day of the moon, to avoid Easter falling on the same day as the Jewish feast, and this would happen if the 14th day of the moon should be a Sunday.)

Example: For the year 1605 the epact is x and the dominical letter is b. When we consult the calendar between March 8 and April 5, inclusive, we find epact x listed opposite March 21. From March 21, inclusive, we count on the 14 days to find the 14th day of the moon. In this year it happens to be April 3, but we notice opposite this date in the calendar the dominical letter b, which indicates that in the year 1605 it is Sunday. Lest Easter should coincide with the Jewish Passover which is celebrated on this very day, the 14th day of the moon, we continue down the calendar until we find the next recurrence of the dominical letter b, i.e. the next Sunday, which in that year falls on April 10. In 1605, therefore, Easter is celebrated on April 10.

Next let us consider the case of 1604. Its epact is xxix and since it is a leap year, it has a double dominical letter, d c. Consulting the calendar between March 8 and April 5, inclusive, we find epact xxix opposite April 1. Then we count the 14 days to find the 14th day of the moon, and this happens to be April 14. At this particular time of the year (after the feast of St. Matthias) it is the second dominical letter which is current, i.e. c. Therefore, we continue down the calendar from April 14 (which represents the 14th day of the moon) until we arrive at the dominical letter c. We find it opposite April 18, and thus in the year 1604 Easter Sunday is celebrated on April 18.

Two distinct tables, one old and the other new, are given further on for the purpose of calculating all the movable feasts of any year. The old table is to be used in the

following manner. On the left hand side of the table, find the current epact and then in the next column find the current dominical letter which is the next *below* the current epact. If it should happen that the current dominical letter is directly opposite the current epact, this is not to be taken, but the same letter when it occurs again immediately below. When the dominical letter is found in this way, the dates of all the movable feasts of the year are given directly opposite.

The following is an example of how this (older) table is to be used. The epact for the year 1606 is xxi and the dominical letter is A. Using the table we find epact xxi and then the dominical letter A which is immediately *below* it in the next column. Opposite dominical letter A we find all the necessary information regarding the dates of the movable feasts of the year: Septuagesima falls on Jan. 22, Ash Wednesday on Feb. 8, Easter on March 26, Ascension on May 4, Pentecost on May 14. Likewise, we are told that in this particular year there are 28 Sundays between Pentecost and Advent, and that Advent begins on Dec. 3.

The year 1605 will serve as another example. The epact is x and the dominical letter is b. In this case when the table is consulted it will be found that the dominical letter b is directly opposite epact x. Consequently it is necessary to go down the column of dominical letters to find b when it next occurs. Opposite this dominical letter b we find that in 1605 Septuagesima falls on Feb. 6, Ash Wednesday on Feb. 23, Easter on April 10, etc.

When there is question of a leap year, the same procedure must be observed as in the common year. When one or other of the two current dominical letters is found directly opposite the current epact, it will be necessary to read down the column and find similar letters when they next occur. This will give the requisite information for the movable feasts of the year.

Now let us consider the second (new) table and its use for finding the dates of the movable feasts. In the compartment or cell containing the current dominical letter, find the current epact. Directly across from this epact will be found the dates for all the movable feasts of the year.

Example: The year 1609 has d as dominical letter and epact xxiv. Having found epact xxiv in the cell adjoining the letter d in the table, the line corresponding to this epact in the same table gives the requisite information, i.e. Septuagesima falls on Feb. 15, Ash Wednesday on March 4, Easter on April 19, etc.

Whether the old or the new table is being used, when there is question of a leap year, it is more convenient to consider only the second dominical letter, i.e. that which is valid after the feast of St. Matthias. Then if we find that the dates given for



Septuagesima and Ash Wednesday are in January or February, one day is to be added to these by way of correction. As already explained, the first (higher) dominical letter given for a leap year is valid until the feast of St. Matthias. After this feast, which occurs in February, the second (lower) dominical letter is current, and the intercalary day has been inserted. Thus, Feb. 24 becomes Feb. 25, and Feb. 25 becomes Feb. 26, etc.

If during a leap year Ash Wednesday should fall in March, then there is no need to add an extra day (i.e. to that given in the table) since the second dominical letter (which is being used) is current and the intercalary day has already been inserted in February. Consequently, the days of the month are now corresponding to their appropriate numbers.

The rule of using *only* the second dominical letter when investigating the movable feasts of leap year is not merely a matter of convenience. If the leap year should have the current epact of xxiv or xxv and the dominical letters d c, then the second dominical letter *must* be used as otherwise the date of Septuagesima cannot be correctly calculated from the table. This will be illustrated by the third and fourth examples given below, i.e. for the years 4088 and 3784.

Example 1: The leap year 2096 has epact v and the dominical letters A g. When we take the second letter, g, to find the movable feasts, we see in the table that Septuagesima falls on Feb. 11 and Ash Wednesday on Feb. 28. When one day is added, the date for Septuagesima becomes Feb. 12, which in fact is a Sunday, and the date of Ash Wednesday becomes Feb. 29, which in fact is a Wednesday. The dates for Easter and the other movable feasts do not have to be changed but are exactly as stated in the table.

Example 2: The leap year 4088 has epact xxiv and the dominical letters d c. If we use the second dominical letter, c, to investigate the movable feasts, we find in the table that Septuagesima falls on Feb. 21: adding one day, this becomes Feb. 22, which in fact is a Sunday. Likewise, the table tells us that Ash Wednesday falls on March 10. Coming so late, the date of Ash Wednesday does not need to be changed.

Example 3: The leap year 3784 has epact xxv and the dominical letters d c. If, once again, we use the second letter, c, we find in the table that Septuagesima is due on February 21, and the usual addition of one day will change this to Feb. 22.

Example 4: In the case of the years 4088 and 3784, if we should use the first dominical letter, d, to find the date of Septuagesima, our information would be false. According to the table, the dominical letter d, when current with epact xxiv or xxv, gives the date Feb. 15 for Septuagesima. This is false. By using the second dominical letter, c, we find

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that in the same year Easter occurs on April 25 and Septuagesima on Feb. 22. (Cf. example 3.) This may be verified by counting back from the date of Easter to Septuagesima.

In the first of the two tables given below the golden numbers are to be found to the left of the column of epacts. The golden numbers are arranged in this table in the same order which they had *before* the calendar was corrected. The reason for this is to enable us to find the dates for Easter and the other movable feasts in the period between the Council of Nice and the year 1582, when the calendar was reformed. To find the dates of the movable feasts in any year during this period, use the golden number instead of the epact, employing the same method as when the epact is used. For instance, suppose that we wish to know the dates of the movable feasts in the year 1450, and that we already know that the golden number for that year was 7 and the dominical letter d. Having found the golden number 7 in the extreme left hand column, we look for the letter d which occurs immediately *below* it. The table informs us that in the year 1450, Septuagesima was celebrated on Feb. 1, Ash Wednesday on Feb. 18, Easter on April 5, etc.

Advent is always celebrated on the Sunday which is nearest the feast of St. Andrew, Apostle (Nov. 30), so that it will always occur between Nov. 27 and Dec. 3, both days inclusive. To find the exact date of Advent in any particular year, consult the calendar between Nov. 27 and Dec. 3. The day corresponding to the current dominical letter will be the Sunday of Advent. For example, if the current dominical letter should be g, then the Sunday of Advent falls on Dec. 2, since it is this date which corresponds to the letter g in the calendar.

After the old and the new paschal tables which are to be found immediately below, there is given a table in which the movable feasts have been calculated for a number of determined years. All this information has been acquired from the first two paschal tables which are valid for all time.

# Former Easter Table Revised

| Golden number | Epact cycle | | Dominical letter | Septuagesima | Ash Wednesday | Easter | Ascension | Pentecost | Corpus Christi | Sunday after Pent. | 1 Sunday of Advent |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 16 | | xxiii | | Jan. | Feb. | Mar. | Apr. | May | May | | |
| 5 | | xxii | d | 18 | 4 | 22 | 30 | 10 | 21 | 28 | 29 Nov. |
| | | xxi | e | 19 | 5 | 23 | 1 May | 11 | 22 | 28 | 30 |
| 13 | | xx | f | 20 | 6 | 24 | 2 | 12 | 23 | 28 | 1 Dec. |
| 2 | | xix | g | 21 | 7 | 25 | 3 | 13 | 24 | 28 | 2 |
| | | xviii | A | 22 | 8 | 26 | 4 | 14 | 25 | 28 | 3 |
| 10 | | xvii | b | 23 | 9 | 27 | 5 | 15 | 26 | 27 | 27 Nov. |
| | | xvi | c | 24 | 10 | 28 | 6 | 16 | 27 | 27 | 28 |
| 18 | | xv | d | 25 | 11 | 29 | 7 | 17 | 28 | 27 | 29 |
| 7 | | xiv | e | 26 | 12 | 30 | 8 | 18 | 29 | 27 | 30 |
| | | xiii | f | 27 | 13 | 31 | 9 | 19 | 30 | 27 | 1 Dec. |
| 15 | | xii | g | 28 | 14 | 1 Apr. | 10 | 20 | 31 | 27 | 2 |
| 4 | | xi | A | 29 | 15 | 2 | 11 | 21 | 1 June | 27 | 3 |
| | | x | b | 30 | 16 | 3 | 12 | 22 | 2 | 26 | 27 Nov. |
| 12 | | ix | c | 31 | 17 | 4 | 13 | 23 | 3 | 26 | 28 |
| 1 | | viii | d | 1 Feb. | 18 | 5 | 14 | 24 | 4 | 26 | 29 |
| | | vii | e | 2 | 19 | 6 | 15 | 25 | 5 | 26 | 30 |
| 9 | | vi | f | 3 | 20 | 7 | 16 | 26 | 6 | 26 | 1 Dec. |
| | | v | g | 4 | 21 | 8 | 17 | 27 | 7 | 26 | 2 |
| 17 | | iv | A | 5 | 22 | 9 | 18 | 28 | 8 | 26 | 3 |
| 6 | | iii | b | 6 | 23 | 10 | 19 | 29 | 9 | 25 | 27 Nov. |
| | | ii | c | 7 | 24 | 11 | 20 | 30 | 10 | 25 | 28 |
| 14 | | i | d | 8 | 25 | 12 | 21 | 31 | 11 | 25 | 29 |
| 3 | | * | e | 9 | 26 | 13 | 22 | 1 June | 12 | 25 | 30 |
| | | xxix | f | 10 | 27 | 14 | 23 | 2 | 13 | 25 | 1 Dec. |
| 11 | | xxviii | g | 11 | 28 | 15 | 24 | 3 | 14 | 25 | 2 |
| | | xxvii | A | 12 | 1 Mar. | 16 | 25 | 4 | 15 | 25 | 3 |
| 19 | 25 | xxvi | b | 13 | 2 | 17 | 16 | 5 | 16 | 24 | 27 Nov. |
| 8 | xxv | xxiv | c | 14 | 3 | 18 | 27 | 6 | 17 | 24 | 28 |
| | | | d | 15 | 4 | 19 | 28 | 7 | 18 | 24 | 29 |
| | | | e | 16 | 5 | 20 | 29 | 8 | 19 | 24 | 30 |
| | | | f | 17 | 6 | 21 | 30 | 9 | 20 | 24 | 1 Dec. |
| | | | g | 18 | 7 | 22 | 31 | 10 | 21 | 24 | 2 |
| | | | A | 19 | 8 | 23 | 1 June | 11 | 22 | 24 | 3 |
| | | | b | 20 | 9 | 24 | 2 | 12 | 23 | 23 | 27 Nov. |
| | | | c | 21 | 10 | 25 | 3 | 13 | 24 | 23 | 28 |

# New Easter

| Dominical letter | Epact cycle | Septuagesima | Ash Wednesday |
|---|---|---|---|
| D | 23<br>22 21 20 19 18 17 16<br>15 14 13 12 11 10 9<br>8 7 6 5 4 3 2<br>1 * 29 28 27 26 xxv 25 24 | 18 Jan.<br>25 Jan.<br>1 Feb.<br>8 Feb.<br>15 Feb. | 4 Feb.<br>11 Feb.<br>18 Feb.<br>25 Feb.<br>4 March |
| E | 23 22<br>21 20 19 18 17 16 15<br>14 13 12 11 10 9 8<br>7 6 5 4 3 2 1<br>* 29 28 27 26 xxv 25 24 | 19 Jan.<br>26 Jan.<br>2 Feb.<br>9 Feb.<br>16 Feb. | 5 Feb.<br>12 Feb.<br>19 Feb.<br>26 Feb.<br>5 March |
| F | 23 22 21<br>20 19 18 17 16 15 14<br>13 12 11 10 9 8 7<br>6 5 4 3 2 1 *<br>29 28 27 26 xxv 25 24 | 20 Jan.<br>27 Jan.<br>3 Feb.<br>10 Feb.<br>17 Feb. | 6 Feb.<br>13 Feb.<br>20 Feb.<br>27 Feb.<br>6 March |
| G | 23 22 21 20<br>19 18 17 16 15 14 13<br>12 11 10 9 8 7 6<br>5 4 3 2 1 * 29<br>28 27 26 xxv 25 24 | 21 Jan.<br>28 Jan.<br>4 Feb.<br>11 Feb.<br>18 Feb. | 7 Feb.<br>14 Feb.<br>21 Feb.<br>28 Feb.<br>7 March |
| A | 23 22 21 20 19<br>18 17 16 15 14 13 12<br>11 10 9 8 7 6 5<br>4 3 2 1 * 29 28<br>27 26 xxv 25 24 | 22 Jan.<br>29 Jan.<br>5 Feb.<br>12 Feb.<br>19 Feb. | 8 Feb.<br>15 Feb.<br>22 Feb.<br>1 March<br>8 March |
| B | 23 22 21 20 19 18<br>17 16 15 14 13 12 11<br>10 9 8 7 6 5 4<br>3 2 1 * 29 28 27<br>26 xxv 25 24 | 23 Jan.<br>30 Jan.<br>6 Feb.<br>13 Feb.<br>20 Feb. | 9 Feb.<br>16 Feb.<br>23 Feb.<br>2 March<br>9 March |
| C | 23 22 21 20 19 18 17<br>16 15 14 13 12 11 10<br>9 8 7 6 5 4 3 2<br>1 * 29 28 27 26 xxv 25<br>24 | 24 Jan.<br>31 Jan,<br>7 Feb.<br>14 Feb.<br>21 Feb. | 10 Feb.<br>17 Feb.<br>24 Feb.<br>3 March<br>10 March |

# Table Revised

| Easter | Ascension | Pentecost | Corpus Christi | Sunday after Pent. | 1 Sunday of Advent |
|---|---|---|---|---|---|
| 22 Mar. | 30 Apr. | 10 May | 21 May | 28 | 29 Nov. |
| 29 Mar. | 7 May | 17 May | 28 May | 27 | 29 Nov. |
| 5 Apr. | 14 May | 24 May | 4 June | 26 | 29 Nov. |
| 12 Apr. | 21 May | 31 May | 11 June | 25 | 29 Nov. |
| 19 Apr. | 28 May | 7 June | 18 June | 24 | 29 Nov. |
| 23 Mar. | 1 May | 11 May | 22 May | 28 | 30 Nov. |
| 30 Mar. | 8 May | 18 May | 29 May | 27 | 30 Nov. |
| 6 Apr. | 15 May | 25 May | 5 June | 26 | 30 Nov. |
| 13 Apr. | 22 May | 1 June | 12 June | 25 | 30 Nov. |
| 20 Apr. | 29 May | 8 June | 19 June | 24 | 30 Nov. |
| 24 Mar. | 2 May | 12 May | 23 May | 28 | 1 Dec. |
| 31 Mar. | 9 May | 19 May | 30 May | 27 | 1 Dec. |
| 7 Apr. | 16 May | 26 May | 6 June | 26 | 1 Dec. |
| 14 Apr. | 23 May | 2 June | 13 June | 25 | 1 Dec. |
| 21 Apr. | 30 May | 9 June | 20 June | 24 | 1 Dec. |
| 25 Mar. | 3 May | 13 May | 24 May | 28 | 2 Dec. |
| 1 Apr. | 10 May | 20 May | 31 May | 27 | 2 Dec. |
| 8 Apr. | 17 May | 27 May | 7 June | 26 | 2 Dec. |
| 15 Apr. | 24 May | 3 June | 14 June | 25 | 2 Dec. |
| 22 Apr. | 31 May | 10 June | 21 June | 24 | 2 Dec. |
| 26 Mar. | 4 May | 14 May | 25 May | 28 | 3 Dec. |
| 2 Apr. | 11 May | 21 May | 1 June | 27 | 3 Dec. |
| 9 Apr. | 18 May | 28 May | 8 June | 26 | 3 Dec. |
| 16 Apr. | 25 May | 4 June | 15 June | 25 | 3 Dec. |
| 23 Apr. | 1 June | 11 June | 22 June | 24 | 3 Dec. |
| 27 Mar. | 5 May | 15 May | 26 May | 27 | 27 Nov. |
| 3 Apr. | 12 May | 22 May | 2 June | 26 | 27 Nov. |
| 10 Apr. | 19 May | 29 May | 9 June | 25 | 27 Nov. |
| 17 Apr. | 26 May | 5 June | 16 June | 24 | 27 Nov. |
| 24 Apr. | 2 June | 12 June | 23 June | 23 | 27 Nov. |
| 28 Mar. | 6 May | 16 May | 27 May | 27 | 28 Nov. |
| 4 Apr. | 13 May | 23 May | 3 June | 26 | 28 Nov. |
| 11 Apr. | 20 May | 30 May | 10 June | 25 | 28 Nov. |
| 18 Apr. | 27 May | 6 June | 17 June | 24 | 28 Nov. |
| 25 Apr. | 3 June | 13 June | 24 June | 23 | 28 Nov. |

# Table of Movable Feasts

| Year | Dom. Letter | Gold'n No. | Epacts | Septua-gesima | Ash Wednes-day | Easter |
|---|---|---|---|---|---|---|
| 1966 | b | 10 | viii | Feb. 6 | Feb. 23 | Apr. 10 |
| 1967 | A | 11 | xix | Jan. 22 | Feb. 8 | Mar. 26 |
| 1968 | g f | 12 | * | Feb. 11 | Feb. 28 | Apr. 14 |
| 1969 | e | 13 | xi | Feb. 2 | Feb. 19 | Apr. 6 |
| 1970 | d | 14 | xxii | Jan. 25 | Feb. 11 | Mar. 29 |
| 1971 | e | 15 | iii | Feb. 7 | Feb. 24 | Apr. 11 |
| 1972 | b A | 16 | xiv | Jan. 30 | Feb. 16 | Apr. 2 |
| 1973 | g | 17 | 25 | Feb. 18 | Mar. 7 | Apr. 22 |
| 1974 | f | 18 | vi | Feb. 10 | Feb. 27 | Apr. 14 |
| 1975 | e | 19 | xvii | Jan. 26 | Feb. 12 | Mar. 30 |
| 1976 | d c | 1 | xxix | Feb. 15 | Mar. 3 | Apr. 18 |
| 1977 | b | 2 | x | Feb. 6 | Feb. 23 | Apr. 10 |
| 1978 | A | 3 | xxi | Jan. 22 | Feb. 8 | Mar. 26 |
| 1979 | g | 4 | ii | Feb. 11 | Feb. 28 | Apr. 15 |
| 1980 | f e | 5 | xiii | Feb. 3 | Feb. 20 | Apr. 6 |
| 1981 | d | 6 | xxiv | Feb. 15 | Mar. 4 | Apr. 19 |
| 1982 | c | 7 | v | Feb. 7 | Feb. 24 | Apr. 11 |
| 1983 | b | 8 | xvi | Jan. 30 | Feb. 16 | Apr. 3 |
| 1984 | A g | 9 | xxvii | Feb. 19 | Mar. 7 | Apr. 22 |
| 1985 | f | 10 | viii | Feb. 3 | Feb. 20 | Apr. 7 |
| 1986 | e | 11 | xix | Jan. 26 | Feb. 12 | Mar. 30 |
| 1987 | d | 12 | * | Feb. 15 | Mar. 4 | Apr. 19 |
| 1988 | c b | 13 | xi | Jan. 31 | Feb. 17 | Apr. 3 |
| 1989 | A | 14 | xxii | Jan. 22 | Feb. 8 | Mar. 26 |
| 1990 | g | 15 | iii | Feb. 11 | Feb. 28 | Apr. 15 |
| 1991 | f | 16 | xiv | Jan. 27 | Feb. 13 | Mar. 31 |
| 1992 | e d | 17 | 25 | Feb. 16 | Mar. 4 | Apr. 19 |
| 1993 | c | 18 | vi | Feb. 7 | Feb. 24 | Apr. 11 |

# Table of Movable Feasts

| Year | Ascen-sion | Pente-cost | Corpus Christi | Indicts | Sundays after Pentecost | 1st Sunday of Advent | Mart. Letter. |
|---|---|---|---|---|---|---|---|
| 1966 | May 19 | May 29 | June 9 | 4 | 25 | Nov. 27 | h |
| 1967 | May 4 | May 14 | May 25 | 5 | 28 | Dec. 3 | u |
| 1968 | May 23 | June 2 | June 13 | 6 | 25 | Dec. 1 | P |
| 1969 | May 15 | May 25 | June 5 | 7 | 26 | Nov. 30 | l |
| 1970 | May 7 | May 17 | May 28 | 8 | 27 | Nov. 29 | C |
| 1971 | May 20 | May 30 | June 10 | 9 | 25 | Nov. 28 | c |
| 1972 | May 11 | May 21 | June 1 | 10 | 27 | Dec. 3 | p |
| 1973 | May 31 | June 10 | June 21 | 11 | 24 | Dec. 2 | F |
| 1974 | May 23 | June 2 | June 13 | 12 | 25 | Dec. 1 | f |
| 1975 | May 8 | May 18 | May 29 | 13 | 27 | Nov. 30 | s |
| 1976 | May 27 | June 6 | June 17 | 14 | 24 | Nov. 28 | N |
| 1977 | May 19 | May 29 | June 9 | 15 | 25 | Nov. 27 | k |
| 1978 | May 4 | May 14 | May 25 | 1 | 28 | Dec. 3 | B |
| 1979 | May 24 | June 3 | June 14 | 2 | 25 | Dec. 2 | b |
| 1980 | May 15 | May 25 | June 5 | 3 | 26 | Nov. 30 | n |
| 1981 | May 28 | June 7 | June 18 | 4 | 24 | Nov. 29 | E |
| 1982 | May 20 | May 30 | June 10 | 5 | 25 | Nov. 28 | e |
| 1983 | May 12 | May 22 | June 2 | 6 | 26 | Nov. 27 | r |
| 1984 | May 31 | June 10 | June 21 | 7 | 24 | Dec. 2 | H |
| 1985 | May 16 | May 26 | June 6 | 8 | 26 | Dec. 1 | h |
| 1986 | May 8 | May 18 | May 29 | 9 | 27 | Nov. 30 | u |
| 1987 | May 28 | June 7 | June 18 | 10 | 24 | Nov. 29 | P |
| 1988 | May 12 | May 22 | June 2 | 11 | 26 | Nov. 27 | l |
| 1989 | May 4 | May 14 | May 25 | 12 | 28 | Dec. 3 | C |
| 1990 | May 24 | June 3 | June 14 | 13 | 25 | Dec. 2 | c |
| 1991 | May 9 | May 19 | May 30 | 14 | 27 | Dec. 1 | p |
| 1992 | May 28 | June 7 | June 18 | 15 | 24 | Nov. 29 | F |
| 1993 | May 20 | May 30 | June 10 | 1 | 25 | Nov. 28 | f |

# CALENDAR

## JANUARY

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| * | A | Kal. | 1 | OCTAVE OF CHRISTMAS I cl. |
| xxix | b | iv | 2 | |
| xxviii | c | iii | 3 | |
| xxvii | d | Prid. | 4 | |
| xxvi | e | Non. | 5 | |
| 25 xxv | f | viii | 6 | THE EPIPHANY OF THE LORD I cl. |
| xxiv | g | vii | 7 | |
| xxiii | A | vi | 8 | |
| xxii | b | v | 9 | |
| xxi | c | iv | 10 | |
| xx | d | iii | 11 | |
| xix | e | Prid. | 12 | |
| xviii | f | Ides | 13 | COMMEMORATION OF THE BAPTISM OF O. L. J. C. II cl. |
| xvii | g | xix | 14 | St. Hilary, Bishop, Conf. and Doctor of the Church. III cl. |
| | | | | Comm. of St. Felix, Priest and M. |
| xvi | A | xviii | 15 | Bl. Francis de Capillas, M., O. P. III cl. |
| | | | | Comm. of St. Paul, First Hermit, Conf. |
| | | | | Comm. of St. Maurus, Abb. |
| xv | b | xvii | 16 | St. Marcellus I, Pope and M. Comm. |
| xiv | c | xvi | 17 | St. Anthony, Abb. III cl. |
| xiii | d | xv | 18 | St. Margaret of Hungary. V., O. P. III cl. |
| | | | | For II Order, II cl. |
| | | | | Comm. of St. Prisca, V. and M. |
| | | | | Septuagesima does not fall before this date. |
| xii | e | xiv | 19 | |
| xi | f | xiii | 20 | SS. Fabian, Pope, and Sebastian, Mm. III cl. |
| x | g | xii | 21 | St. Agnes, V. and M. III cl. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| ix | A | xi | 22 | St. Vincent, M. III cl. |
| viii | b | x | 23 | St. Raymond of Pennafort, Conf., O.P. II cl. |
| | | | | Comm. of St. Emerentiana, V. and M. |
| vii | c | ix | 24 | St. Timothy, Bishop and M. Comm. |
| vi | d | viii | 25 | Conversion of St. Paul, Apostle. III cl. |
| v | e | vii | 26 | St. Polycarp, Bishop and M. Comm. |
| iv | f | vi | 27 | St. John Chrysostom, Bishop, Conf. and Doctor of the Church. III cl. |
| | | | | Comm. of St. Julian, Bishop and Conf. |
| iii | g | v | 28 | St. Peter Nolasco, Conf. III cl. |
| | | | | Comm. of second feast of St. Agnes. |
| ii | A | iv | 29 | St. Francis de Sales, Bishop, Conf. and Doctor of the Church. III cl. |
| i | b | iii | 30 | St. Martina, V. and M. Comm. |
| * | c | Prid. | 31 | St. John Bosco, Conf. III cl. |
| | | | | Sunday between the octave of Christmas and the Epiphany, or, if there is none, January 2: THE MOST HOLY NAME OF JESUS II cl. |
| | | | | First Sunday after Epiphany : THE HOLY FAMILY, JESUS, MARY, AND JOSEPH. II cl. |

## FEBRUARY

| | | | | |
|---|---|---|---|---|
| xxix | d | Kal. | 1 | St. Ignatius, Bishop and M. III cl. |
| xxviii | e | iv | 2 | THE PURIFICATION OF THE BLESSED VIRGIN MARY. II cl. |
| xxvii | f | iii | 3 | St. Blaise, Bishop and M. Comm. |
| 25 xxvi | g | Prid. | 4 | St. Andrew Corsini, Bishop and Conf. III cl. |
| | | | | Ash Wednesday never falls before this date. |
| xxv xxiv | A | Non | 5 | St. Agatha, V. and M. III cl. |
| xxiii | b | viii | 6 | SS. Vedastus and Amandus, Bishops and Confl. Comm. |
| | | | | Anniversary of Fathers and Mothers. |
| xxii | c | vii | 7 | St. Romuald, Abb. III cl. |
| xxi | d | vi | 8 | St. John of Matha, Conf. III cl. |
| xx | e | v | 9 | St. Cyril, Bishop of Alexandria, Conf. and Doctor of the Church. III cl. |

| Epact Cycle | L. D. | | D. M. | |
|---|---|---|---|---|
| xix | f | iv | 10 | St. Scholastica, V. III cl. |
| xviii | g | iii | 11 | Apparition of Blessed Virgin Mary Immaculate. III cl. |
| xvii | A | Prid. | 12 | Seven Holy Founders of Order of Servants of Blessed Virgin Mary, Conff. III cl. |
| xvi | b | Ides | 13 | St. Catherine de Ricci, V., O. P. III cl. For III Order, II cl. |
| xv | c | xvi | 14 | B. Jordan of Saxony, Conf., O. P. III cl. Comm. of St. Valentine, Priest and M. |
| xiv | d | xv | 15 | B. Henry Suso, Conf., O. P. III cl. |
| xiii | e | xiv | 16 | |
| xii | f | xiii | 17 | B. Reginald, Conf., O. P. Comm. |
| xi | g | xii | 18 | |
| x | A | xi | 19 | |
| ix | b | x | 20 | |
| viii | c | ix | 21 | Septuagesima does not fall after this date. |
| vii | d | viii | 22 | CHAIR OF ST. PETER, APOSTLE. II cl. |
| vi | e | vii | 23 | St. Peter Damian, Bishop, Conf. and Doctor of the Church. III cl. |
| v | f | vi | 24 | ST. MATTHIAS, APOSTLE. II cl. |
| iv | g | v | 25 | |
| iii | A | iv | 26 | |
| ii | b | iii | 27 | |
| i | c | Prid. | 28 | |

In leap years the month of February has 29 days, and the feast of St. Matthias is celebrated on the 25th February and the 6th of the Kalends is repeated on the 25th. The dominical letter which was taken for the month of January is changed to the previous letter: so that if in January the dominical letter were A, it is changed to the previous letter, which is g, etc., and the letter f is used for both dates, 24th and 25th.



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| | | | | MARCH |
| * | d | Kal. | 1 | St. Albinus, Bishop and Conf. Comm. |
| xxix | e | vi | 2 | |
| xxviii | f | v | 3 | |
| xxvii | g | iv | 4 | St. Casimir, King, Conf. III cl. |
| xxvi | A | iii | 5 | |
| 25 xxv | b | Prid. | 6 | |
| xxiv | c | Non. | 7 | ST. THOMAS AQUINAS, CONF. O. P. AND DOCTOR OF THE CHURCH. I cl. |
| xxiii | d | viii | 8 | St. John of God, Conf. III cl. |
| xxii | e | vii | 9 | St. Frances of Rome, W. III cl. |
| xxi | f | vi | 10 | Ash Wednesday does not fall later than this date. |
| xx | g | v | 11 | |
| xix | A | iv | 12 | St. Gregory the Great, Pope, Conf. and Doctor of the Church. III cl. |
| xviii | b | iii | 13 | |
| xvii | c | Prid. | 14 | |
| xvi | d | Ides | 15 | |
| xv | e | xvii | 16 | |
| xiv | f | xvi | 17 | St. Patrick, Bp. and Conf. III cl. |
| xiii | g | xv | 18 | St. Cyril, Bishop of Jerusalem, Conf. and Doctor of the Church. III cl. |
| xii | A | xiv | 19 | ST. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY, Conf. and Patron of the Universal Church. I cl. |
| xi | b | xiii | 20 | B. Ambrose Sansedonius, Conf. O. P. Comm. |
| x | c | xii | 21 | St. Benedict, Abb. III cl. |
| ix | d | xi | 22 | Easter is never earlier than this date. |
| viii | e | x | 23 | |
| vii | f | ix | 24 | St. Gabriel, Archangel. III cl. |
| vi | g | viii | 25 | THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. I cl. |
| v | A | vii | 26 | |
| iv | b | vi | 27 | St. John Damascene, Conf. and Doctor of the Church. III cl. |
| iii | c | v | 28 | |
| ii | d | iv | 29 | |
| i | e | iii | 30 | |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| * | f | Prid. | 31 | Friday after the I Sunday of the Passion: The Compassion of the Blessed Virgin Mary. Comm. |
| | | | | APRIL |
| xxix | g | Kal. | 1 | |
| xxviii | A | iv | 2 | St. Francis of Paula, Conf. III cl. |
| xxvii | b | iii | 3 | |
| 25 xxvi | c | Prid. | 4 | St. Isidore, Bishop, Conf. and Doctor of the Church. III cl. |
| xxv xxiv | d | Non. | 5 | ST. VINCENT FERRER, Conf. O. P. II cl. |
| xxiii | e | viii | 6 | |
| xxii | f | vii | 7 | |
| xxi | g | vi | 8 | |
| xx | A | v | 9 | |
| xix | b | iv | 10 | |
| xviii | c | iii | 11 | St. Leo the Great, Pope, Conf. and Doctor of the Church. III cl. |
| xvii | d | Prid. | 12 | |
| xvi | e | Ides | 13 | |
| xv | f | xviii | 14 | SS. Tiburtius, Valerian and Maximus. Mm. Comm. |
| xiv | g | xvii | 15 | |
| xiii | A | xvi | 16 | |
| xii | b | xv | 17 | |
| xi | c | xiv | 18 | |
| x | d | xiii | 19 | |
| ix | e | xii | 20 | St. Agnes of Monte Pulciano, V., O. P. III cl. For II Ord. II cl. |
| viii | f | xi | 21 | St. Anselm, Bp., Conf. and Doct. of Church. III cl. |
| vii | g | x | 22 | |
| vi | A | ix | 23 | St. Geogre, M. Comm. |
| v | b | viii | 24 | Our Lord's Most holy Crown of Thorns. III cl. |
| iv | c | vii | 25 | Greater Litanies. II cl. ST. MARK, EVANGELIST. The last date for Easter. |
| iii | d | vi | 26 | |
| ii | e | v | 27 | |
| i | f | iv | 28 | St. Paul of the Cross. Conf. III cl. Comm. of St. Louis M. Grignion de Montfort, Conf., O. P. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| * | g | iii | 29 | ST. PETER MARTYR, O. P II cl. |
| xxix | A | Prid. | 30 | ST. CATHERINE OF SIENA V., O. P. I cl. Ascension will not occur earlier. |
| | | | | MAY |
| xxviii | b | Cal. | 1 | ST. JOSEPH THE WORKMAN, HUSBAND OF BL. VIRGIN MARY, CONF. I cl. |
| xxvii | c | vi | 2 | St. Athanasius, Bp., Conf. and Doct. of Church. III cl. |
| xxvi | d | v | 3 | SS. Alexander, Eventius and Theodolus, Mm. Comm. |
| 25 xxv | e | iv | 4 | St. Monica, W. III cl. |
| xxiv | f | iii | 5 | St. Pius V, Pope and Conf., O. P. II cl. |
| xxiii | g | Prid. | 6 | |
| xxii | A | Non. | 7 | St. Stanislaus, Bp. and M. III cl. |
| xxi | b | viii | 8 | Bl. Virgin Mary, Mediatrix of all graces. III cl. |
| xx | c | vii | 9 | St. Gregory Nazianzen, Bp., Conf. and Doct. of Church. III cl. |
| xix | d | vi | 10 | ST. ANTONINUS, Bp. and Conf. O. P., II cl. Comm. of Sts. Gordian and Epimachus, Mm. Pentecost does not occur earlier. |
| xviii | e | v | 11 | SS. PHILIP AND JAMES, APOSTLES. II cl. |
| xvii | f | iv | 12 | SS. Nereus, Achilleus and Pancras, Mm. Comm. |
| xvi | g | iii | 13 | Bl. Imelda, V., O. P. Comm. |
| xv | A | Prid. | 14 | |
| xiv | b | Ides. | 15 | St. John Baptist de la Salle, Conf. III cl. |
| xiii | c | xvii | 16 | |
| xii | d | xvi | 17 | |
| xi | e | xv | 18 | St. Venantius, M. III cl. |
| x | f | xiv | 19 | St. Peter Celestine, Pope and Conf. III cl. Comm. of St. Pudentiana, V. |
| ix | g | xiii | 20 | |
| viii | A | xii | 21 | Corpus Christi does not occur earlier. |
| vii | b | xi | 22 | |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| vi | c | x | 23 | |
| v | d | ix | 24 | Transfer of our holy Father, St. Dominic, Conf. III cl. |
| iv | e | viii | 25 | St. Urban I, Pope and M. Comm. |
| iii | f | vii | 26 | St. Philip Neri, Conf. III cl. |
| ii | g | vi | 27 | St. Bede the Venerable, Conf. and Doct. of Church. III cl. |
| i | A | v | 28 | |
| * | b | iv | 29 | Bl. William, O. P., and companions, Mm. Comm. |
| xxix | c | iii | 30 | |
| xxviii | d | Prid. | 31 | BL. VIRGIN MARY, QUEEN. II cl. Comm. of St. Petronilla, V. |
| | | | | JUNE |
| xxvii | e | Cal. | 1 | St. Angela Merici, V. Comm. |
| 25 xxvi | f | iv | 2 | Bl. Sadoc and companions, Mm. O. P. Comm. Comm. of Sts. Marcellinus, Priest, and Peter, Exorcist, Mm. |
| xxv xxiv | g | iii | 3 | Bl. Peter Sanz, Bp. and companions, Mm., O. P. III cl. Ascension will not occur later. |
| xxiii | A | Prid. | 4 | St. Francis Caracciolo, Conf. III cl. |
| xxii | b | Non. | 5 | |
| xxi | c | viii | 6 | St. Norbert, Bp. and Conf. III cl. |
| xx | d | vii | 7 | |
| xix | e | vi | 8 | St. Medard, Bp. and Conf. Comm. |
| xviii | f | v | 9 | Bl. Diana, Cecilia and Amata, Vv. O. P. Comm. Memory of Sts. Primus and Felicianus, Mm. |
| xvii | g | iv | 10 | Bl. John Dominic, Bp. and Conf., O. P. Comm. |
| xvi | A | iii | 11 | St. Barnabas, Apostle. III cl. |
| xv | b | Prid. | 12 | SS. Basilides, Cyrinus, Nabor and Nazarius, Mm. Comm. |
| xiv | c | Ides. | 13 | St. Anthony of Padua, Conf. and Doct. of Church. III cl. Pentecost will not occur later. |
| xiii | d | xviii | 14 | St. Basil the Great, Bp., Conf. and Doct. of Church. III cl. |
| xii | e | xvii | 15 | SS. Vitus, Modestus and Crescentia, Mm. Comm. |
| xi | f | xvi | 16 | SS. Quiricus and Julitta, Mm. Comm. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| x | g | xv | 17 | |
| ix | A | xiv | 18 | St. Ephraem of Syria, Deacon, Conf. and Doct. of Church. III cl. Comm. of SS. Mark and Marcellian, Mm. |
| viii | b | xiii | 19 | SS. Gervase and Protase, Mm. Comm. |
| vii | c | xii | 20 | |
| vi | d | xi | 21 | |
| v | e | x | 22 | Bl. Innocent V, Pope and Conf., O. P. Comm. |
| iv | f | ix | 23 | Vigil. II cl. |
| iii | g | viii | 24 | NATIVITY OF ST. JOHN THE BAPTIST. I cl. Corpus Christi will not occur later. |
| ii | A | vii | 25 | |
| i | b | vi | 26 | SS. John and Paul, Mm. III cl. |
| * | c | v | 27 | |
| xxix | d | iv | 28 | Vigil. II cl. |
| xxviii | e | iii | 29 | SS. PETER AND PAUL, APOSTLES. I cl. |
| xxvii | f | Prid. | 30 | Commemoration of St.Paul, Apostle. III cl. |
| | | | | JULY |
| xxvi | g | Cal. | 1 | THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST. I cl. |
| 25 xxv | A | vi | 2 | THE VISITATION OF BL. VIRGIN MARY. II cl. Comm. of Sts. Processus and Martinian, Mm. |
| xxiv | b | v | 3 | St. Irenaeus, Bp. and M. III cl. |
| xxiii | c | iv | 4 | |
| xxii | d | iii | 5 | St. Anthony Mary Zaccaria, Conf. III cl. |
| xxi | e | Prid. | 6 | Anniversary of those buried in our cemeteries. |
| xx | f | Non. | 7 | St. Benedict XI, Pope and Conf., O. P. Comm. |
| xix | g | viii | 8 | |
| xviii | A | vii | 9 | SS. John, O. P. and companions, Mm. III cl. |
| xvii | b | vi | 10 | Seven Holy Brothers, Mm. III cl. |
| xvi | c | v | 11 | Bl. Ignatius Delgado, Dominic Henares, O. P., Bps. and companions, Mm. III cl. |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| xv | d | iv | 12 | St. John Gualbert, Abb. III cl. |
| xiv | e | iii | 13 | Bl. James of Voragine, Bp. and Conf. O. P. Comm. |
| xiii | f | Prid. | 14 | St. Bonaventure, Bp., Conf., and Doct. of Church. III cl. |
| xii | g | Ides | 15 | St. Henry, Emperor, Conf. III cl. |
| xi | A | xvii | 16 | B. Virgin Mary of Mount Carmel. Comm. |
| x | b | xvi | 17 | Bl. Ceslaus, Conf., O. P. Comm. |
| ix | c | xv | 18 | St. Camillus de Lellis, Conf. III cl. |
| viii | d | xiv | 19 | St. Vincent de Paul, Conf. III cl. |
| vii | e | xiii | 20 | St. Jerome Emiliani, Conf. III cl. Comm. of St. Margaret, V. and M. |
| vi | f | xii | 21 | St. Praxedes, V. Comm. |
| v | g | xi | 22 | St. Mary Magdalen. III cl. |
| iv | A | x | 23 | St. Apollinaris, Bp. and M. Comm. |
| iii | b | ix | 24 | St. Christina, V. and M. Comm. |
| ii | c | viii | 25 | ST. JAMES, APOSTLE. II cl. Comm. of Sts. Christopher and Cucuphates, Mm. |
| i | d | vii | 26 | ST. ANN, MOTHER OF BL. VIRGIN MARY. II cl. |
| * | e | vi | 27 | Bb. Joseph, Melchior, Bps., O. P. and companions, Mm. III cl. |
| xxix | f | v | 28 | SS. Nazarius, Celsus and Pantaleon, Mm. Comm. |
| xxviii | g | iv | 29 | St. Martha, V. III cl. Comm. of SS. Felix, Simplicius, Faustinus and Beatrice, Mm. |
| xxvii | A | iii | 30 | Bl. Mannes, Conf., O. P. Comm. Comm. of SS. Abdon and Sennen, Mm. |
| 25 xxvi | b | Prid. | 31 | St. Ignatius, Conf. III cl. Comm. of St. Germanus, Bp. and Conf. |
| | | | | AUGUST |
| | c | Cal. | 1 | The Holy Machabees, Mm. Comm. |
| xxv xxiv | d | iv | 2 | St. Alphonsus Mary de Liguori, Bp., Conf., Doct. of Church. III cl. |
| xxiii | | | | Comm. St. Stephen I, Pope and M. |
| xxii | e | iii | 3 | |
| xxi | f | Prid. | 4 | OUR HOLY FATHER ST. DOMINIC, CONF. I cl. |
| xx | g | Non. | 5 | Our Lady of the Snow. III cl. |
| xix | A | viii | 6 | TRANSFIGURATION OF THE LORD. II cl. Comm. SS. Xystus II, Pope, Felicissimus, and Beatus, Mm. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| xviii | b | vii | 7 | St. Cajetan, Conf. III cl. Comm. of St. Donatus, Bp. and M. |
| xvii | c | vi | 8 | Bl. Joan of Aza, Mother of Our Holy Father St. Dominic. Comm. Comm. of SS. Cyriacus, Largus, and Smaragdus, Mm. |
| xvi | d | v | 9 | Vigil III cl. |
| xv | e | iv | 10 | ST. LAWRENCE, M. II cl. |
| xiv | f | iii | 11 | St. Tiburtius, M. Comm. |
| xiii | g | Prid. | 12 | St. Clare, V. III cl. |
| xii | A | Ides | 13 | SS. Hippolytus and companions, Mm. Comm. |
| xi | b | xix | 14 | Vigil II cl. Comm. St. Eusebius, Priest and Conf. |
| x | c | xviii | 15 | ASSUMPTION OF B. V. MARY. I cl. |
| ix | d | xvii | 16 | ST. JOACHIM, CONF., FATHER OF B.V.M. II cl. |
| viii | e | xvi | 17 | St. Hyacinth, Conf., O. P. III cl. |
| vii | f | xv | 18 | St. Agapitus, M. Comm. |
| vi | g | xiv | 19 | |
| v | A | xiii | 20 | St. Bernard, Abb., Doct. of Church. III cl. |
| iv | b | xii | 21 | St. Joan Frances Fremiot de Chantal, Widow. III cl. |
| iii | c | xi | 22 | IMMACULATE HEART OF B.V.M. II cl. Comm. SS. Timothy and Symphorianus, Mm. |
| ii | d | x | 23 | |
| i | e | ix | 24 | ST. BARTHOLOMEW, APOST. II cl. |
| * | f | viii | 25 | St. Louis, King, Conf. III cl. |
| xxix | g | vii | 26 | |
| xxviii | A | vi | 27 | St. Joseph Calasanctius, Conf. III cl. Comm. St. Rufus, Bp. and M. |
| xxvii | b | v | 28 | ST. AUGUSTINE, BP., CONF. & DOCT. OF CHURCH. II cl. |
| xxvi | c | iv | 29 | Beheading of St. John the Baptist. III cl. Comm. St. Sabina, M. |
| 25 xxv | d | iii | 30 | St. Rose of Lima, V., O. P. III cl. Comm. SS. Felix and Adauctus, Mm. |
| xxiv | e | Prid. | 31 | St. Raymond Nonnatus, Conf. III cl. |
| | | | | SEPTEMBER |
| xxiii | f | Cal. | 1 | St. Giles, Abb. Comm. |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| xxii | g | iv | 2 | St. Stephen, Conf., King of Hungary. III cl. |
| xxi | A | iii | 3 | St. Pius X, Pope and Conf. III cl. |
| xx | b | Prid. | 4 | St. Marcellus, M. Comm. |
| xix | c | Non. | 5 | Anniversary of Domestics and Benefactors O. P. |
| xviii | d | viii | 6 | Bl. Bertrand of Garriga, Conf., O. P. Comm. |
| xvii | e | vii | 7 | |
| xvi | f | vi | 8 | BIRTHDAY OF B. V. M. II cl. |
| xv | g | v | 9 | St. Gorgonius, M. Comm. |
| xiv | A | iv | 10 | Bl. Alphonsus Navarette, O. P., and companions, Mm. III cl. |
| | | | | Comm. St. Nicholas of Tolentino, Conf. |
| xiii | b | iii | 11 | SS. Protus and Hyacinth, Mm. Comm. |
| xii | c | Prid. | 12 | Most Holy Name of Mary III cl. |
| xi | d | Ides | 13 | |
| x | e | xviii | 14 | EXALTATION OF THE HOLY CROSS. II cl. |
| ix | f | xvii | 15 | SEVEN SORROWS OF B. V. M. II cl. |
| viii | g | xvi | 16 | SS. Cornelius, Pope and Cyprian Bp., Mm. III cl. |
| | | | | Comm. St. Euphemia, V., M. |
| vii | A | xv | 17 | Comm. of Imprinting of Sacred Stigmata on St. Francis. Comm. |
| | | | | Comm. St. Lambert, Bp., M. |
| vi | b | xiv | 18 | Bl. John Massias, Conf., O. P. III cl. |
| v | c | xiii | 19 | SS. Januarius, Bp., and companions, Mm. III cl. |
| iv | d | xii | 20 | Bl. Francis de Posadas, Conf., O.P. III cl. |
| iii | e | xi | 21 | ST. MATTHEW, APOST. AND EV. II cl. |
| ii | f | x | 22 | St. Maurice and companions, Mm. Comm. |
| i | g | ix | 23 | |
| * | A | viii | 24 | Comm. B. V. M. of Ransom. Comm. |
| xxix | b | vii | 25 | |
| xxviii | c | vi | 26 | |
| xxvii | d | v | 27 | SS. Cosmas and Damian, Mm. III cl. |
| 25 xxvi | e | iv | 28 | |
| xxv xxiv | f | iii | 29 | ST. MICHAEL, ARCHANGEL. I cl. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| xxiii | g | Prid. | 30 | St. Jerome, Priest, Conf., Doct. of Church. III cl. |
| | | | | OCTOBER |
| xxii | A | Cal. | 1 | St. Remigius, Bp. and Conf. Comm. |
| xxi | b | vi | 2 | Holy Guardian Angels. III cl. |
| | | | | Comm. St. Leodegarius, Bp., M. |
| xx | c | v | 3 | St. Teresa of the Child Jesus. III cl. |
| xix | d | iv | 4 | HOLY FATHER ST. FRANCIS, FOUNDER OF ORDER OF FRIARS MINOR. II cl. |
| xviii | e | iii | 5 | Bl. Raymund of Capua, Conf., O. P. III cl. |
| xvii | f | Prid. | 6 | St. Bruno, Conf. III cl. |
| xvi | g | Non. | 7 | B. V. M. OF THE ROSARY. I cl. |
| xv | A | viii | 8 | St. Bridget, Widow. III cl. |
| | | | | Comm. St. Mark, Pope, Conf. |
| | | | | Comm. Ss. Sergius, Bacchus, Marcellus, and Apuleius, Mm. |
| xiv | b | vii | 9 | St. Louis Bertrand, Conf., O. P. III cl. |
| | | | | Comm. Ss. Denis, Bp., and companions, Mm. |
| xiii | c | vi | 10 | |
| xii | d | v | 11 | |
| xi | e | iv | 12 | |
| x | f | iii | 13 | |
| ix | g | Prid. | 14 | St. Callistus I, Pope, M. III cl. |
| viii | A | Ides | 15 | St. Teresa, V. III cl. |
| vii | b | xvii | 16 | |
| vi | c | xvi | 17 | |
| v | d | xv | 18 | ST. LUKE, EV. II cl. |
| iv | e | xiv | 19 | St. Peter of Alcantara, Conf. III cl. |
| iii | f | xiii | 20 | |
| ii | g | xii | 21 | St. Ursula and companions, V. and M. Comm. |
| | A | xi | 22 | In consecrated churches: ANNIVERSARY OF THE DEDICATION OF THE CHURCH. I cl. |
| * | b | x | 23 | |
| xxix | c | ix | 24 | St. Raphael, Archangel. III cl. |
| xxviii | d | viii | 25 | SS. Crispin and Crispinian, Mm. Comm. |
| xxvii | e | vii | 26 | |
| xxvi | f | vi | 27 | |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| 25 xxv | g | v | 28 | SS. SIMON AND JUDE, APOSTLES II cl. |
| xxiv | A | iv | 29 | |
| xxiii | b | iii | 30 | |
| xxii | c | Prid. | 31 | St. Quintinus, M. Comm. Last Sunday of October: OUR LORD JESUS CHRIST, KING I cl. |
| | | | | NOVEMBER |
| xxi | d | Cal. | 1 | FEAST OF ALL SAINTS. I cl. |
| xx | e | iv | 2 | COMMEMORATION OF ALL SOULS. I cl. |
| xix | f | iii | 3 | |
| xviii | g | Prid. | 4 | St. Charles, Bp., Conf. III cl. Comm. of Ss. Vitalis and Agricola, Mm. |
| xvii | A | Non. | 5 | St. Martin de Porres, Conf. O. P. III cl. |
| xvi | b | viii | 6 | BB. Jerome, Valentine, Francis, Hyacinth and companions, Mm., O. P. III cl. |
| xv | c | vii | 7 | |
| xiv | d | vi | 8 | The Four Holy Crowned Martyrs. Comm. |
| xiii | e | v | 9 | DEDICATION OF THE ARCH-BASILICA OF THE MOST HOLY SAVIOUR. II cl. Comm. St. Theodore M. |
| xii | f | iv | 10 | |
| xi | g | iii | 11 | St. Martin, Bp., Conf. III cl. Comm St. Menna, M. |
| x | A | Prid. | 12 | FEAST OF ALL SAINTS O. P. II cl. |
| ix | b | Ides | 13 | St. Brice, Bp., Conf. Comm. Anniversary of all dead Brothers and Sisters O. P. |
| viii | c | xviii | 14 | |
| vii | d | xvii | 15 | ST. ALBERT THE GREAT, BP., CONF., O. P., DOCT. OF CHURCH. II cl. |
| vi | e | xvi | 16 | |
| v | f | xv | 17 | St. Gregory Thaumaturgus, Bp., Conf. III cl. |
| iv | g | xiv | 18 | Dedication of the Basilica of the Apostles SS. Peter and Paul. III cl. |



| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| iii | A | xiii | 19 | St. Elizabeth, Widow. III cl. |
| ii | b | xii | 20 | St. Felix de Valois, Conf. III cl. |
| i | c | xi | 21 | Presentation B. V. M. III cl. |
| * | d | x | 22 | St. Cecilia, V., M. III cl. |
| xxix | e | ix | 23 | St. Clement I, Pope, M. III cl. |
| xxviii | f | viii | 24 | St. John of the Cross, Conf., Doct. of Church. III cl. Comm of St. Chrysogonus, M. |
| xxvii | g | vii | 25 | St. Catherine V., M. III cl. |
| 25 xxvi | A | vi | 26 | |
| xxv xxiv | b | v | 27 | |
| xxiii | c | iv | 28 | |
| xxii | d | iii | 29 | St. Saturninus, M. Comm. |
| xxi | e | Prid. | 30 | ST. ANDREW, AP. II cl. |
| | | | | DECEMBER |
| xx | f | Cal. | 1 | Bl. John of Vercelli, Conf., O. P. Comm. |
| xix | g | iv | 2 | St. Bibiana, V., M. III cl. |
| xviii | A | iii | 3 | St. Francis Xavier, Conf. III cl. |
| xvii | b | Prid. | 4 | St. Peter Chrysologus, Bp., Conf., Doct. of Church. III cl. Comm. of St. Barbara, V. and M. |
| xvi | c | Non. | 5 | |
| xv | d | viii | 6 | St. Nicholas, Bp., Conf. III cl. |
| xiv | e | vii | 7 | St. Ambrose, Bp., Conf., Doct. of Church. III cl. |
| xiii | f | vi | 8 | IMMACULATE CONCEPTION B. V. M. I cl. |
| xii | g | v | 9 | |
| xi | A | iv | 10 | |
| x | b | iii | 11 | St. Damasus I, Pope, Conf. III cl. |
| ix | c | Prid. | 12 | |
| viii | d | Ides | 13 | St. Lucy, V., M. III cl. |
| vii | e | xix | 14 | |
| vi | f | xviii | 15 | |
| v | g | xvii | 16 | |
| iv | A | xvi | 17 | |
| iii | b | xv | 18 | |
| ii | c | xiv | 19 | |
| i | d | xiii | 20 | St. Dominic of Syles, Abb. Comm. |
| * | e | xii | 21 | ST. THOMAS, AP. II cl. |
| xxix | f | xi | 22 | Patronage of B. V. M. Comm. |
| xxviii | g | x | 23 | |
| xxvii | A | ix | 24 | Vigil I cl. |

| Epact Cycle. | L. D. | | D. M. | |
|---|---|---|---|---|
| xxvi | b | viii | 25 | BIRTH OF THE LORD (Christmas) I cl. with octave. In the second Mass, comm. St. Ananstasia, M. |
| 25 xxv | c | vii | 26 | ST. STEPHEN, PROTOMARTYR II cl. |
| xxiv | d | vi | 27 | ST. JOHN, AP., EV. II cl. |
| xxiii | e | v | 28 | HOLY INNOCENTS, Mm. II cl. |
| xxii | f | iv | 29 | DAY WITHIN THE OCTAVE OF CHRISTMAS II cl. Comm. St. Thomas, Bp., M. |
| xxi | g | iii | 30 | DAY WITHIN THE OCTAVE OF CHRISTMAS II cl. |
| xx | A | Prid. | 31 | DAY WITHIN THE OCTAVE OF CHRISTMAS II cl. Comm. of St. Sylvester I, Pope, Conf. |

# TABLES OF THE LITURGICAL DAYS

## SUNDAYS

### Sundays of the I class

First, second, third and fourth of Advent.
First, second, third and fourth of Lent.
First and second of the Passion.
Easter Sunday.
Low Sunday.
Pentecost Sunday.

### Sundays of the II class

All other Sundays not mentioned above.

## FERIAS

### Ferias of the I class

Ash Wednesday.
All ferias of Holy Week.

### Ferias of the II class

Ferias of Advent from December 17 to 23.
Ember Days of Advent, Lent and September.

### Ferias of the III class

Ferias of Advent to December 16 inclusive, apart from Ember Days.
The ferias of Lent and Passion time not mentioned above.

### Ferias of the IV class

All other ferias not mentioned above.

## VIGILS

### Vigils of the I class

Vigil of Christmas.
Vigil of Pentecost.

### Vigils of the II class

Vigil of the Ascension of Our Lord.
Vigil of the Assumption of the Blessed Virgin Mary.
Vigil of the Birthday of St. John the Baptist.
Vigil of SS. Peter and Paul, Apostles.

### Vigil of the III class

Vigil of St. Lawrence, Martyr.

## OCTAVES

### Octaves of the I class

Octave of Easter.
Octave of Pentecost.

### Octave of the II class

Octave of Christmas.

## FEASTS OF THE I CLASS

### In the calendar of the Universal Church

Birth of the Lord.
Epiphany of the Lord.
Pasch of the Resurrection.
Ascension of the Lord.
Pentecost.
Feast of the Most Holy Trinity.
Feast of the Most Holy Body of Christ (Corpus Christi).
Feast of the Most Sacred Heart of Jesus.
Feast of the Most Precious Blood of Our Lord Jesus Christ.
Feast of Our Lord Jesus Christ the King.
Immaculate Conception of the Blessed Virgin Mary.

Annunciation of the Blessed Virgin Mary.
Assumption of the Blessed Virgin Mary.
Feast of St. Joseph, Husband the Blessed Virgin Mary, of Confessor, Patron of the Universal Church.
Feast of St. Joseph the Workman, Husband of the Blessed Virgin Mary, Confessor.
Feast of St. Michael the Archangel.
Birthday of St. John the Baptist.
Feast of SS. Peter and Paul, Apostles.
Feast of All Saints.
*Other liturgical days of the I class*
Octave day of Christmas.
Commemoration of All the Faithful Departed.

IN THE CALENDAR OF THE ORDER

Anniversary of the Dedication of the Church itself.
Feast of Our Lady of the Rosary.
Feast of St. Dominic, Confessor, Founder of the Order of Preachers.
Feast of St. Thomas Aquinas, Confessor, O. P. and Doctor of the Church.
Feast of St. Catherine of Siena, Virgin, O. P.

IN PARTICULAR CALENDARS OF PROVINCES OR HOUSES

Feast of a principal patron of a nation, of a region or province, whether ecclesiastical or civil, of a diocese.
Anniversary of the dedication of the cathedral church.
Feast of a principal patron of a locality or town or city.
Titular feast of the church itself.
Feast of a principal patron of a religious province.
Other proper and indult feasts of the I class, movable or fixed.

## FEASTS OF THE II CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

Feast of the Most Holy Name of Jesus.
Feast of the Holy Family, Jesus, Mary and Joseph.
Commemoration of the Baptism of Our Lord Jesus Christ.
Transfiguration of Our Lord Jesus Christ.
Feast of the Exaltation of the Holy Cross.
Dedication of the Archbasilica of the Most Holy Saviour.
Purification of the Blessed Virgin Mary.
Feast of the Blessed Virgin Mary, Queen.
Visitation of the Blessed Virgin Mary.
Feast of the Immaculate Heart of the Blessed Virgin Mary.
Birthday of the Blessed Virgin Mary.
Feast of the Seven Sorrows of the Blessed Virgin Mary.
"Birthday" feasts of the Apostles and Evangelists, namely:
Feast of St. Andrew, Apostle (30 Nov.).
Feast of St. Thomas, Apostle (21 Dec.).
Feast of St. John, Apostle and Evangelist (27 Dec.).
Feast of St. Matthias, Apostle (24 or 25 Feb.).



Feast of St. Mark, Evangelist (25 Apr.).
Feast of SS. Philip and James, Apostles (11 May).
Feast of St. James, Apostle (25 July).
Feast of St. Bartholomew, Apostle (24 Aug.).
Feast of St. Matthew, Apostle and Evangelist (21 Sept.).
Feast of St. Luke, Evangelist (18 Oct.).
Feast of SS. Simon and Jude, Apostles (28 Oct.).
Feast of St. Stephen, Protomartyr.
Feast of the Holy Innocents, Martyrs.
Feast of the Chair of St. Peter, Apostle (22 Feb.).
Feast of St. Ann, Mother of the Blessed Virgin Mary.
Feast of St. Lawrence, Martyr.
Feast of St. Joachim, Father of the Blessed Virgin Mary.

IN THE CALENDAR OF THE ORDER

Feast of St. Raymond of Pennafort, Conf., O. P.
Feast of St. Peter, Martyr, O. P.
Feast of St. Pius, Pope and Conf., O. P.
Feast of St. Antoninus, Bp. and Conf., O. P.
Feast of St. Augustine, Bp. and Conf., Doctor of the Church.
Feast of St. Francis, Conf., Founder of the Order of Friars Minor.
Feast of All Saints, O. P.
Feast of St. Albert Gt., O. P., Bp., Conf., Doctor of the Church.

IN PARTICULAR CALENDARS OF PROVINCES OR HOUSES

Feast of a secondary patron of a nation, of a region or province, whether ecclesiastical or civil, of a diocese, of a city or town.
Feast of a secondary patron of a religious province.
Other proper and indult feasts of the II class, movable or fixed.

# Table of Occurrence

| | and day within II class octave | ” day within I class octave | ” particular III class feast | ” universal III class feast | ” particular II class feast | ” universal II class feast | ” particular I class feast | ” universal I class feast | ” II class vigil | ” I class vigil | ” III class feria of Lent and Passion time | ” III class feria of Advent | ” II class feria | ” I class feria | ” II class Sunday | ” I class Sunday |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Universal I cl. feast | 0 | 7 | 1 | 1 | 1 | 1 | 6 | 8 | 1 | 7 | 3 | 3 | 3 | 7 | 3 | 7 |
| Particular I cl. feast | 3 | 7 | 1 | 1 | 1 | 1 | 8 | 7 | 1 | 7 | 3 | 3 | 3 | 7 | 3 | 7 |
| Universal II cl. feast | 3 | 2 | 4 | 4 | 4 | 0 | 2 | 2 | 4 | 2 | 3 | 3 | 3 | 2 | 5 | 2 |
| Particular II cl feast. | 0 | 2 | 4 | 4 | 9 | 5 | 2 | 2 | 4 | 2 | 3 | 3 | 5 | 2 | 5 | 2 |
| Universal III cl feast. | 0 | 2 | 5 | 0 | 5 | 5 | 2 | 2 | 5 | 2 | 5 | 3 | 5 | 2 | 2 | 2 |
| Particular III cl. feast | 0 | 2 | 9 | 4 | 5 | 5 | 2 | 2 | 5 | 2 | 5 | 3 | 5 | 2 | 2 | 2 |
| II cl. vigil | 0 | 0 | 4 | 4 | 5 | 5 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 |
| III cl. vigil | 0 | 0 | 5 | 0 | 5 | 0 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 |

1 Office of 1st, nothing of 2nd
2 Office of 2nd nothing of 1st
3 Office of 1st, com. of 2nd at Lauds & Vespers
4 Office of 1st, com. of 2nd at Lauds
5 Office of 2nd, com. of 1st at Lauds
6 Office of 1st, transfer of 2nd
7 Office of 2nd, transfer of 1st
8 Office of higher. transfer of other
9 Office of movable feast, com. of other at Lauds

# Table of Concurrence

| | | | |
|---|---|---|---|
| I class Sunday | 1 | 0 | 0 |
| II class Sunday | 2 | 0 | 0 |
| I class feria | 1 | 0 | 0 |
| II class feria | 2 | 0 | 0 |
| III class feria | 2 | 0 | 0 |
| IV class feria | 3 | 0 | 0 |
| I class feast | 1 | 1 | 1 |
| II class feast | 3 | 1 | 3 |
| III class feast | 3 | 3 | 3 |
| Day within II class octave | 2 | 3 | 0 |

1 Vespers of current Office, commemoration of following

2 Vespers of following Office, commemoration of current

3 Vespers of following, nothing of current

| with I class feast | ” II class Sunday | ” I class Sunday |
|---|---|---|

## NOTES ON THE TABLES OF OCCURRENCE AND CONCURRENCE

1. A I or II class feast of the Lord occurring on a Sunday takes the place of that Sunday with all rights and privileges ; hence there is no commemoration of the Sunday.

2. If two feasts of the same divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast holding the higher place in the table of precedence, and the other is omitted.

3. If a I or II class feast of the Lord concurs with any Sunday, or vice versa, the Vespers are ordered according to the table of concurrence, but there is never a commemoration of the concurring Sunday in the Vespers of the feast of the Lord, nor vice versa.

4. The Ember Days of September and II or III class vigils of Saints, if impeded, are not commemorated in the Office, but only in Mass, in accordance with the rubrics.

# INDULGENCES

## Granted for the Recitation of the Divine Office

1. Clerics in Holy Orders, who devoutly recite the entire Divine Office even when separated into parts, before the Blessed Sacrament whether exposed for public adoration or reserved in the Tabernacle, are granted :

A plenary indulgence, if they make their confession, receive Holy Communion and pray for the Pope's intentions (Pope Pius XI, Oct. 23, 1930).

Those, however, who recite only a part of the Divine Office before the Blessed Sacrament, as above, are granted :

A partial indulgence for each canonical Hour (Pope Pius XI, May 18, 1933).

Moreover, those clerics who have duly obtained the commutation of the Divine Office into other prayers, if they recite these prayers devoutly before the Blessed Sacrament, as above, may gain :

A plenary indulgence, on condition of confession, Holy Communion and prayer for the Pope's intentions (Pope Pius XI, Nov. 7, 1932).

2. The pardon and indulgences formerly granted for the recitation of the prayer Sacrosanctae are attached to the final antiphon of the Blessed Virgin Mary.

Accordingly, to those who recite the aforesaid final antiphons of the Blessed Virgin Mary, there is granted :

A partial indulgence (Pope Pius XI, Dec. 1, 1933).

Besides, to clerics in Holy Orders and priests, Pope Leo X granted the remission of the defects and faults in its recital arising from human frailty.

# Further Instruction on the proper Implementation of the Constitution on Sacred Liturgy

cf. n. 19. Until the reform of the divine office shall have been completed, on days of the first and second class which have matins with three nocturns, it suffices to say merely one of these nocturns. In accordance with the rubrics, the hymn *Te Deum* is said after the responsory to the third lesson of the nocturn. During the Sacred Triduum, the special rubrics in the breviary are to be observed.

n. 20. In private recitation the blessing before the lessons is omitted, as is also the conclusion, " Indeed Lord," at the end of the lessons.

n. 21. When Lauds and Vespers are recited with the people, the Little Chapter may be replaced by a longer reading from sacred scripture. This text may be taken, for example, from Matins, or from the mass of the day, or from the ferial lectionary. If desirable, a short homily may be added. Before the prayer, however, the prayer of the faithful may be inserted, unless mass follows immediately.

When these elements are inserted it is sufficient to say merely three psalms, according to the following method: at Lauds, one of the first three psalms is chosen, followed by the canticle and the last of the psalms: at Vespers, however, three psalms may be chosen from the five.

n. 22. When Compline is recited with the people participating, the psalms from Sunday may always be used.

# ORDINARY OF THE DIVINE OFFICE

# ORDINARY OF THE DIVINE OFFICE

At all the Hours throughout the whole year the divine office, unless otherwise indicated, is carried out in the way shown in the rubrics of this Ordinary.

## MATINS

℣. O Lord open my lips.
℟. And my mouth shall declare your praise.
℣. O God, make haste to my rescue.
℟. Lord, come to my aid.

Then the brethren make the sign of the cross. They do likewise at all the Hours.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Compline of the Saturday before Septuagesima until Compline of Spy Wednesday, in place of the Alleluia is said :

Praise be to you, Lord, King of eternal glory.

Then is said the appropriate invitatory. It is repeated wholly or from the division made by the asterisk, alternately after each verse of the psalm, as follows.

### Psalm 94

Come, ring out our joy to the Lord ; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord.

The complete invitatory is said.

℣. A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

The second part of the invitatory is said. In the following verse of the psalm a genuflexion is made at



1

the words, " Come in ; let us bow and bend low, let us kneel before the God."

℣. To him belongs the sea, for he made it and the dry land shaped by his hands. Come in ; let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

The complete invitatory is said.

℣. O that today you would listen to his voice ! " Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test ; when they tried me, though they saw my work."

The second part of the invitatory is said.

℣. " For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger: ' Never shall they enter my rest '."

The complete invitatory is said.

℣. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

The second part of the invitatory is said.

The complete invitatory is then repeated.

After this the Hymn corresponding to the invitatory is said.

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## In an Office of nine lessons

### I Nocturn

After the hymn, three psalms and their appropriate antiphons are said, followed by the versicle required by the Office of the day.

After the versicle there is said in secret :

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And when this has been said there is added aloud :

And lead us not into temptation. ℟. But deliver us from evil.

The foregoing is always observed before the 1st, 4th and 7th lessons, except in the three days before Easter.

Then follows :

Sir, ask for a blessing.



Before the 1st lesson

Blessing May the eternal Father bless us with an everlasting blessing. ℟. Amen.

The request Sir, ask for a blessing, is made, and a blessing given, before all lessons except in the three days before Easter and in the Office of the dead.

In each Nocturn, lessons are then said, as specified in the Office of the day.

The title of each lesson should always be read unless it is printed in red.

All lessons end with

Indeed, Lord, have mercy on us. ℟. Thanks be to God,

except in the three days before Easter, in the Commemoration of All the Faithful departed and in the Office of the dead and whenever Thus says the Lord etc. is indicated as the conclusion of the lesson.

After each lesson the appropriate responsory is said, and at the end of the last responsory of each Nocturn there is added Glory be to the Father and to the Son and to the Holy Spirit. The responsory is then repeated as indicated in its proper place.

Before the 2nd lesson

Blessing May the only-begotten Son of God graciously bless and help us. ℟. Amen.

Before the 3rd lesson

Blessing May the grace of the Holy Spirit enlighten our minds and our hearts. ℟. Amen.

### II Nocturn

Three psalms and their antiphons and a versicle are said as in the 1st Nocturn.

Before the 4th lesson

Blessing May God the Father all-powerful be kind and gentle to us. ℟. Amen.

Before the 5th lesson

Blessing May the mercy of Christ lead us to the joys of paradise. ℟. Amen.

Before the 6th lesson

Blessing May God inflame in our hearts the fire of his love. ℟. Amen.

### III Nocturn

Three psalms, their antiphons and a versicle are said as in the 1st and 2nd Nocturns.

Before the 7th lesson

If a homily does not follow,

Blessing May he who lives and reigns for ever, bless us. ℟. Amen.

If a homily follows,

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

There follows :

Reading from the holy Gospel according to N.

The words Reading from the holy Gospel according to N. are always said before beginning the Gospel which precedes the homily.

Before the 8th lesson

Blessing May the divine assistance remain always with us. ℟. Amen.

Before the 9th lesson

Blessing May the King of Angels bring us to the company of the heavenly citizens. ℟. Amen.

¶ On the feast of Christmas there are special blessings indicated for the 8th and 9th lessons.

¶ On feasts of the Blessed Virgin Mary the special blessings indicated in the Common of her feasts are said.

## In an Office of three lessons

After the hymn, outside Paschal time nine psalms with their appropriate antiphons are said—in Paschal time, however, three psalms with one antiphon—followed by the versicle required by the Office of the day.

After the versicle the Our Father is said in secret but ended aloud with : And lead us not into temptation. ℟. But deliver us from evil.

Then the lessons and responsories as required by the Office of the day are said, preceded by three blessings as follows :

¶ On Sundays outside Paschal time :

Before the 1st lesson

Blessing May he who lives and reigns for ever, bless us. ℟. Amen.

Before the 2nd lesson

Blessing May the divine assistance remain always with us. ℟. Amen.

Before the 3rd lesson

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

¶ When a homily on the Gospel of the day is not being read, three blessings are given according to the order of the Nocturns, namely, the first three on Mondays and Thursdays, the second three on Tuesdays and Fridays and the last three on Wednesdays and Saturdays (unless the Office of the Blessed Virgin Mary is being said). The first three blessings are given on the Sundays of Paschal time unless a homily on the Gospel of the day is being read.

¶ When a homily on the Gospel of the day is being read, the last three blessings are always used, either from the Common, or, if the Office is of the Blessed Virgin Mary, from the Proper.

¶ On Saturdays when the Office is of the Blessed Virgin Mary three special blessings are given as indicated in the appropriate place.



After the last lesson the Te Deum is said if prescribed by the rubrics (n. 221).

Ambrosian Hymn

We sing in praise that you are God : * we acknowledge that you are Lord.

All the world worships you, * the everlasting Father.

All the angels sing to you, * the heavens and all the heavenly Powers.

The Cherubim and Seraphim sing to you * in unceasing chorus :

Holy,
Holy,
Holy * Lord God of Hosts.

The heavens and the earth * are full of the majesty of your glory.

The glorious choir of Apostles * sings your praise.

The venerable company of Prophets * sings your praise.

The white-robed army of Martyrs * sings your praise.

Throughout the entire world * Holy Church bears witness to you,

The Father * boundless in majesty ;

Your true and only Son * equally to be worshipped ;

The Counsellor, too, * the Holy Spirit.

You, O Christ, * are the king of glory.

You are the eternal Son * of the Father.

When, to save man, you were about to become man * you did not disdain the virgin's womb.

When you had overcome the sting of death * you opened up the kingdom of heaven to those who believe.

You are enthroned at God's right hand * in the glory of the Father.

We believe that you * are the judge that is to come.

The following verse is said kneeling.

We therefore beseech you to help your servants * whom you have redeemed in your precious blood.

Make them to be counted among your saints * in everlasting glory.

Lord, save your people, * bless your heritage.

Be their shepherd * and carry them for ever.

Day by day * we bless you.

And we praise your name always * we praise it for ever.

Be gracious, Lord, * and for this day guard us from sin.

Have mercy on us, Lord, * have mercy on us.

May your love be upon us, O Lord * as we place all our hope in you.

In you, O Lord, I take refuge; * let me never be put to shame.

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After the Te Deum or the last responsory, when Matins is separated from Lauds, the following is said :

The Lord be with you.
℟. And also with you.

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This versicle The Lord be with you is not said in the recitation of the Divine Office *by one alone*, nor by those who have not been ordained deacons; but the following is said in its place, here and at the other Hours also, unless it has just been said :

℣. O Lord, listen to my prayer.
℟. And let my cry for help reach you.

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Let us pray.
And the prayer is said as at Lauds.
After the prayer there is added :

The Lord be with you.
℟. And also with you.
Or :
℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us bless the Lord.
℟. Thanks be to God.

May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

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Before Lauds, the versicle appropriate to the Office of the day is said.

## LAUDS

℣. O God, make. Glory. As it was. Alleluia, or Praise be to you, Lord.

Then the psalms and the canticle are said under one, or five, antiphons as specified in the Office of the day.

When the antiphon has been repeated after the last psalm, the little chapter, the hymn and the versicle are said, as specified in the Office of the day.

¶ At the end of every little chapter the response Thanks be to God is made.

After the versicle the following canticle is said together with the appropriate antiphon.

Canticle of Zechari'ah
Luke I

Blessed be the Lord, the God of Israel ! * He has visited his people and redeemed them.



He has raised up for us a mighty saviour * in the house of David his servant,

As he promised by the lips of holy men, * those who were his prophets from of old.

A saviour who would free us from our foes, * from the hands of all who hate us.

So his love for our fathers is fulfilled * and his holy covenant remembered.

He swore to Abraham our father to grant us, that free from fear, * and saved from the hands of our foes,

We might serve him in holiness and justice * all the days of our life in his presence.

As for you, little child, * you shall be called a prophet of God, the Most High.

You shall go ahead of the Lord * to prepare his ways before him,

To make known to his people their salvation * through forgiveness of all their sins,

The loving-kindness of the heart of our God * who visits us like the Dawn from on high.

He will give light to those in darkness, those who dwell in the shadow of death * and guide us into the way of peace.

Glory be to the Father and to the Son, * and to the Holy Spirit.

At it was in the beginning, is now, * and ever shall be, world without end. Amen.

When the antiphon has been recited after the canticle, if the *preces* are not to be recited, there follows immediately The Lord be with you together with the prayer and other verses to conclude the Hour, as indicated below.

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### WAY TO SAY PRECES

In the ferial Office, outside Nativity season and Paschal time, when the antiphon has been repeated after the canticle there follows :

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father in secret. And lead us not into temptation. ℟. But deliver us from evil.

---

When the *preces* have been said, or, if they are not to be recited, when the antiphon has been repeated after the canticle, there follows :

The Lord be with you.
℟. And also with you.
Then the appropriate prayer is said.

Amen having been answered at the end of the prayer, the commemorations if any, are made. Commemorations consist of

antiphon, versicle, and a prayer preceded by Let us pray but without The Lord be with you.

The various prayers are concluded as indicated in the rubrics (n. 107), p. xxx.

After the prayer or prayers (if more than one is to be said) there follows :

The Lord be with you.
℟. And also with you.
Let us bless the Lord.
℟. Thanks be to God.

After the response Thanks be to God Lauds are concluded as indicated below.

After the response Thanks be to God there follows :

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

The foregoing is always said after every Hour and after the conventual Mass, unless another Hour follows immediately, except from Maundy Thursday to the Mass of the Easter Vigil inclusive ; neither is it said after the Mass or Office of the dead, for, at the end of these, May they rest in peace. ℟. Amen is said.

When two or more Hours are said without interval, or the conventual Mass and an Hour, then May the souls is said only at the end of the last Hour or of the Mass as the case may be, except, as already indicated, after the Mass or Office of the dead.

## TERCE, SEXT AND NONE

℣. O God, make. Glory. As it was. Alleluia or Praise be to you, Lord.

Hymn as in the Psalter.

After the hymn, three psalms with one antiphon are said as specified for the Office of the day.

When the antiphon has been repeated after the last psalm the little chapter, responsory and versicle specified for the Office of the day are said.

### WAY TO SAY PRECES

In the ferial Office, outside Nativity season and Paschal time, there follows after the versicle :

Lord, have mercy. Christ have mercy. Lord, have mercy. Our Father in secret And lead us not into temptation. ℟. But deliver us from evil.

When the *preces* have been said, or, if they are not to be recited, after the versicle there follows :

The Lord be with you.
℟. And also with you.

The appropriate prayer is said.

After the prayer, to which the response Amen is made, there follows :



The Lord be with you.
℟. And also with you.
Let us bless the Lord.
℟. Thanks be to God.

## VESPERS

℣. O God, make. Glory. As it was. Alleluia or Praise be to you, Lord.

Then the psalms are said under one or five antiphons as specified in the Office of the day.

When the antiphon has been repeated after the last psalm, the little chapter, (responsory), the hymn and the versicle are said as specified in the Office of the day.

In First Vespers of any feast a responsory is said after the little chapter ; likewise in First Vespers of Sunday if a Sunday sequence begins on that Sunday.

After the versicle the following canticle is said together with the appropriate antiphon.

### Canticle of the Blessed Virgin Mary Luke I

My soul glorifies the Lord, * my spirit rejoices in God, my Saviour.

He looks on his servant in her nothingness ; * henceforth all ages will call me blessed.

The Almighty works marvels for me. * Holy his name !

His mercy is from age to age, * on those who fear him.

He puts forth his arm in strength * and scatters the proud-hearted.

He casts the mighty from their thrones * and raises the lowly.

He fills the starving with good things, * sends the rich away empty.

He protects Israel, his servant, * remembering his mercy,

The mercy he promised to our fathers, * for Abraham and his sons for ever.

Glory be to the Father and to the Son, * and to the Holy Spirit.

As it was in the beginning, is now, * and ever shall be world without end. Amen.

When the antiphon has been repeated after the canticle, if the *preces* are not to be recited, there follows immediately The Lord be with you together with the prayer and other verses to conclude the Hour, as indicated below.

### PRECES

In the ferial Office, outside Nativity season and Paschal time, when the antiphon has been repeated after the canticle there follows :

Lord, have mercy. Christ have mercy. Lord, have mercy. Our Father in secret And lead us not into temptation. ℟. But deliver us from evil.

When the *preces* have been said, or, if they are not to be recited, when the antiphon has been repeated after the canticle, there follows :

The Lord be with you.
℟. And also with you.

The appropriate prayer is said.

Amen having been answered at the end of the prayer the commemorations, if any, are made. Commemorations consist of antiphon, versicle and a prayer preceded by Let us pray but without The Lord be with you.

The various prayers are concluded as indicated in the rubrics (n. 107), p. xxx

After the prayer or prayers (if more than one are to be said) there follows:

The Lord be with you.
℟. And also with you.
Let us bless the Lord.
℟. Thanks be to God.

## COMPLINE

Sir, ask for a blessing.

Blessing May the all-powerful and merciful Lord grant us a peaceful night and a perfect end. ℟. Amen.

Lesson 1 Peter 5

Brethren: Be sober, be watchful ! Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith. Indeed, Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Examination of Conscience or Our Father in secret.

When Compline is said as the last prayer at the end of the day, the Our Father that should be said here is omitted and in its stead *in choir* and *in common* there is an examination of conscience lasting for a reasonable length of time. This practice may fittingly be observed also in the recitation *by one alone.*

After the Our Father, or after the examination of conscience, the Prelate says:

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

The choir answers :

May almighty God have mercy on you and forgive you all your sins : may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life.

The Prelate responds : Amen.

The choir repeats :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints and to you, Father, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

After which the Prelate adds :

May almighty God have mercy on you and forgive you all your sins : may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life.
℟. Amen.

¶ If a priest does not preside, all present say the following once only, and simultaneously :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, and to all the saints, that I have sinned exceedingly by thought, word, deed and omission, through my fault : I beseech blessed Mary ever virgin, blessed Dominic our father, and all the saints to pray for me.

After which the one who presides adds :

May almighty God have mercy on us and forgive us all our sins : may he free us from all evil, keep us safe and strengthen us in every good work, and bring us to eternal life.

The choir answers : Amen.

¶ When the Office is recited by one alone he says :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, and to all the saints, that I have sinned exceedingly by thought, word, deed and omission, through my fault : I beseech blessed Mary ever virgin, blessed Dominic our father, and all the saints, to pray for me.

May almighty God have mercy on me and forgive me all my sins : may he free me from all evil, keep me safe and strengthen me in every good work, and bring me to eternal life. Amen.

The Confession is followed by :

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord

come to my aid. Glory. As it was. Alleluia or Praise be to you, Lord.

Three psalms and an antiphon are then said as specified in the Office of the day. When the antiphon has been repeated after the last psalm there follows :

### Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name ; leave us not, O Lord our God. ℟. Thanks be to God.

℟. Into your hands, Lord, * I commit my spirit. Into your hands. ℣. You have redeemed me, Lord, God of truth. I commit my spirit. – Glory. – Into your hands.

### Hymn

To you, before the close of day,
Creator of the world, we pray
That, with accustomed kindness you
Would guard and keep us ever true.

May no ill dreams disturb our ease,
No nightly fears or fantasies ;
Tread underfoot our ghostly foe,
That no defilement we may know.

Almighty Father, this accord
Through Jesus Christ, your Son, our Lord,
Who with the Holy Spirit true
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

### Canticle of Simeon Luke 2

At last, all - powerful Master, you give leave to your servant * to go in peace, according to your promise.

For my eyes have seen your salvation * which you have prepared for all nations,

The light to enlighten the Gentiles * and give glory to Israel your people.

Ant. Keep us safe, Lord, while we are awake and guard us as we sleep, that we may keep watch with Christ and rest in peace.

The Lord be with you. ℟. And also with you.

### Let us pray Prayer

Visit this house, we beseech you, Lord, and drive far away all snares of the enemy. May your holy angels who dwell here, keep us in peace. And may your blessing rest always upon us. Through our Lord. ℟. Amen.

The Lord be with you. ℟. And also with you.

Let us bless the Lord. ℟. Thanks be to God.

If it is given by a Prelate, the blessing is given as follows :

May the blessing of almighty God, the Father, the Son and the Holy Spirit come down to you and remain for ever. ℟. Amen.

But if given by any one else to us is said instead of to you.

There follows:

Ant. Hail, O Queen, mother of mercy ; hail, our life, our delight and our hope ! To you we cry, exiled children of Eve ; to you we send up our sighs, mourning and weeping, in this vale of tears. So then, our advocate, turn your eyes of mercy towards us, and after this our exile, show to us the blessed fruit of your womb, Jesus. O gentle, O loving, O kind virgin Mary. P. T. Alleluia.

℣. Permit me to sing your praises, holy Virgin ! P. T. Alleluia. ℟. Strengthen me against your enemies. P. T. Alleluia.

### Let us pray Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through Christ our Lord.

The following antiphon, ℣. and prayer in honour of our holy Father, Dominic, may then be added unless a memory of another Saint is made in accordance with local custom:

Ant. Light of the church, teacher of truth, rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed. P. T. Alleluia.

℣. Blessed Father, Dominic, pray for us. P. T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P. T. Alleluia.

### Let us pray Prayer

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father. Through Christ our Lord.

And then is added:

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

## FROM THE I SUNDAY OF LENT TO THE I SUNDAY OF THE PASSION

In the Office of Sundays and feasts, the responsory In peace is said in place of the responsory Into your hands. On all other days, the responsory Into your hands is said.

℟. In peace * I will lie down and sleep comes at once.

The response is not repeated but is followed immediately by

℣. I will give no sleep to my eyes, to my eyelids will give no slumber. – I will lie down and sleep comes at once. – Glory. ℟. In peace.

### Hymn

You are, O Christ, the light and day
Who chases nightly shades away;
Yourself, the light of light confessed,
Proclaim to us the brightness blest.

O holy Lord, we pray that you
May guard us well this whole night through;
In you, O let us find repose
All peaceful till the night shall close.

Let not dull sleep our spirits quell,
Ward off from us the foe from hell,
Nor let the flesh with him unite
To make us guilty in your sight.

Then let our eyes due slumber take,
But hearts to you for ever wake;
And may your right arm from above
Shield all who turn to you with love.

O strong Defender, hear our prayer,
Repel our foes and break each snare;
Control your servants, be their guide,
Who for their ransom bled and died.

Remember us, O Lord, we pray
In weary body here today;
From every ill the soul defend,
Be with us, Lord, until the end.

Almighty Father, this accord
Through Jesus Christ, your Son, our Lord,
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

The following antiphon is said at the Canticle of Simeon every day until the III Sunday of Lent exclusive, except on feasts of the Blessed Virgin Mary.

Ant. Watch over us, eternal Saviour, that the wily tempter may not lay hold on us, for you have been made our helper for evermore.

But the following antiphon is said at the same Canticle every day from the III Sunday of Lent until the I Sunday of the Passion exclusive, except on feasts of the Blessed Virgin Mary.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger, with good reason, is enkindled because of our sins? * Holy God, holy Mighty One, holy and merciful Saviour, give us not over to bitter death!

℣. Do not reject us now that we are old; when our strength fails do not forsake us, Lord. – Holy God.

### FROM THE I SUNDAY OF THE PASSION TO HOLY THURSDAY

Omitting the responsory In peace, in its place, when the Office is of the Season, is said the responsory Into your hands without Glory.

℟. Into your hands, Lord, * I commit my spirit. – Into your hands. You have redeemed me, Lord, God of truth. – I commit my spirit. And in place of Glory the ℟. Into your hands is repeated.

But on feasts of the Saints the responsory Into your hands is said with Glory in the usual manner.

Hymn O Christ, you are the light and day and versicle Guard us, Lord, as above.

The following antiphon is said at the Canticle of Simeon every day except on feasts of the Blessed Virgin Mary.

Ant. O King, resplendent in the midst of your saints, ever worthy of praise yet surpassing all words! You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, you are our God. And on the day of judgment, O blessed King, may you deign to place us among your saints and chosen ones.

### FROM LOW SUNDAY TO TRINITY SUNDAY

The antiphon Alleluia, alleluia, alleluia, is said to the psalms (unless Compline of the Blessed Virgin Mary is being said).

### Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord, our God. ℟. Thanks be to God.

℟. Into your hands, Lord, I commit my spirit, ⋆ alleluia, alleluia. – Into your hands. ℣. You have redeemed me, Lord, God of truth. – Alleluia, alleluia. – Glory. – Into your hands.

### Hymn

Redemption, Jesus, all divine,
Whom here we love, for whom we pine,
God, working our creation's plan,
And, in the latter time, made man :

What love of yours was that which led
To take our woes upon your head,
And pangs and cruel death to bear,
To ransom us from death's despair!

You pierced the halls of Limbo bare,
Gave freedom to your captives there ;
And now you sit in victor's pride
Triumphant at the Father's side.

Let very mercy force you still
To spare us, conquering each ill ;
We pray you grant us our request,
That seeing you we may be blest.

From Low Sunday to the Ascension the last two verses are :

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

From the Ascension to Pentecost the last two verses are :

Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay,
Ascending o'er the stars today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

On the feast of Pentecost and during its octave the last two verses are :

As you in every holy breast
Have placed indwelling grace to rest ;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done ;
And may the Son on us below
The Holy Spirit's gift bestow.
Amen.

℣. Guard us, Lord, as the apple of your eye, alleluia. ℟. Hide us in the shadow of your wings, alleluia.



The following antiphons are said daily at the Canticle of Simeon during the appropriate seasons, even on feasts of the Saints, unless Compline of the Blessed Virgin Mary is being said.

### During Easter time
Ant. at Nunc Dimittis.

Alleluia. The Lord has risen, alleluia, as he told you, alleluia, alleluia.

### During Ascension time
Ant. at Nunc Dimittis.

Alleluia. When Christ ascended on high, alleluia, he led a host of captives, alleluia, alleluia.

On the feast of Pentecost and during its octave :

Ant. at Nunc Dimittis.

Alleluia. The Spirit, the Counsellor, alleluia, will teach you all things, alleluia, alleluia.

# THE PSALTER

## SUNDAY

### MATINS

All as in the Ordinary p. 1, except the following :

Throughout the year

Invit. Come, ring out our joy to the Lord : * hail the rock who saves us.

Continued as follows :

℣. Let us come before him, giving thanks, with songs let us hail the Lord.

Then the Invitatory is repeated :

Come, ring out our joy to the Lord : hail the rock who saves us.

℣. A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

Hail the rock who saves us.

℣. To him belongs the sea, for he made it, and the dry land shaped by his hands. Come in ; let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

Come, ring out our joy to the Lord : hail the rock who saves us.

℣. O that today you would listen to his voice ! " Harden not your hearts as at Meribah, as on that day at Massah in the desert, when your fathers put me to the test ; when they tried me, though they saw my work."

Hail the rock who saves us.

℣. " For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

Come, ring out our joy





to the Lord : hail the rock who saves us.

℣. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

Hail the rock who saves us.

Come, ring out our joy to the Lord : hail the rock who saves us.

During Advent

Hymn

Proceeding forth, O Word sublime,
From Father born before all time ;
You came, a child, the world to aid,
As years their downward course displayed.

Each breast be lightened from above,
Each heart be kindled with your love ;
That we, who hear your call today,
At length may cast earth's joys away.

And so, when you, our Judge, come nigh,
All secret deeds of men to try,
You give, for sin, pangs, rightly won,
And joy to just, for deeds well done.

No longer then to suffer pain
The sad result of sinful stain ;
But with the blessed may we be
For ever from all evil free.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally. Amen.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

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## During Lent

### Hymn

O only hope of all below
Who will the full reward bestow ;
Regard your servants one and all,
Who unto you devoutly call.

Our faithful conscience tells us true
We bitterly offended you ;
We pray you, cleanse us by your grace,
And every stain of sin efface.

If you will not, who shall condone ?
Send pardon, for 'tis yours alone :
And grant, O Lord, that we may pray
To you from hearts all clean this day.

Thus may our fast your favour gain,
Who did this time of fast ordain ;
That fitly we the mystic fare
Of paschal sacraments may share.

This grant us, Blessed Trinity,
Supreme and wondrous Deity,
Who through all ages glorified,
Will still one God unchanged abide.
Amen.

## During Passion Time

### Hymn

Sing, my tongue, the noble battle
With completed victory rife ;
O'er the cross, that Victor's trophy,
Tell the triumph of the strife ;
How the world's Redeemer conquered
By surrendering his life.

God, his Maker, with compassion
When the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this tree, the ruin
Brought by first tree to dispel.

This, the work of our salvation
He appointed to atone ;
To the traitor's wiles opposing
Art more subtle than his own ;
And from there would bring the healing,
Where the harm had first been sown.

Wherefore, then, with sacred fullness
Of appointed time complete,
He was sent, the world's creator,



From the Father's heavenly seat ;
And, from virgin born, proceeded,
God made Man, the foe to meet.

There he lies an infant weeping
Where the narrow manger stands ;
And his limbs the virgin mother
Warm enfolds in swaddling bands ;
Snugly thus, with garment wrapping,
Binding feet and legs and hands.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one ;
Consubstantial, co-eternal,
While unending ages run.
Amen.

## During Easter time

### Hymn

Dawn's shining light bedecks the sky,
And heaven thunders victor cry ;
The glad earth shouts her triumph high,
While mournful hell groans in reply.

For he, the King of sovereign might ;
Destroys the power of death and night ;
And trampling hell by victor's right,
Frees those who wait there from their plight.

Fast barred beneath the stone of late,
Where watchful guard of soldiers wait,
Now, shining in triumphant state,
He rises victor from death's gate.

Hell's pains are loosed, and tears are fled,
Captivity is captive led ;
The angel, crowned with light, has said,
" The Lord is risen from the dead ! "

Apostles mournful yet remain
For their own Lord so lately slain ;
That Lord whom servants all profane
Condemned to death and bitter pain.

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

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All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

## Nocturn

In Paschal time, three psalms only are said, and with one antiphon, even on ferial days.

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### Psalm 1

Happy indeed is the man who follows not the counsel of the wicked ; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade ; * and all that he does shall prosper.

Not so are the wicked, not so ! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just ;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Glory be to the Father and to the Son * and to the Holy Spirit.

As it was in the beginning, is now and ever shall be * world without end. Amen.

¶ This verse Glory is always said at the end of all psalms and canticles unless otherwise indicated.

In Advent : Ant. 1.

Behold, the most high King is coming, with great power, to save the nations, alleluia.

Outside of Advent and Paschal time : Ant. 1.

Happy indeed is the man who ponders the law of the Lord.

### Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.



" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord :) ℣ The Lord said to me : " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage.

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

In Advent : Ant. 2.

Strengthen the weak hands; be strong and say, " Behold, our God will come and save us," alleluia.

Outside of Advent and Paschal time : Ant. 2.

Serve the Lord with awe and trembling, pay him your homage.

### Psalm 3

How many are my foes, O Lord ! * How many are rising up against me !

How many are saying about me : * " There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord ; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked !

O Lord of salvation * bless your people !

In Advent : Ant. 3.

Rejoice everyone, and be glad : for behold the avenging Lord will come, with recompense : he will come and save us.

Outside Advent and Paschal time : Ant. 3.

Arise, Lord ; save me, my God.

In Easter time

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen, alleluia.

℟. As he told you, alleluia.

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In Ascension time

Ant. Alleluia, alleluia, alleluia.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

## Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind,* mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

In Advent : Ant. 4.

Rejoice and be glad, daughter of Jerusalem : behold, your King comes to you : do not fear, Sion, for your deliverance will quickly come.

Outside Advent and Paschal time : Ant. 4.

How great is your name, Lord, through all the earth!

## Psalm 9, i

I will praise you, Lord, with all my heart ; * I will recount all your wonders.

I will rejoice in you and be glad, * and sing psalms to your name, O Most High.

See how my enemies turn back, * how they stumble and perish before you.

You upheld the justice of my cause ; * you sat enthroned, judging with justice.

You have checked the nations, destroyed the wicked ; * you have wiped out their name for ever and ever.

The foe is destroyed, eternally ruined. * You uprooted their cities ; their memory has perished.

But the Lord sits enthroned for ever. * He has set up his throne for judgment ;

He will judge the world with justice, * he will judge



the peoples with his truth.

For the oppressed let the Lord be a stronghold, * a stronghold in times of distress.

Those who know your name will trust you : * you will never forsake those who seek you.

In Advent : Ant. 5.

Christ our King will come, whom John proclaimed to be the Lamb who was to come.

Outside Advent and Paschal time : Ant. 5.

You sat enthroned, judging with justice.

## Psalm 9, ii

Sing psalms to the Lord who dwells in Sion. * Proclaim his mighty works among the peoples ;

For the Avenger of blood has remembered them, * and has not forgotten the cry of the poor.

Have pity on me, Lord, see my sufferings, * you who save me from the gates of death ;

That I may recount all your praise at the gates of the city of Sion * and rejoice in your saving help.

The nations have fallen in the pit which they made, * their feet caught in the snare they laid.

The Lord has revealed himself, and given judgment. * The wicked are snared in the work of their own hands.

Let the wicked go down among the dead, * all the nations forgetful of God.

For the needy shall not always be forgotten * nor the hopes of the poor be in vain.

Arise, Lord, let men not prevail ! * Let the nations be judged before you.

Lord, strike them with terror, * let the nations know they are but men.

In Advent : Ant. 6.

" Behold, I am coming soon, bringing my recompense," says the Lord, " to repay everyone for what he has done."

Outside Advent and Paschal time : Ant. 6.

Arise, Lord, let men not prevail.

## Psalm 9, iii

Lord, why do you stand afar off * and hide yourself in times of distress ?

The poor man is devoured by the pride of the wicked : * he is caught in the schemes that others have made.

For the wicked man boasts of his heart's desires; * the covetous blasphemes and spurns the Lord.

In his pride the wicked

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says : " He will not punish. * There is no God." Such are his thoughts.

His path is ever untroubled ; your judgment is far from his mind. * His enemies he regards with contempt.

He thinks: "Never shall I falter : * misfortune shall never be my lot."

His mouth is full of cursing, guile, oppression,* mischief and deceit under his tongue.

He lies in wait among the reeds ; * the innocent he murders in secret.

His eyes are on the watch for the helpless man. * He lurks in hiding like a lion in his lair ;

He lurks in hiding to seize the poor ; * he seizes the poor man and drags him away.

He crouches, preparing to spring, * and the helpless fall beneath his strength.

He thinks in his heart : " God forgets, * he hides his face, he does not see."

In Advent : Ant. 7.

The angel Gabriel spoke to Mary, saying, " Hail, full of grace, the Lord is with you : blessed are you among women."

Outside Advent and Paschal time : Ant. 7.

Lord, why do you stand afar off ?

## Psalm 9, iv

Arise then, Lord, lift up your hand ! * O God, do not forget the poor !

Why should the wicked spurn the Lord * and think in his heart : " He will not punish " ?

But you have seen the trouble and sorrow, * you note it, you take it in hand.

The helpless trusts himself to you ; * for you are the helper of the orphan.

Break the power of the wicked and the sinner ! * Punish his wickedness till nothing remains !

The Lord is king for ever and ever. * The heathen shall perish from the land he rules.

Lord, you hear the prayer of the poor ; * you strengthen their hearts ;

You turn your ear to protect the rights of the orphan and oppressed : * so that mortal man may strike terror no more.

In Advent : Ant. 8.

What sort of greeting is this, then, for my soul is disquieted : I am to give birth to the King and he will not violate the seal of my virginity ?

Outside Advent and Paschal time : Ant. 8.

Arise then, Lord, lift up your hand.



## Psalm 10

In the Lord I have taken my refuge. How can you say to my soul : * "Fly like a bird to its mountain.

See the wicked bracing their bow ; they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do ? "

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world ; * his gaze tests mortal men.

The Lord tests the just and the wicked : * the lover of violence he hates.

He sends fire and brimstone on the wicked ; * he sends a scorching wind as their lot.

The Lord is just and loves justice : * the upright shall see his face.

In Advent : Ant. 9.

At the coming of the most high King let the hearts of men be cleansed, that we may worthily go to meet him, for behold, he will come and will not delay.

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

Outside Advent and Paschal time : The Lord is just and loves justice.

Throughout the year and in Septuagesima :

℣. My eyes watch through the night. ℟. To ponder your promise, Lord.

During Lent :

℣. He says to the Lord " My refuge, ℟. My stronghold, my God."

During Passion time :

℣. Rescue my soul from the sword. ℟. My life from the grip of these dogs.

The Ambrosian Hymn is said after the third responsory on all Sundays (when the Office is of the Sunday) except during Advent and from Septuagesima to Easter Sunday exclusive.

## Ambrosian Hymn

We sing in praise that you are God : * we acknowledge that you are Lord.

All the world worships you, * the everlasting Father.

All the angels sing to you, * the heavens and all the heavenly Powers ;

The Cherubim and Seraphim sing to you * in unceasing chorus :

Holy,
Holy,
Holy * Lord God of Hosts.

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The heavens and the earth * are full of the majesty of your glory.

The glorious choir of Apostles * sings your praise.

The venerable company of Prophets * sings your praise.

The white-robed army of Martyrs * sings your praise.

Throughout the entire world * Holy Church bears witness to you,

The Father * boundless in majesty;

Your true and only Son * equally to be worshipped;

The Counsellor, too, * the Holy Spirit.

You, O Christ, * are the king of glory.

You are the eternal Son * of the Father.

When, to save man, you were about to become man * you did not disdain the virgin's womb.

When you had overcome the sting of death * you opened up the kingdom of heaven to those who believe.

You are enthroned at God's right hand * in the glory of the Father.

We believe that you * are the judge that is to come.

The following verse is said kneeling.

We therefore beseech you to help your servants * whom you have redeemed in your precious blood.

Make them to be counted among your saints * in everlasting glory.

Lord, save your people, * bless your heritage.

Be their shepherd * and carry them for ever.

Day by day * we bless you.

And we praise your name always * we praise it for ever.

Be gracious, Lord, * and for this day guard us from sin.

Have mercy on us, Lord, *have mercy on us.

May your love be upon us, O Lord, * as we place all our hope in you.

In you, O Lord, I take refuge; * let me never be put to shame.

Remainder as in the Ordinary, p. 6.

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## Versicles before Lauds I

In the Sunday Office

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year:

℣. High above all nations is the Lord. ℟. Above the heavens his glory.

During Paschal time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.



## LAUDS I

On all Sundays of the year, except from Septuagesima to the second Sunday of Passion time (Palm Sunday) inclusive.

All as in the Ordinary, p. 6, except the following:

In Advent: The antiphons are from Lauds of the current Sunday, as in the Office of the Season.

During Paschal time the psalms and the canticle are said with the single Alleluia antiphon.

### 1 Psalm 92

The Lord is king, with majesty enrobed; the Lord has robed himself with might, * he has girded himself with power.

The world you made firm, not to be moved; your throne has stood firm from of old. * From all eternity, O Lord, you are.

The waters have lifted up, O Lord, the waters have lifted up their voice, * the waters have lifted up their thunder.

Greater than the roar of mighty waters, more glorious than the surgings of the sea, * the Lord is glorious on high.

Truly your decrees are to be trusted. * Holiness is fitting to your house, O Lord, until the end of time.

Ant. 1 Alleluia, the Lord is king, he has robed himself with majesty, alleluia.

### 2 Psalm 99

Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness. * Come before him, singing for joy.

Know that he, the Lord, is God. He made us, we belong to him, * we are his people, the sheep of his flock.

Go within his gates, giving thanks. Enter his courts with songs of praise. * Give thanks to him and bless his name.

Indeed, how good is the Lord, eternal his merciful love. * He is faithful from age to age.

Ant. 2 Cry out with joy to the Lord, all the earth, alleluia.

### 3 Psalm 62

O God, you are my God, for you I long; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

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So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night

For you have been my help ; * in the shadow of your wings I rejoice.

My soul clings to you ; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God ; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 I will bless you all my life, Lord : in your name I will lift up my hands, alleluia.

4 Canticle of the Three Young Men
Dan. 3, 57-88 and 56

Bless the Lord, all works of the Lord, * sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, * bless the Lord, you heavens.

Bless the Lord, all waters above the heaven, * bless the Lord, you powers.

Bless the Lord, sun and moon, * bless the Lord, stars of heaven.

Bless the Lord, all rain and dew, * bless the Lord, all winds.

Bless the Lord, fire and heat, * bless the Lord, winter cold and summer heat.

Bless the Lord, dews and snow, * bless the Lord, ice and cold.

Bless the Lord, frosts and snows, * bless the Lord, nights and days.

Bless the Lord, light and darkness, * bless the Lord, lightnings and clouds.

Let the earth bless the Lord ; * let it sing praise to him and highly exalt him for ever.

Bless the Lord, mountains and hills, * bless the Lord, all things that grow on the earth.

Bless the Lord, you springs, * bless the Lord, seas and rivers.

Bless the Lord, you whales and all creatures that move in the waters, * bless the Lord, all birds of the air.

Bless the Lord, all beasts and cattle, * bless the Lord, you sons of men.



Bless the Lord, O Israel, * sing praise to him and highly exalt him for ever.

Bless the Lord, you priests of the Lord, * bless the Lord, you servants of the Lord.

Bless the Lord, spirits and souls of the righteous, * bless the Lord, you who are holy and humble in heart.

Bless the Lord, Hananiah, Azariah and Mishael, * sing praise to him and highly exalt him for ever.

Let us bless the Father and the Son and the Holy Spirit ; * sing praise to him and highly exalt him for ever.

Blessed are you, O Lord, in the firmament of heaven; * and to be sung and glorified for ever.

¶ Neither Glory be nor Amen is said here.

Ant. 4 Into the furnace, at the king's command, were thrown the three young men, who, unafraid of the fiery flame, were saying, " Blessed be God," alleluia.

Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded : they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word ;

All mountains and hills, * all fruit trees and cedars.

Beasts, wild and tame, * reptiles and birds on the wing ;

All earth's kings and peoples, * earth's princes and rulers ;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Outside Advent and Paschal time : Ant. 5 Alleluia, praise the Lord from the heavens, alleluia, alleluia.

In Paschal time : Alleluia, alleluia, alleluia.

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During the year

Little Chapter Rev. 7

Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever. Amen.

℟. Thanks be to God.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit;
His is the glory, which, through all creation,
Ever re-echoes.
Amen.

℣. The Lord is king. ℟. He has robed himself with majesty.

During Easter time

Little Chapter Rom. 6

Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

Hymn

With gentle voice the angel gave
The women tidings at the grave:
"Forthwith your Master shall you see;
He goes before to Galilee."

And while with fear and joy they pressed
To tell these tidings to the rest,
The Lord, their living Lord, they meet,
And see his form and kiss his feet.

Disciples at this news, with speed
To Galilee at once proceed,
That there they may behold once more
The Lord's loved face, as oft before.

In this bright joyous Paschal day,
The sun shines out with purer ray;
When Christ, to earthly sight made plain,
The glad Apostles see again.

The wounds to them Christ then did show,
Which in his radiant body glow;



And they, aloud, declared and said,
"The Lord has risen from the dead."

O gentle Christ, the King most kind,
Possess the heart, control the mind,
That we may justly give you praise
In fitting worship all our days.

Creator great, be you our guide.
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

The rest as in the Ordinary p. 6.

¶ The foregoing psalms and canticle for Sunday are said also, under antiphons proper to the Office of the day, on the vigil of Christmas, the Sunday within the octave and the octave day of Christmas, within the octaves of Christmas, Easter and Pentecost, on I and II class feasts and on III class feasts which have proper antiphons at Lauds.

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**Versicles before Lauds II**

In Septuagesima:

℣. High above all nations is the Lord. ℟. Above the heavens his glory.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me, pressed by my foes.

## LAUDS II

On the Sundays from Septuagesima to the second Sunday of Passion time (Palm Sunday) inclusive.

All as in the Ordinary, p. 6, except the following:

Antiphons from Lauds of the current Sunday, as in the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.



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O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse.

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

## 2 Psalm 117

Give thanks to the Lord for he is good, * for his love has no end.

Let the sons of Israel say : * " His love has no end."

Let the sons of Aaron say : * " His love has no end."

Let those who fear the Lord say : * " His love has no end."

I called to the Lord in my distress ; * he answered and freed me.

The Lord is at my side ; I do not fear. * What can man do against me ?

The Lord is at my side as my helper : * I shall look down on my foes.

It is better to take refuge in the Lord * than to trust in men :

It is better to take refuge in the Lord * than to trust in princes.

The nations all encompassed me ; * in the Lord's name I crushed them.

They compassed me, compassed me about ; * in the Lord's name I crushed them.

They compassed me about like bees ; they blazed like a fire among thorns. * In the Lord's name I crushed them.

I was thrust, thrust down and falling, * but the Lord was my helper.

The Lord is my strength and my song ; * he was my saviour.

There are shouts of joy and victory * in the tents of the just.

The Lord's right hand has triumphed ; * his right hand raised me up.

The Lord's right hand has triumphed ; * I shall not die, I shall live and recount his deeds.

I was punished, I was punished by the Lord, * but not doomed to die.

Open to me the gates of holiness : * I will enter and give thanks.

This is the Lord's own gate * where the just may enter.

I will thank you for you have given answer * and you are my saviour.

The stone which the builders rejected * has become the corner stone.

This is the work of the Lord, * a marvel in our eyes.

This day was made by the Lord ; * we rejoice and are glad.

O Lord, grant us salvation ; * O Lord, grant success.

Blessed in the name of the Lord * is he who comes.

We bless you from the house of the Lord ; * the Lord God is our light.

Go forward in procession with branches * even to the altar.

You are my God, I thank you. * My God, I praise you.

Give thanks to the Lord for he is good ; * for his love has no end.

## 3 Psalm 62

O God, you are my God, for you I long ; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my



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life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night.

For you have been my help ; * in the shadow of your wings I rejoice.

My soul clings to you ; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God ; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

### 4 The Canticle of the Three Young Men Dan. 3, 52-57

Blessed are you, O Lord, God of our fathers, * and to be praised and highly exalted for ever.

And blessed is your glorious, holy name, * and to be highly praised and highly exalted for ever.

Blessed are you in the temple of your holy glory, * and to be extolled and highly glorified for ever.

Blessed are you upon the throne of your kingdom, * and to be extolled and highly exalted for ever.

Blessed are you, who sit upon cherubim and look upon the deeps, * and to be praised and highly exalted for ever.

Blessed are you in the firmament of heaven, * and to be sung and glorified for ever.

Bless the Lord, all works of the Lord. * Sing praise to him and highly exalt him for ever.

Glory be to the Father.

### 5 Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded : they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word ;

All mountains and hills,* all fruit trees and cedars,



Beasts, wild and tame, * reptiles and birds on the wing ;

All earth's kings and peoples, * earth's princes and rulers ;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Remainder as in the Office of the Season.

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## TERCE

All as in the Ordinary p. 8, except the following :

On the feast of Pentecost and during its octave the hymn Come O Creator is said instead of that which follows.

### Hymn

O Holy Spirit, ever One
With both the Father and the Son,
Come now, O God, and spread, we pray,
Your presence in our hearts today.
Let flesh and heart and lips and mind
Sound forth our witness to mankind ;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 118, iii

Teach me the demands of your statutes * and I will keep them to the end.

Train me to observe your law, * to keep it with my heart.

Guide me in the path of your commands ; * for there is my delight.

Bend my heart to your will * and not to love of gain.

Keep my eyes from what is false : * by your word, give me life.

Keep the promise you have made * to the servant who fears you.

Keep me from the scorn I dread, * for your decrees are good.

See, I long for your precepts : * then in your justice, give me life.

Lord, let your love come upon me, * the saving help of your promise.

And I shall answer those

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who taunt me * for I trust in your word.

Do not take the word of truth from my mouth * for I trust in your decrees.

I shall always keep your law * for ever and ever.

I shall walk in the path of freedom * for I seek your precepts.

I will speak of your will before kings * and not be abashed.

Your commands have been my delight ; * these I have loved.

I will worship your commands and love them * and ponder your statutes.

### Psalm 118, iv

Remember your word to your servant * by which you gave me hope.

This is my comfort in sorrow * that your promise gives me life.

Though the proud may utterly deride me * I keep to your law.

I remember your decrees of old * and these, Lord, console me.

I am seized with indignation at the wicked * who forsake your law.

Your statutes have become my song * in the land of exile.

I think of your name in the night-time * and I keep your law.

This has been my blessing, * the keeping of your precepts.

My part, I have resolved, O Lord, * is to obey your word.

With all my heart I implore your favour * show the mercy of your promise.

I have pondered over my ways * and returned to your will.

I made haste and did not delay * to obey your commands.

Though the nets of the wicked ensnared me * I remembered your law.

At midnight I will rise and thank you * for your just decrees.

I am a friend of all who revere you, * who obey your precepts.

Lord, your love fills the earth. * Teach me your statutes.

### Psalm 118, v

Lord, you have been good to your servant * according to your word.

Teach me discernment and knowledge * for I trust in your commands.

Before I was afflicted I went astray * but now I keep your word.

You are good and your deeds are good ; * teach me your statutes.

Though proud men smear me with lies * yet I keep your precepts.

Their minds are closed to good * but your law is my delight.

It was good for me to be



afflicted, * to learn your statutes.

The law from your mouth means more to me * than silver and gold.

It was your hands that made me and shaped me : * help me to learn your commands.

Your faithful will see me and rejoice * for I trust in your word.

Lord, I know that your decrees are right, * that you afflicted me justly.

Let your love be ready to console me * by your promise to your servant.

Let your love come to me and I shall live * for your law is my delight.

Shame the proud who harm me with lies * while I ponder your precepts.

Let your faithful turn to me, * those who know your will.

Let my heart be blameless in your statutes * lest I be ashamed.

Throughout the year and during Nativity Season :

Ant. Alleluia, guide me, Lord, in the path of your commands, alleluia, alleluia.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

During Advent

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. Come and set us free, * Lord God of hosts. – Come. ℣. Let your face shine on us and we shall be saved. – Lord. – Glory. Come.

℣. The nations shall fear the name of the Lord. ℟. And all the earth's kings your glory.

Throughout the year

Little Chapter 1 John 4

God is love, and he who abides in love abides in God, and God abides in him.

℟. Bend my heart, O God, * to your will. – Bend. ℣. Keep my eyes from what is false ; by your word, give me life. – To your will. – Glory. – Bend. ℣. You have been my help, Lord, do not abandon me. ℟. Nor forsake me, O God my help.

Fom Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

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During Easter time

Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

℟. The Lord has risen, * alleluia, alleluia. – The Lord. ℣. As he told you. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

Remainder as in the Ordinary p. 8.

## SEXT

All as in the Ordinary p. 8, except the following :

### Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 118, vi

I yearn for your saving help ; * I hope in your word.

My eyes yearn to see your promise. * When will you console me ?

Though parched and exhausted with waiting * I remember your statutes.

How long must your servant suffer ? * When will you sentence my oppressors ?

For me the proud have dug pitfalls, * against your law.

Your commands are all true ; * then help me when lies oppress me.

They almost made an end of me on earth * but I kept your precepts.

Because of your love give me life * and I will do your will.

Your word, O Lord, for ever * stands firm in the heavens :

Your truth lasts from age to age, * like the earth you created.

By your decree it endures to this day ; * for all things serve you.

Had your law not been my delight * I would have died in my affliction.



I will never forget your precepts * for with them you give me life.

Save me, for I am yours * since I seek your precepts.

Though the wicked lie in wait to destroy me * yet I ponder on your will.

I have seen that all perfection has an end * but your command is boundless.

### Psalm 118, vii

Lord, how I love your law ! * It is ever in my mind.

Your command makes me wiser than my foes ; * for it is mine for ever.

I have more insight than all who teach me * for I ponder your will.

I have more understanding than the old * for I keep your precepts.

I turn my feet from evil paths * to obey your word.

I have not turned away from your decrees ; * you yourself have taught me.

Your promise is sweeter to my taste * than honey in the mouth.

I gain understanding from your precepts * and so I hate false ways.

Your word is a lamp for my steps * and a light for my path.

I have sworn and have determined * to obey your decrees.

Lord, I am deeply afflicted : * by your word give me life.

Accept, Lord, the homage of my lips * and teach me your decrees.

Though I carry my life in my hands, * I remember your law.

Though the wicked try to ensnare me * I do not stray from your precepts.

Your will is my heritage for ever, * the joy of my heart.

I set myself to carry out your statutes * in fullness, for ever.

### Psalm 118, viii

I have no love for half-hearted men : * my love is for your law.

You are my shelter, my shield ; * I hope in your word.

Leave me, you who do evil ; * I will keep God's command.

If you uphold me by your promise I shall live ; * let my hopes not be in vain.

Sustain me and I shall be saved * and ever observe your statutes.

You spurn all who swerve from your statutes ; * their cunning is in vain.

You throw away the wicked like dross : * so I love your will.

I tremble before you in terror ; * I fear your decrees.

I have done what is right

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and just * let me not be oppressed.

Vouch for the welfare of your servant * lest the proud oppress me.

My eyes yearn for your saving help * and the promise of your justice.

Treat your servant with love * and teach me your statutes.

I am your servant, make me understand; * then I shall know your will.

It is time for the Lord to act * for your law has been broken.

That is why I love your commands * more than finest gold.

That is why I rule my life by your precepts: * I hate false ways.

Throughout the year and during Nativity Season: Ant. Alleluia, save me, Lord, for I am yours, alleluia, alleluia.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

During Advent

Little Chapter Jer. 23

In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: The Lord is our righteousness.

℟. Let us see, O Lord, * your mercy. – Let. ℣. And give us your saving help. – Your mercy. – Glory. – Let.

℣. O Lord, remember me out of the love you have for your people. ℟. Come to me, Lord, with your help.

Throughout the year

Little Chapter 2 Cor. 13

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

℟. Thanks be to God.

℟. For ever, O Lord, * your word stands firm. – For ever. ℣. In the heaven( your truth lasts from age to age. – Your word. – Glory. – For ever.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

From Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

During Easter time

Little Chapter Col. 3

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.

℟. The Lord has risen indeed, * alleluia, alleluia. – The Lord. ℣. And has appeared to Simon. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

Remainder as in the Ordinary p. 8.



## NONE

All as in the Ordinary p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 118, ix

Your will is wonderful indeed; * therefore I obey it.

The unfolding of your word gives light * and teaches the simple.

I open my mouth and I sigh * as I yearn for your commands.

Turn and show me your mercy; * show justice to your friends.

Let my steps be guided by your promise; * let no evil rule me.

Redeem me from man's oppression * and I will keep your precepts.

Let your face shine on your servant * and teach me your decrees.

Tears stream from my eyes * because your law is disobeyed.

Lord, you are just indeed; * your decrees are right.

You have imposed your will with justice * and with absolute truth.

I am carried away by anger * for my foes forget your word.

Your promise is tried in the fire, * the delight of your servant.

Although I am weak and despised * I remember your precepts.

Your justice is eternal justice * and your law is truth.

Though anguish and distress have seized me, * I

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delight in your commands.
The justice of your will is eternal : * if you teach me, I shall live.

### Psalm 118, x

I call with all my heart ; Lord, hear me, * I will keep your statutes.
I call upon you, save me * and I will do your will.
I rise before dawn and cry for help, * I hope in your word.
My eyes watch through the night * to ponder your promise.
In your love hear my voice, O Lord ; * give me life by your decrees.
Those who harm me unjustly draw near : * they are far from your law.
But you, O Lord, are close : * your commands are truth.
Long have I known that your will * is established for ever.
See my affliction and save me * for I remember your law.
Uphold my cause and defend me ; * by your promise, give me life.
Salvation is far from the wicked * who are heedless of your statutes.
Numberless, Lord, are your mercies ; * with your decrees give me life.
Though my foes and oppressors are countless * I have not swerved from your will.
I look at the faithless with disgust ; * they ignore your promise.
See how I love your precepts ; * in your mercy give me life.
Your word is founded on truth : * your decrees are eternal.

### Psalm 118, xi

Though princes oppress me without cause * I stand in awe of your word.
I take delight in your promise * like one who finds a treasure.
Lies I hate and detest * but your law is my love.
Seven times a day I praise you * for your just decrees.
The lovers of your law have great peace ; * they never stumble.
I await your saving help, O Lord, * I fulfil your commands.
My soul obeys your will * and loves it dearly.
I obey your precepts and your will ; * all that I do is before you.
Lord, let my cry come before you : * teach me by your word.
Let my pleading come before you ; * save me by your promise.
Let my lips proclaim your praise * because you teach me your statutes.



Let my tongue sing your promise * for your commands are just.
Let your hand be ready to help me, * since I have chosen your precepts.
Lord, I long for your saving help * and your law is my delight.
Give life to my soul that I may praise you. * Let your decrees give me help.
I am lost like a sheep ; seek your servant * for I remember your commands.

Throughout the year and during Nativity season :
Ant. Alleluia, let your face, Lord, shine on your servant, alleluia, alleluia.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

### During Advent

Little Chapter Isa. 2

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills ; and all the nations shall flow to it.

℟. Upon you, Jerusalem, * the Lord will arise. – Upon. ℣. And his glory will be seen upon you. – The Lord. – Glory. – Upon.

℣. God of hosts, bring us back. ℟. Let your face shine on us and we shall be saved.

### Throughout the year

Little Chapter 1 John 5

There are three witnesses in heaven : the Father, the Word, and the Holy Spirit. And these three are one.

℟. I call with all my heart ; * Lord, hear me. – I call. ℣. I will keep your statutes. – Lord. – Glory. – I call.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

From Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

### During Easter time

Little Chapter Col. 3

When Christ who is our life appears, then you also will appear with him in glory.

℟. The Lord has risen from the tomb, * alleluia, alleluia. – The Lord. ℣. Who hung upon the cross for us. – Alleluia, – Glory. The Lord.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

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Remainder as in the Ordinary, p. 8.

## Sunday at II Vespers

### II VESPERS

All as in the Ordinary p. 9, except the following : During Paschal time : the psalms are said with the single antiphon, Alleluia.

### Psalm 109

The Lord's revelation to my Master : * " Sit on my right : I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * " You are a priest for ever, a priest like Melchizedeck of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Ant. 1 The Lord's revelation to my Master : "Sit on my right."

### Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth : * his precepts are all of them sure,

Standing firm for ever and ever : * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !

Ant. 2 Great are the works of the Lord ; to be pondered by all who love them.



### Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth ; * the children of the upright are blessed.

Riches and wealth are in his house ; * his justice stands firm for ever.

He is a light in the darkness for the upright : * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver : * he will be remembered for ever.

He has no fear of evil news ; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear ; * he will see the downfall of his foes.

Open-handed, he gives to the poor ; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away ; * the desire of the wicked leads to doom.

Ant. 3 He who fears the Lord takes delight in his commands.

### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord !

May the name of the Lord be blessed * both now and for evermore !

From the rising of the sun to its setting * praised be the name of the Lord !

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne,

Yet stoops from the heights to look down, * to look down upon heaven and earth ?

From the dust he lifts up the lowly, * from the dungheap he raises the poor.

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Ant. 4 May the name of the Lord be blessed for evermore.

### Psalm 113

When Israel came forth from Egypt, * Jacob's sons from an alien people,

Judah became the Lord's temple, * Israel became his kingdom.

The sea fled at the sight : * the Jordan turned back on its course.

The mountains leapt like rams * and the hills like yearling sheep.

Why was it, sea, that you fled, * that you turned back, Jordan, on your course ?

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Mountains, that you leapt like rams, * hills, like yearling sheep?

Tremble, O earth, before the Lord, * in the presence of the God of Jacob,

Who turns the rock into a pool * and flint into a spring of water.

Not to us, Lord, not to us, * but to your name give the glory,

For the sake of your love and your truth, * lest the heathen say: "Where is their God?"

But our God he is in the heavens; * he does whatever he wills.

Their idols are silver and gold, * the work of human hands.

They have mouths but they cannot speak; * they have eyes but they cannot see;

They have ears but they cannot hear; * they have nostrils but they cannot smell.

With their hands they cannot feel; ℣ with their feet they cannot walk. * No sound comes from their throats.

Their makers will become like them: * so will all who trust in them.

Sons of Israel, trust in the Lord; * he is their help and their shield.

Sons of Aaron, trust in the Lord; * he is their help and their shield.

You who fear him, trust in the Lord; * he is their help and their shield.

He remembers us, will give us his blessing; * he will bless the sons of Israel. He will bless the sons of Aaron.

The Lord will bless those who fear him, * the little no less than the great.

To you may the Lord grant increase, * to you and all your children.

May you be blessed by the Lord, * the maker of heaven and earth.

The heavens belong to the Lord * but the earth he has given to men.

The dead shall not praise the Lord, * nor those who go down into the silence.

But we who live bless the the Lord * now and for ever. Amen.

Outside Paschal time:
Ant. 5 But our God is in the heavens; he does whatever he wills.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

During Advent

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.



Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death;
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee;
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at judgment day;
Protect us now from every blow,
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally. Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness.
℟. Let the earth open, that salvation may sprout forth.

Throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,

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They lose the gift of endless life ;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain,
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

During Lent

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

Hymn

O Maker of the world, give ear !
Accept the prayer and own the tear,
Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess ;
And to the glory of your name
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence ;
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

During Passion time

Little Chapter Jer. 11

But, O Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, O Lord, my God.



Hymn

The royal banners, forword go,
The cross shines forth in mystic glow ;
On which our Maker, to redeem,
Did hang incarnate from the beam.

On this the Lord, whom all revere,
Was wounded by the fatal spear ;
To wash us clean from every sin,
Came blood and water from within.

Fulfilled is all that David told
In true prophetic song of old ;
"Amidst the nations, God," said he,
" Has reigned and triumphed from the tree."

O tree of beauty, tree of light,
O tree with royal purple bright !
O tree long chosen from of old
Those limbs so holy to uphold.

The blessed tree whose branches bare
Upheld the world's high ransom fair ;
As body's balance, weighed it well,
And took away its prey from Hell.

Kneel until the words To you, eternal Three.

O cross, our one reliance, hail !
This holy Passion-time, avail
To give the just increase of grace,
And pardoning, all guilt efface.

To you, eternal Three in One,
Let homage true by all be done ;
Those whom by cross you did restore,
Keep safe and govern evermore.
Amen.

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

During Easter Time

Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

Hymn

The Lamb's high banquet we await,
In snow-white robes of royal state ;
And now, the Red Sea's channel past,
To Christ our prince we sing at last.

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Upon the altar of the cross
His body has redeemed our loss ;
And tasting of his blood, bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ, our Paschal Lamb, is slain,
The Lamb of God that knows no stain ;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you ;
A captive people, ransomed, live,
And prize of life once more you give.

For Christ, arising from the dead,
From conquered hell, triumphant, sped ;
He thrust the tyrant down enchained,
And Paradise for man regained.

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

The rest as in the Ordinary p. 9.

## COMPLINE

Sir, ask for a blessing.

Blessing : May the all-powerful and merciful Lord grant us a peaceful night and a perfect end. ℟. Amen.

Lesson 1 Peter 5

Brethren : Be sober, be watchful ! Your adversary the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith. Indeed, Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Examination of conscience or Our Father in secret.

Here the I confess is said as in the Ordinary p.10.

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. Glory. As it was. Alleluia, or Praise be to you, Lord.

### Psalm 4

When I call, answer me, O God of justice ; * from anguish you released me, have mercy and hear me !

O men, how long will your hearts be closed, * will you love what is futile and seek what is false ?

It is the Lord who grants favours to those whom he loves ; * the Lord hears me whenever I call him.

Fear him ; do not sin : * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

" What can bring us happiness ?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once.

For you alone, Lord, * make me dwell in safety.

### Psalm 90

He who dwells in the shelter of the Most High * and abides in the shade of the Almighty,

Says to the Lord : " My refuge, * my stronghold, my God in whom I trust ! "

It is he who will free you from the snare * of the fowler who seeks to destroy you.

He will conceal you with his pinions * and under his wings you will find refuge.

You will not fear the terror of the night * nor the arrow that flies by day,

Nor the plague that prowls in the darkness * nor the scourge that lays waste at noon.

A thousand may fall at your side, * ten thousand fall at your right,

You it will never approach ; * his faithfulness is buckler and shield.

Your eyes have only to look * to see how the wicked are repaid,

You who have said : " Lord, my refuge ! " * and have made the Most High your dwelling.

Upon you no evil shall fall, * no plague approach where you dwell.

For you has he com-



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manded his angels, * to keep you in all your ways.

They shall bear you upon their hands * lest you strike your foot against a stone.

On the lion and the viper you will tread * and trample the young lion and the dragon.

His love he set on me, so I will rescue him; * protect him for he knows my name.

When he calls I shall answer: "I am with you." * I will save him in distress and give him glory.

With length of life I will content him; * I shall let him see my saving power.

### Psalm 133

O come, bless the Lord, * all you who serve the Lord,

Who stand in the house of the Lord, * in the courts of the house of our God.

Lift up your hands to the holy place * and bless the Lord through the night.

May the Lord bless you from Sion, * he who made both heaven and earth.

Outside Paschal time: Ant. Have mercy and hear me, Lord.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

The Alleluia antiphon is always said from the Saturday after Easter until the Friday within the octave of Pentecost inclusive, unless otherwise stated.

The Sunday psalms given above are likewise said at Compline on the last three days of Holy Week and on the Commemoration of all the Faithful Departed; they are also said, with the antiphon specified, throughout Nativity Season, during the octaves of Easter and Pentecost, and on first and second class feasts.

### Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord our God.

℟. Into your hands, Lord, * I commit my spirit. – Into your hands.

℣. You have redeemed me, Lord, God of truth. – I commit my spirit. – Glory. – Into your hands.

### Hymn

To you, before the close of day,
Creator of the world, we pray
That, with accustomed kindness you
Would guard and keep us ever true.

May no ill dreams disturb our ease,
No nightly fears or fantasies;



Tread underfoot our ghostly foe,
That no defilement we may know.

Almighty Father, this accord
Through Jesus Christ, your Son Our Lord,
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. Hide us in the shadow of your wings.

### The Canticle of Simeon Luke 2

At last, all-powerful Master, you give leave to your servant * to go in peace, according to your promise.

For my eyes have seen your salvation * which you have prepared for all nations.

The light to enlighten the Gentiles * and give glory to Israel your people.

Ant. Keep us safe, Lord, while we are awake and guard us as we sleep, that we may keep watch with Christ and rest in peace.

The Lord be with you. ℟. And also with you.

Let us pray

### Prayer

Visit this house, we beseech you, Lord, and drive far away all snares of the enemy. May your holy angels who dwell here, keep us in peace. And may your blessing rest always upon us. Through our Lord.

The Lord be with you. ℟. And also with you.

Let us bless the Lord. ℟. Thanks be to God.

If it is given by a Prelate, the blessing is given as follows:

May the blessing of almighty God, the Father, the Son and the Holy Spirit come down to you and remain for ever. ℟. Amen.

If given by anyone else, to us is said, instead of to you.

Then follows:

Ant. Hail O Queen, mother of mercy; hail, our life, our delight and our hope! To you we cry, exiled children of Eve; to you we send up our sighs, mourning and weeping, in this vale of tears. So then, our advocate, turn your eyes of mercy towards us, and after this our exile, show to us the blessed fruit of your womb, Jesus. O gentle, O loving, O kind Virgin Mary. P.T. Alleluia.

℣. Permit me to sing your praises, holy Virgin! P.T. Alleluia. ℟. Strengthen me against your enemies. P.T. Alleluia.

### Prayer

Grant, we beseech you, Lord God, that we of

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your household may enjoy unfailing health of mind and body, and through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through Christ our Lord.

Ant. Light of the Church, teacher of truth, rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed. P. T. Alleluia.

℣. Blessed Father, Dominic, pray for us. P. T. Alleluia. ℟. That we may be worthy of the promises of Christ. P. T. Alleluia.

### Prayer

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved, through the patronage of the blessed Dominic, your confessor and our father. Through Christ our Lord.

And then is added:

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

### FROM THE I SUNDAY OF LENT TO THE I SUNDAY OF THE PASSION

In the office of Sundays and feasts, the responsory In peace is said in place of the responsory Into your hands.

On all other days, the responsory Into your hands is said.

℟. In peace * I will lie down and sleep comes at once.

The response is not repeated but is followed immediately by

℣. I will give no sleep to my eyes, to my eyelids will give no slumber. – I will lie down and sleep comes at once. – Glory. ℟. In peace.

### Hymn

You are, O Christ, the light and day
Who chases nightly shades away ;
Yourself, the light of light confessed,
Proclaim to us the brightness blest.

O holy Lord, we pray that you
May guard us well this whole night through ;
In you, O let us find repose
All peaceful till the night shall close.

Let not dull sleep our spirits quell,
Ward off from us the foe from hell,
Nor let the flesh with him unite,
To make us guilty in your sight.



Then let our eyes due slumber take,
But hearts to you for ever wake ;
And may your right arm from above
Shield all who turn to you with love.

O strong Defender, hear our prayer,
Repel our foes and break each snare ;
Control your servants, be their guide,
Who for their ransom bled and died.

Remember us, O Lord, we pray
In weary body here today ;
From every ill the soul defend,
Be with us, Lord, until the end.

Almighty Father, this accord,
Through Jesus Christ, your Son, our Lord ;
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

The following antiphon is said at the Canticle of Simeon every day until the III Sunday of Lent exclusive, except on feasts of the Blessed Virgin Mary.

Ant. Watch over us, eternal Saviour, that the wily tempter may not lay hold on us, for you have been our helper for evermore.

The following antiphon is said at the Canticle of Simeon every day from the III Sunday of Lent until the I Sunday of the Passion exclusive, except on feasts of the Blessed Virgin Mary.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger with good reason, is enkindled because of our sins? * Holy God, holy Mighty One, holy, merciful Saviour, give us not over to bitter death!

℣. Do not reject us now that we are old ; when our strength fails, do not forsake us, Lord. – Holy God.

Remainder is unchanged.

### FROM THE I SUNDAY OF THE PASSION TO HOLY THURSDAY

Omitting the responsory In peace, in its place is said the following:

℟. Into your hands, Lord, * I commit my spirit. – Into your hands. ℣. You have redeemed me, Lord, God of truth. – I commit my spirit.

And in place of Glory, the ℟. Into your hands, is repeated. (On feasts of the

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Saints, however, the responsory Into your hands, with Glory is said).

The hymn You are, O Christ, the light and day, and the versicle Guard us Lord as on page 14.

The following antiphon is said at the Canticle of Simeon every day, except on feasts of the Blessed Virgin Mary.

Ant. O, King! resplendent in the midst of your saints, ever worthy of praise yet surpassing all words: you, O Lord, are in the midst of us and we are called by your holy name; leave us not, you are our God. And on the day of judgment, O blessed King, may you deign to place us among your saints and chosen ones.

From Low Sunday to Trinity Sunday

The antiphon Alleluia, alleluia, alleluia, is said after the psalms (unless Compline of the Blessed Virgin Mary is being said).

Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord our God.

℟ Into your hands, O Lord, I commit my spirit, * alleluia, alleluia. – Into your hands. ℣. You have redeemed me, O Lord, God of truth. – Alleluia, alleluia. Glory. – Into your hands.

Hymn

Redemption, Jesus, all divine,
Whom here we love, for whom we pine,
God, working our creation's plan,
And, in the latter time, made man:

What love of yours was that which led
To take our woes upon your head,
And pangs and cruel death to bear,
To ransom us from death's despair!

You pierced the halls of Limbo bare,
Gave freedom to your captives there;
And now you sit in victor's pride
Triumphant at the Father's side.

Let very mercy force you still
To spare us, conquering each ill;
We pray you grant us our request;
That seeing you we may be blest.

From Low Sunday to the Ascension the last two verses are:



Creator great, be you our guide
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today;
With Fathers and the Spirit be
All glory yours eternally.
Amen.

From the Ascension to Pentecost the last two verses are:

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars to-day;
With Father and the Spirit be
All glory yours eternally.
Amen.

On the feast of Pentecost and during its octave the last two verses are:

As you in every holy breast
Have placed in dwelling grace to rest;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son
To Counsellor let praise be done;
And may the Son on us below
The Holy Spirit's gift bestow.
Amen.

℣. Guard us . . . , Alleluia. ℟. Hide us . . . , Alleluia.

The following antiphons are said at the Canticle of Simeon daily during the appropriate seasons, even on feasts of the Saints, but not when Compline of the Blessed Virgin Mary is being said.

During Easter time
Ant. at Nunc Dimittis.

Alleluia. The Lord has risen, alleluia, as he told you, alleluia, alleluia.

During Ascension time
Ant. at Nunc Dimittis.

Alleluia. Christ ascending on high, alleluia, led a host of captives, alleluia, alleluia.

On the feast of Pentecost and during its octave:
Ant. at Nunc Dimittis.

Alleluia. The Spirit, the Counsellor, alleluia, will teach you all things, alleluia, alleluia.

Remainder is unchanged.

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# MONDAY

## MATINS

All as in the Ordinary p. 1, except the following :

### The Ferial Office

The following invitatory is said on Monday throughout the year and during Septuagesima and Lent.

Invit. Come, * ring out our joy to the Lord.

In the first verse of the psalm the words : Come, ring out our joy to the Lord, are not said, but after the recitation of the invitatory there follows at once :

Hail the rock who saves us : Let us come before him, giving thanks, with songs let us hail the Lord.

The whole invitatory is repeated.

A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

The second part of the invitatory is repeated.

To him belongs the sea, for he made it, and the dry land shaped by his hands. Come in : let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

The whole invitatory is repeated.

O that today you would listen to his voice ! "Harden not your hearts as at Meribah, as on that day at Massah in the desert, when your fathers put me to the test ; when they tried me, though they saw my work."

The second part of the invitatory is repeated.

" For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

The whole invitatory is repeated.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

The second part of the invitatory is repeated.

Then the whole invitatory is repeated.



Throughout the year and during Septuagesima

### Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

### Nocturn

During Paschal time, three psalms, with the single Alleluia antiphon, are said according to the week, on this and on the other weekdays, from the Monday after Low Sunday to the vigil of Pentecost, both in the Office of the Season and in that of the Saints.

I

Psalm 13

The fool has said in his heart : * " There is no God above."

Their deeds are corrupt, depraved ; * not a good man is left.

From heaven the Lord looks down * on the sons of men

To see if any are wise, * if any seek God.

All have left the right path, * depraved, every one :

There is not a good man left, * no, not even one.

Will the evil-doers not understand ? ℣ They eat up my people as though they ate bread : * they never pray to the Lord.

See how they tremble with fear without cause for fear : * for God is with the just.

You may mock the poor man's hope, * but his refuge is the Lord.

O that Israel's salvation might come from Sion ! ℣ When the Lord delivers his people from bondage, * then Jacob will be glad and Israel rejoice.

Ant. 1 From heaven the Lord looks down on the sons of men.

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain ?

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He who walks without fault ; * he who acts with justice

And speaks the truth from his heart ; * he who does not slander with his tongue ;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord ;

He who keeps his pledge, come what may ; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 2 He who acts with justice shall dwell on your holy mountain, O Lord.

### Psalm 16

Lord, hear a cause that is just, * pay heed to my cry.

Turn your ear to my prayer : * no deceit is on my lips.

From you may my judgment come forth. * Your eyes discern the truth.

You search my heart, you visit me by night. * You test me and you find in me no wrong.

My words are not sinful as are men's words. * I kept from violence because of your word,

I kept my feet firmly in your paths ; * there was no faltering in my steps.

I am here and I call, you will hear me, O God. * Turn your ear to me ; hear my words.

Display your great love, you whose right hand saves your friends * from those who rebel against them.

Guard me as the apple of your eye. * Hide me in the shadow of your wings from the violent attack of the wicked.

My foes encircle me with deadly intent. * Their hearts tight shut, their mouths speak proudly.

They advance against me, ℣ and now they surround me. * Their eyes are watching to strike me to the ground

As though they were lions ready to claw * or like some young lion crouched in hiding.

Lord, arise, confront them, strike them down ! * Let your sword rescue my soul from the wicked ;

Let your hand, O Lord, rescue me from men, * from men whose reward is in this present life.

You give them their fill of your treasures ; they rejoice in abundance of offspring * and leave their wealth to their children.

As for me, in my justice I shall see your face * and be filled, when I awake, with the sight of your glory.

Ant. 3 Turn your ear to me, Lord ; hear my words.



During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

## II

### Psalm 17, i

I love you, Lord, my strength, * my rock, my fortress, my saviour.

My God is the rock where I take refuge ; * my shield, my mighty help, my stronghold.

The Lord is worthy of all praise : * when I call I am saved from my foes.

The waves of death rose about me ; * the torrents of destruction assailed me ;

The snares of the grave entangled me ; * the traps of death confronted me.

In my anguish I called to the Lord ; * I cried to my God for help.

From his temple he heard my voice ; * my cry came to his ears.

Then the earth reeled and rocked ; * the mountains were shaken to their base : they reeled at his terrible anger.

Smoke came forth from his nostrils and scorching fire from his mouth : * coals were set ablaze by its heat.

He lowered the heavens and came down, * a black cloud under his feet.

He came enthroned on the cherubim, * he flew on the wings of the wind.

He made the darkness his covering, * the dark waters of the clouds, his tent.

A brightness shone out before him * with hailstones and flashes of fire.

The Lord thundered in the heavens ; * the Most High let his voice be heard.

He shot his arrows, scattered the foe, * flashed his lightnings, and put them to flight.

The bed of the ocean was revealed ; * the foundations of the world were laid bare

At the thunder of your threat, O Lord, * at the blast of the breath of your anger.

Ant. 4 I love you, Lord, my strength.

### Psalm 17, ii

From on high he reached down and seized me ; * he drew me forth from the mighty waters.

He snatched me from my powerful foe, * from my enemies whose strength I could not match.

They assailed me in the day of my misfortune, * but the Lord was my support.

He brought me forth into freedom, * he saved me because he loved me.

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He rewarded me because I was just, * repaid me, for my hands were clean,

For I have kept the way of the Lord * and have not fallen away from my God.

For his judgments are all before me : * I have never neglected his commands.

I have always been upright before him ; * I have kept myself from guilt.

He repaid me because I was just * and my hands were clean in his eyes.

You are loving with those who love you : * you show yourself perfect with the perfect.

With the sincere you show yourself sincere, * but the cunning you outdo in cunning.

For you save a humble people * but humble the eyes that are proud.

You, O Lord, are my lamp, * my God who lightens my darkness.

With you I can break through any barrier, * with my God I can scale any wall.

As for God, his ways are perfect ; * the word of the Lord, purest gold.

He indeed is the shield * of all who make him their refuge.

For who is God but the Lord ? * Who is a rock but our God ?

The God who girds me with strength * and makes the path safe before me.

My feet you made swift as the deer's ; * you have made me stand firm on the heights.

You have trained my hands for battle * and my arms to bend the heavy bow.

Ant. 5 The Lord repaid me because I was just.

### Psalm 17, iii

You gave me your saving shield ; * you upheld me, trained me with care.

You gave me freedom for my steps ; * my feet have never slipped.

I pursued and overtook my foes, * never turning back till they were slain.

I smote them so they could not rise ; * they fell beneath my feet.

You girded me with strength for battle ; * you made my enemies fall beneath me,

You made my foes take flight ; * those who hated me I destroyed.

They cried, but there was no one to save them ; * they cried to the Lord, but in vain.

I crushed them fine as dust before the wind ; * trod them down like dirt in the streets.

You saved me from the feuds of the people * and put me at the head of the nations.

People unknown to me served me : * when they heard of me they obeyed me.

Foreign nations came to me cringing : ℣ foreign nations faded away. * They came trembling out of their strongholds.

Long life to the Lord, my rock ! * Praised be the God who saves me,

The God who gives me redress * and subdues people under me,

You saved me from my furious foes. ℣ You set me above my assailants. * You saved me from violent men,

So I will praise you, Lord, among the nations: * I will sing a psalm to your name.

He has given great victories to his king and shown his love for his anointed, * for David and his sons for ever.

Ant. 6 Long life to the Lord ! Praised be the God who saves me.

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During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

## III

### Psalm 19

May the Lord answer in time of trial ; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all your prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hand.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Ant. 7 May the Lord answer in time of trial.

### Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad !

You have granted him his heart's desire ; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his





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head a crown of pure gold.
He asked you for life and this you have given, * days that will last from age to age.
Your saving help has given him glory. * You have laid upon him majesty and splendour,
You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.
The king has put his trust in the Lord : * through the mercy of the Most High he shall stand firm.
His hand will seek and find all his foes, * his right hand find out those that hate him.
You will burn them like a blazing furnace * on the day when you appear.
And the Lord shall destroy them in his anger ; * fire will swallow them up.
You will wipe out their race from the earth * and their children from the sons of men.
Though they plan evil against you, * though they plot, they shall not prevail.
For you will force them to retreat ; * at them you will aim with your bow.
O Lord, arise in your strength ; * we shall sing and praise your power.

Ant. 8 O Lord, your strength gives joy to the king.

## Psalm 29

I will praise you, Lord, you have rescued me * and have not let my enemies rejoice over me.
O Lord, I cried to you for help * and you, my God, have healed me.
O Lord, you have raised my soul from the dead, * restored me to life from those who sink into the grave.
Sing psalms to the Lord, you who love him, * give thanks to his holy name.
His anger lasts but a moment ; his favour through life. * At night there are tears, but joy comes with dawn.
I said to myself in my good fortune : * " Nothing will ever disturb me."
Your favour had set me on a mountain fastness, * then you hid your face and I was put to confusion.
To you, Lord, I cried, * to my God I made appeal :
" What profit would my death be, my going to the grave ? * Can dust give you praise or proclaim your truth ?"
The Lord listened and had pity. * The Lord came to my help.
For me you have changed my mourning into dancing, * you removed my sackcloth and girdled me with joy.
So my soul sings psalms to you unceasingly. * O Lord my God, I will thank you for ever.

Outside Paschal time :

Ant. 9 I will praise you, Lord, you have rescued me.

In the ferial Office throughout the year, during Septuagesima, and on feasts outside Paschal time:

℣. Sing psalms to the Lord, you who love him. ℟. Give thanks to his holy name.

In the ferial Office during Advent :

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

In the ferial Office during Christmas time :

℣. The Word became flesh. ℟. And dwelt among us.

In the ferial Office during Epiphany time :

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

In the ferial Office during Lent :

℣. He says to the Lord : "My refuge. ℟. My stronghold, my God."

In the ferial Office during Passion time :

℣. Rescue my soul from the sword, O God ℟. My life from the grip of these dogs.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

Remainder as in the Ordinary p. 5.

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## Versicles before Lauds I

in the ferial Office

During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year :

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time :

℣. At your resurrection,



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Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary p. 7, except the following :

During Paschal time : All the psalms and the canticle are said with the single Alleluia antiphon on this and on the other weekdays, from the Monday after Low Sunday to the vigil of Pentecost, both in the Office of the Season and in that of the Saints.

### Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy !

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy ; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations ; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 1 Cry to God with shouts of joy.

### Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me ;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil ; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil : * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ȝ because of those who lie in wait ; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences ; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them ; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord : * you surround him with favour as with a shield.

Ant. 2 Attend to the sound of my cries, my King and my God.

### Psalm 28

O give the Lord you sons of God, * give the Lord glory and power ;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * the Lord on the immensity of waters ;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon ;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes * flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh ;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry : " Glory ! "

The Lord sat enthroned over the flood ; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 3 The God of glory thunders ; give him the glory of his name.

### The Canticle of David
1 Pa. 29, 10-13

Blessed are you, O Lord, the God of Israel our



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father, * for ever and ever.

Yours, O Lord, is the greatness, and the power, * and the glory, and the victory, and the majesty ;

For all that is in the heavens and in the earth is yours. * Yours is the kingdom, O Lord, and you are exalted as head above all.

Both riches and honour come from you, * and you rule over all.

In your hand are power and might ; * and in your hand it is to make great and to give strength to all.

And now we thank you, our God, * and praise your glorious name.

Ant. 4 Our God, we praise your glorious name.

### Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples !

Strong is his love for us;* he is faithful for ever.

Outside Paschal time :
Ant. 5 O praise the Lord, all you nations !

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

## In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

### Hymn

See, the dim shadows of the night are waning ;
Lightsome and blushing, dawn of day returning !
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night.
℟. For you have been my help.

Bened. ant. Blessed be the Lord, the God of Israel, for he has visited and freed us.

Preces are said.

Remainder as in the Ordinary p. 7.

## Versicles before Lauds II

During Advent :
℣. Send forth, Lord,



the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima :
℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent :
℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time :
℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on ferial days in Advent, from the Monday after Septuagesima Sunday to the Monday of Holy Week inclusive, and on second and third class vigils outside Paschal time, when the office is ferial.

All as in the Ordinary p. 7, except the following :

On the Monday before Christmas Eve and on the Monday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. *
In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my

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helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Have mercy on me, God, in your kindness.

## 2 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me ;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil ; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil : * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait ; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences ; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them ; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord : * you surround him with favour as with a shield.

Ant. 2 Lead me, Lord, in your justice.

## 3 Psalm 28

O give the Lord you sons of God, * give the Lord glory and power ;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * The Lord on the immensity of waters ;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon ;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes * flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh ;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry : " Glory ! "

The Lord sat enthroned over the flood ; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 3 The Lord will give strength and bless his people with peace.

## 4 The Canticle of Isaiah
### Is. 12, 1-6

I will give thanks to you, O Lord, for though you were angry with me, * your anger turned away, and you comforted me.

Behold, God is my salvation ; * I will trust, and will not be afraid ;

For the Lord God is my strength and my song, * and he has become my salvation.

With joy you will draw water * from the wells of salvation

And you will say in that day : * " Give thanks to the Lord, call upon his name ;

Make known his deeds among the nations, * proclaim that his name is exalted.

Sing praises to the Lord, for he has done gloriously ; * let this be known in all the earth.

Shout, and sing for joy, O inhabitant of Sion, * for great in your midst is the Holy One of Israel."

Ant. 4 Your anger turned away, Lord, and you comforted me.

## 5 Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples !

Strong is his love for us;* he is faithful for ever.

Ant. 5 O praise the Lord ! Strong is his love for us.

Throughout the year the little chapter, the hymn,



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the versicle and the antiphon for the Benedictus are the same as those given above for Lauds I, p. 70.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I p. 70; the antiphon for the Benedictus is taken from the Office of the Season.

## TERCE

All as in the Ordinary, p. 8, except the following :

### Hymn

O Holy Spirit, ever One
With both the Father and the Son ;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

Let flesh and heart and lips and mind
Sound forth our witness to mankind ;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

The antiphons to be said outside Paschal time are also said on feasts celebrated during Advent, Lent and Passion time.

In the ferial Office during Advent, Lent (from the Monday after the first Sunday of Lent) and Passion time (to the Wednesday of Holy Week inclusive), the antiphons for Terce, Sext and None are given here and elsewhere in their respective places in the Psalter.

During Paschal time the Alleluia antiphon on this and on other weekdays is said at Terce, Sext and None, from the Monday after Low Sunday until the Vigil of Pentecost both when the office is of the Season and when it is of a Saint.

### Psalm 26, i

The Lord is my light and my help ; * whom shall I fear ?

The Lord is the stronghold of my life ; * before whom shall I shrink ?

When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord, all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.



### Psalm 26, ii

O Lord, hear my voice when I call ; * have mercy and answer.

Of you my heart has spoken : " Seek his face."

It is your face, O Lord, that I seek ; * hide not your face.

Dismiss not your servant in anger ; * you have been my help.

Do not abandon or forsake me, * O God my help !

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way ; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord !

### Psalm 27

To you, O Lord, I call, * my rock, hear me.

If you do not heed I shall become * like those in the grave.

Hear the voice of my pleading * as I call for help,

As I lift up my hands in prayer * to your holy place.

Do not drag me away with the wicked, * with the evil-doers,

Who speak words of peace to their neighbours * but with evil in their hearts.

Repay them as their actions deserve * and the malice of their deeds.

Repay them for the work of their hands ; * give them their deserts.

For they ignore the deeds of the Lord and the work of his hands. * (May he ruin them and never rebuild them.)

Blessed be the Lord * for he has heard my cry, my appeal.

The Lord is my strength and my shield ; * in him my heart trusts.

I was helped, my heart rejoices * and I praise him with my song.

The Lord is the strength of his people, * the stronghold where his anointed find salvation.

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Save your people ; bless Israel your heritage. * Be their shepherd and carry them for ever.

Outside Paschal time : Ant. The Lord is my light and my help.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time : Ant. You have taken up my cause, O Lord ; you have protected my life, O Lord, my God.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: " Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord ; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said. Remainder as in the Ordinary, p. 8.

## SEXT

All as in the Ordinary, p. 8, except the following :

Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 30, i

In you, O Lord, I take refuge. * Let me never be put to shame.

In your justice, set me free, * hear me and speedily rescue me.

Be a rock of refuge for me, * a mighty stronghold to save me.



For you are my rock, my stronghold. * For your name's sake, lead me and guide me.

Release me from the snares they have hidden * for you are my refuge, Lord.

Into your hands I commend my spirit. * It is you who will redeem me, Lord.

O God of truth, you detest * those who worship false and empty gods.

As for me, I trust in the Lord : * let me be glad and rejoice in your love.

You who have seen my affliction * and taken heed of my soul's distress,

Have not handed me over to the enemy, * but set my feet at large.

Psalm 30, ii

Have mercy on me, O Lord, * for I am in distress.

Tears have wasted my eyes, * my throat and my heart.

For my life is spent with sorrow * and my years with sighs.

Affliction has broken down my strength * and my bones waste away.

In the face of all my foes * I am a reproach,

An object of scorn to my neighbours * and of fear to my friends.

Those who see me in the street * run far away from me.

I am like a dead man, forgotten in men's hearts, * like a thing thrown away.

I have heard the slander of the crowd, * fear is all around me,

As they plot together against me, * as they plan to take my life.

But as for me, I trust in you, Lord. * I say : " You are my God.

My life is in your hands, deliver me * from the hands of those who hate me.

Let your face shine on your servant. * Save me in your love.

Let me not be put to shame for I call you, * but let the wicked be put to shame !

Let them be silenced in the grave, * let lying lips be dumb,

That speak haughtily against the just * with pride and contempt."

Psalm 30, iii

How great is the goodness, Lord, * that you keep for those who fear you,

That you show to those who trust you * in the sight of men.

You hide them in the shelter of your presence * from the plotting of men :

You keep them safe within your tent * from disputing tongues.

Blessed be the Lord who has shown me the wonders

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of his love * in a fortified city.

" I am far removed from your sight," * I said in my alarm.

Yet you heard the voice of my plea * when I cried for help.

Love the Lord, all you saints. * He guards his faithful

But the Lord will repay to the full * those who act with pride.

Be strong, let your heart take courage, * all who hope in the Lord.

Outside Paschal time : Ant. In your justice, set me free, O Lord.

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time : Ant. O my people, what have I done to you? In what have I wearied you? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

### In the ferial Office

throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

### NONE

All as in the Ordinary p. 8, except the following :

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.



Psalm 31

Happy the man whose offence is forgiven, * whose sin is remitted.

O happy the man to whom the Lord imputes no guilt, * in whose spirit is no guile.

I kept it secret and my frame was wasted. * I groaned all the day long

For night and day your hand * was heavy upon me.

Indeed, my strength was dried up * as by the summer's heat.

But now I have acknowledged my sins ; * my guilt I did not hide.

I said : " I will confess * my offence to the Lord."

And you, Lord, have forgiven * the guilt of my sin.

So let every good man pray to you * in the time of need.

The floods of water may reach high * but him they shall not reach.

You are my hiding place, O Lord ; you save me from distress. * (You surround me with cries of deliverance.)

I will instruct you and teach you * the way you should go ;

I will give you counsel * with my eye upon you.

Be not like horse and mule, unintelligent, needing bridle and bit, * else they will not approach you.

Many sorrows has the wicked * but he who trusts in the Lord, loving mercy surrounds him.

Rejoice, rejoice in the Lord, * exult, you just !

O come, ring out your joy, * all you upright of heart.

Psalm 32, i

Ring out your joy to the Lord, O you just ; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean ; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke ; and it came to be. * He commanded ; it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

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Psalm 32, ii

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and considers all their deeds.

A king is not saved by his army, * nor a warrior preserved by his strength.

A vain hope for safety is the horse; * despite its power it cannot save.

The Lord looks on those who revere him, * on those who hope in his love,

To rescue their souls from death, * to keep them alive in famine.

Our soul is waiting for the Lord. * The Lord is our help and our shield.

In him do our hearts find joy. * We trust in his holy name.

May your love be upon us, O Lord, * as we place all our hope in you.

Outside Paschal time: Ant. Exult, you just, and ring out your joy, all you upright of heart!

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

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**VESPERS**

All as in the Ordinary, p. 8, except the following:

During Paschal time: On this and on the other weekdays, from the Monday after Low Sunday to the Friday before the vigil of Pentecost, the psalms are said with one Alleluia antiphon only, both in the Office of the Season and in that of the Saints.



Psalm 114

I love the Lord for he has heard * the cry of my appeal;

For he turned his ear to me * in the day when I called him.

They surrounded me, the snares of death, with the anguish of the tomb; * they caught me, sorrow and distress.

I called on the Lord's name. * O Lord my God, deliver me!

How gracious is the Lord, and just; * our God has compassion.

The Lord protects the simple hearts; * I was helpless so he saved me.

Turn back, my soul, to your rest * for the Lord has been good;

He has kept my soul from death, (my eyes from tears) * and my feet from stumbling.

I will walk in the presence of the Lord * in the land of the living.

Ant. 1 The Lord has turned his ear to me.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Ant. 2 My vows to the Lord I will fulfil before all his people.

Psalm 119

To the Lord in the hour of my distress * I call and he answers me.

"O Lord, save my soul from lying lips, * from the tongue of the deceitful."

What shall he pay you in return, * O treacherous tongue?

The warrior's arrows sharpened * and coals, red-hot, blazing.

Alas, that I abide a stranger in Meshech, *

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dwell among the tents of Kedar !

Long enough have I been dwelling * with those who hate peace.

I am for peace, but when I speak, * they are for fighting.

Ant. 3 I call and the Lord answers me.

### Psalm 120

I lift up my eyes to the mountains : * from where shall come my help ?

My help shall come from the Lord * who made heaven and earth.

May he never allow you to stumble ! * Let him sleep not, your guard.

No, he sleeps not nor slumbers, * Israel's guard.

The Lord is your guard and your shade ; * at your right side he stands.

By day the sun shall not smite you * nor the moon in the night.

The Lord will guard you from evil, * he will guard your soul.

The Lord will guard your going and coming * both now and for ever.

Ant. 4 My help shall come from the Lord who made heaven and earth.

### Psalm 121

I rejoiced when I heard them say : * " Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray : * " Peace be to your homes !

May peace reign in your walls, * in your palaces, peace ! "

For love of my brethren and friends * I say : " Peace upon you ! "

For love of the house of the Lord * I will ask for your good.

Outside Paschal time :

Ant. 5 I rejoiced at what I heard them say.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

### Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.



### Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day ;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain,
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.

Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. ant. My soul glorifies the Lord, for God looks on my nothingness.

In Septuagesima the antiphon for the Magnificat is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

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## COMPLINE

Remainder as in the Ordinary p. 10, except the following :

### Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked ;

My soul is racked with pain. * But you, O Lord . . . how long ?

Return, Lord, rescue my soul. * Save me in your merciful love ;

For in death no one remembers you ; * from the grave, who can give you praise ?

I am exhausted with my groaning ; ℣ every night I drench my pillow with tears ; * I bedew my bed with weeping.

My eye wastes away with grief ; * I have grown old surrounded by my foes.

Leave me, all you who

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do evil ; * for the Lord has heard my weeping.

The Lord has heard my plea ; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

### Psalm 7, i

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor :

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes ;

My God, awake ! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

(The Lord is judge of the peoples.) Give judgment for me, Lord ; * I am just and innocent of heart.

Put an end to the evil of the wicked ! Make the just stand firm, * you who test mind and heart, O just God !

### Psalm 7, ii

God is the shield that protects me, * who saves the upright of heart.

God is a just judge slow to anger ; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword ; * he has braced his bow and taken aim.

For them he has prepared deadly weapons ; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep ; * and in the trap he has made he will fall.

His malice will recoil on himself ; * on his own head his violence will fall.

I will thank the Lord for his justice : * I will sing to the Lord, the Most High.

Outside Paschal time :

Ant. Save me, Lord, in your merciful love.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

The Alleluia antiphon is said on this and the other weekdays, from the Saturday before Low Sunday to the Friday before the vigil of Pentecost.

The remainder as in the Ordinary, p. 12.



# TUESDAY

## MATINS

All as in the Ordinary p. 1, except the following :

### The ferial Office

The following invitatory is said on Tuesdays throughout the year and during Septuagesima and Lent.

Invit. Hail the rock, * who saves us.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

### Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

## Nocturn

I

### Psalm 34, i

O Lord, plead my cause against my foes ; * fight those who fight me.

Take up your buckler and shield ; * arise to help me.

Take up the javelin and the spear * against those who pursue me.

O Lord, say to my soul:* " I am your salvation."

Let those who seek my life * be shamed and disgraced.

Let those who plan evil against me * be routed in confusion.

Let them be like chaff before the wind ; * let God's angel scatter them.

Let their path be slippery and dark ; * let God's angel pursue them.

They have hidden a net for me wantonly ; * they have dug a pit.

Let ruin fall upon them * and take them by surprise.

Let them be caught in the net they have hidden ; * let them fall into their pit.

But my soul shall be joyful in the Lord * and rejoice in his salvation.

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My whole being will say : * " Lord, who is like you
Who rescue the weak from the strong * and the poor from the oppressor ?"

Ant. 1 O Lord, fight those who fight me.

### Psalm 34, ii

Lying witnesses arise * and accuse me unjustly.
They repay me evil for good : * my soul is forlorn.
When they were sick I went into mourning, * afflicted with fasting.
My prayer was ever on my lips, * as though for a brother, a friend.
I went as though mourning a mother, * bowed down with grief.
Now that I am in trouble they gather, * they gather and mock me.
They take me by surprise and strike me * and tear me to pieces.
They provoke me with mockery on mockery * and gnash their teeth.
O Lord, how long will you look on ? * Come to my rescue !
Save my life from these raging beasts, * my soul from these lions.

Ant. 2 Save my life from their malice, O Lord.

### Psalm 34, iii

I will thank you in the great assembly * and praise you amid the throng.
Do not let my lying foes * rejoice over me.
Do not let those who hate me unjustly * wink eyes at each other.
They wish no peace to the peaceful * who live in the land.
They make deceitful plots * and with mouths wide open
Their cry against me is: * " Yes ! We saw you do it!"
O Lord, you have seen, do not be silent, * do not stand afar off !
Awake, stir to my defence, * to my cause, O God !
Vindicate me, Lord, in your justice, * do not let them rejoice.
Do not let them think : " Yes ! we have won, * we have brought him to an end ! "
Let them be shamed and brought to disgrace * who rejoice at my misfortune.
Let them be covered with shame and confusion * who raise themselves against me.
Let there be joy for those who love my cause. * Let them say without end :
" Great is the Lord who delights * in the peace of his servant."
Then my tongue shall speak of your justice * and all the day long of your praise.

Ant. 3 Awake, Lord, stir to my defence !



During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

## II

### Psalm 36, i

Do not fret because of the wicked ; * do not envy those who do evil :
For they wither quickly like grass * and fade like the green of the fields.
If you trust in the Lord and do good, * then you will live in the land and be secure.
If you find your delight in the Lord, * he will grant your heart's desire.
Commit your life to the Lord, * trust in him and he will act,
So that your justice breaks forth like the light, * your cause like the noonday sun.
Be still before the Lord and wait in patience ; * do not fret at the man who prospers ;
A man who makes evil plots * to bring down the needy and the poor.
Calm your anger and forget your rage ; * do not fret, it only leads to evil.
For those who do evil shall perish ; * the patient shall inherit the land.
A little longer—and the wicked shall have gone. * Look at his place, he is not there.
But the humble shall own the land * and enjoy the fullness of peace.
The wicked man plots against the just * and gnashes his teeth against him ;
But the Lord laughs at the wicked * for he sees that his day is at hand.
The sword of the wicked is drawn, * his bow is bent to slaughter the upright.
Their sword shall pierce their own hearts * and their bows shall be broken to pieces.

Ant. 4 Do not fret at the man who prospers and does evil.

### Psalm 36, ii

The just man's few possessions * are better than the wicked man's wealth ;
For the power of the wicked shall be broken * and the Lord will support the just.
He protects the lives of the upright, * their heritage will last for ever.
They shall not be put to shame in evil days, * in time of famine their food shall not fail.
But all the wicked shall perish * and all the enemies of the Lord.

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They are like the beauty of the meadows, * they shall vanish, they shall vanish like smoke.

The wicked man borrows and cannot repay, * but the just man is generous and gives.

Those blessed by the Lord shall own the land, * but those he has cursed shall be destroyed.

The Lord guides the steps of a man * and makes safe the path of one he loves.

Though he stumble he shall never fall * for the Lord holds him by the hand.

I was young and now I am old, but I have never seen the just man forsaken * nor his children begging for bread.

All the day he is generous and lends * and his children become a blessing.

Then turn away from evil and do good * and you shall have a home for ever ;

For the Lord loves justice * and will never forsake his friends.

The unjust shall be wiped out for ever * and the children of the wicked destroyed.

The just shall inherit the land ; * there they shall live for ever.

Ant. 5 The power of the wicked shall be broken, and the Lord will support the just.

### Psalm 36, iii

The just man's mouth utters wisdom * and his lips speak what is right ;

The law of his God is in his heart, * his steps shall be saved from stumbling.

The wicked man watches for the just * and seeks occasion to kill him.

The Lord will not leave him in his power * nor let him be condemned when he is judged.

Then wait for the Lord, keep to his way. * It is he who will free you from the wicked,

Raise you up to possess the land * and see the wicked destroyed.

I have seen the wicked triumphant, * towering like a cedar of Lebanon.

I passed by again ; he was gone. * I searched ; he was nowhere to be found.

See the just man, mark the upright, * for the man of peace a future lies in store,

But sinners shall all be destroyed. * No future lies in store for the wicked.

The salvation of the just comes from the Lord, * their stronghold in time of distress.

The Lord helps them and delivers them * and saves them : for their refuge is in him.

Ant. 6 See the just man, mark the upright.



During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

III

### Psalm 37, i

O Lord, do not rebuke me in your anger ; * do not punish me, Lord, in your rage.

Your arrows have sunk deep in me ; * your hand has come down upon me.

Through your anger all my body is sick : * through my sin, there is no health in my limbs.

My guilt towers higher than my head ; * it is a weight too heavy to bear.

My wounds are foul and festering, * the result of my own folly.

I am bowed and brought to my knees. * I go mourning all the day long.

All my frame burns with fever ; * all my body is sick.

Spent and utterly crushed, * I cry aloud in anguish of heart.

O Lord, you know all my longing : * my groans are not hidden from you.

My heart throbs, my strength is spent ; * the very light has gone from my eyes.

Ant. 7 Do not punish me, Lord, in your rage.

### Psalm 37, ii

My friends avoid me like a leper ; * those closest to me stand afar off.

Those who plot against my life lay snares ; * those who seek my ruin speak of harm, planning treachery all the day long.

But I am like a deaf man who cannot hear, * like a dumb man who cannot open his mouth.

I am like a man who hears nothing * in whose mouth is no defence.

I count on you, O Lord:* it is you, Lord God, who will answer.

I pray: " Do not let them mock me, * those who triumph if my foot should slip."

For I am on the point of falling * and my pain is always before me.

I confess that I am guilty * and my sin fills me with dismay.

My wanton enemies are numberless * and my lying foes are many.

They repay me evil for good * and attack me for seeking what is right.

O Lord, do not forsake me ! * My God, do not stay afar off !

Make haste and come to my help, * O Lord, my God, my saviour !

Ant. 8 Make haste and

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come to my help, O Lord, my mighty help !

Psalm 38

I said: " I will be watchful of my ways * for fear I should sin with my tongue.

I will put a curb on my lips * when the wicked man stands before me."

I was dumb, silent and still. * His prosperity stirred my grief.

My heart was burning within me. * At the thought of it, the fire blazed up and my tongue burst into speech :

" O Lord, you have shown me my end, how short is the length of my days. * Now I know how fleeting is my life.

You have given me a short span of days ; my life is as nothing in your sight. * A mere breath, the man who stood so firm,

A mere shadow, the man passing by, a mere breath the riches he hoards, * not knowing who will have them."

And now, Lord, what is there to wait for ? * In you rests all my hope.

Set me free from all my sins, * do not make me the taunt of the fool.

I was silent, not opening my lips, * because this was all your doing.

Take away your scourge from me. * I am crushed by the blows of your hand.

You punish man's sins and correct him ; * like the moth you devour all he treasures.

Mortal man is no more than a breath ; * O Lord, hear my prayer.

O Lord, turn your ear to my cry. * Do not be deaf to my tears.

In your house I am a passing guest, * a pilgrim, like all my fathers.

Look away that I may breathe again * before I depart to be no more.

Outside Paschal time : Ant. 9 Lord, take away your scourge from me.

In the ferial Office throughout the year, during Septuagesima and on feasts outside Paschal time :

℣. O God, do not be deaf to me ; give way to me. ℟. In your house I am a passing guest, a pilgrim.

In the ferial Office during Advent.:

℣. There shall go forth a shoot from the stump of Jesse. ℟. And a branch shall grow out of his roots.

In the ferial Office during Christmas time :

℣. The Lord has made known. ℟. His salvation.

In the ferial Office during Epiphany time :

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

In the ferial Office during Lent :

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

In the ferial Office during Passion time :

℣. Save my life from the jaws of these lions, Lord. ℟. My poor soul from the horns of these oxen.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

Remainder as in the Ordinary, p. 5.

## Versicles before Lauds I

In the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time :

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.



## LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary, p. 7, except the following:

Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day.

Tell among the nations his glory * and his wonders among all the peoples.

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The Lord is great and worthy of praise, to be feared above all gods ; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: " God is king." The world he made firm in its place ; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 1 O sing to the Lord, bless his name.

## Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me ?

Why do I go mourning * oppressed by the foe ?

O send forth your light and your truth ; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp, * O God, my God.

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

Ant. 2 My saviour, my God.

## Psalm 66

O God, be gracious and bless us * and let your face shed its light upon us.

So will your ways be known upon earth * and all nations learn your saving help.

Let the peoples praise you, O God ; * let all the peoples praise you.

Let the nations be glad and exult * for you rule the world with justice.

With fairness you rule the peoples, * you guide the nations on earth.

Let the peoples praise you, O God ; * let all the peoples praise you.

The earth has yielded its fruit, * for God, our God, has blessed us.

May God still give us his blessing * till the ends of the earth revere him.

Let the peoples praise you, O God ; * let all the peoples praise you.

Ant. 3 Let your face shed its light upon us, Lord.

## Canticle of Tobit
## Tob. 13, 1-10

Blessed is God who lives for ever, * and blessed is his kingdom.

For he afflicts, and he shows mercy ; he leads down to Hades, and brings up again, * and there is no one who can escape his hand.

Acknowledge him before the nations, O sons of Israel ; * for he has scattered us among them.

Make his greatness known there, * and exalt him in the presence of all the living ;

Because he is our Lord and God, * he is our Father for ever.

He will afflict us for our iniquities ; * and again he will show mercy,

And will gather us from all the nations * among whom you have been scattered.

If you turn to him with all your heart and with all your soul, * to do what is true before him,

Then he will turn to you * and will not hide his face from you.

But see what he will do with you ; * give thanks to him with your full voice.

Praise the Lord of righteousness, * and exalt the King of the ages.

I give him thanks in the land of my captivity, * and I show his power and majesty to a nation of sinners.

Turn back, you sinners, and do right before him; * who knows if he will accept you and have mercy on you ?

I exalt my God ; my soul exalts the king of heaven, * and will rejoice in his majesty.

Ant. 4 Exalt the King of the ages.

## Psalm 134

Praise the name of the Lord, * praise him, servants of the Lord,

Who stand in the house of the Lord * in the courts of the house of our God.

Praise the Lord for the Lord is good. * Sing a psalm to his name for he is loving.

For the Lord has chosen Jacob for himself * and Is-



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rael for his own possession.
For I know the Lord is great, * that our Lord is high above all gods.
The Lord does whatever he wills, * in heaven, on earth, in the seas.
He summons clouds from the ends of the earth; ☩ makes lightning produce the rain ; * from his treasuries he sends forth the wind.
The first-born of the Egyptians he smote, * of man and beast alike.
Signs and wonders he worked in the midst of your land, O Egypt, * against Pharaoh and all his servants.
Nations in their greatness he struck * and kings in their splendour he slew.
Sihon, king of the Amorites, Og, the king of Bashan, * and all the kingdoms of Canaan.
He let Israel inherit their land ; * on his people their land he bestowed.
Lord, your name stands for ever, * unforgotten from age to age :
For the Lord does justice for his people ; * the Lord takes pity on his servants.
Pagan idols are silver and gold, * the work of human hands.
They have mouths but they cannot speak ; * they have eyes but they cannot see.
They have ears but they cannot hear ; * there is never a breath on their lips.
Their makers will become like them * and so will all who trust in them !
Sons of Israel, bless the Lord ! * Sons of Aaron, bless the Lord !
Sons of Levi, bless the Lord ! * You who fear him, bless the Lord !
From Sion may the Lord be blessed, * he who dwells in Jerusalem !

Outside Paschal time :
Ant. 5 Praise the name of the Lord, all who stand in the house of the Lord.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

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### In the ferial Office
throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty
Pray we devoutly.



So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.

Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. The Lord has raised up for us a mighty Saviour in the house of David, his servant.

Preces are said.
Remainder as in the Ordinary, p. 7.

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### Versicles before Lauds II

During Advent :

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima :

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent :

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time :

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on ferial days in Advent, from the Tuesday after Septuagesima Sunday to the Tuesday of Holy Week inclusive, and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary p. 7, except the following:

On the Tuesday before Christmas Eve and on the Tuesday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.
O wash me more and more from my guilt * and cleanse me from my sin.
My offences truly I know them ; * my sin is always before me.
Against you, you alone, have I sinned ; * what is evil in your sight I have done.

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That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Blot out my offence, Lord, in your compassion.

## 2 Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me?

Why do I go mourning * oppressed by the foe?

O send forth your light and your truth; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp, * O God, my God.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will



praise him still, * my saviour and my God.

Ant. 2 O God, plead my cause against a godless nation.

## 3 Psalm 66

O God, be gracious and bless us * and let your face shed its light upon us.

So will your ways be known upon earth * and all nations learn your saving help.

Let the peoples praise you, O God; * let all the peoples praise you.

Let the nations be glad and exult * for you rule the world with justice.

With fairness you rule the peoples, * you guide the nations on earth.

Let the peoples praise you, O God; * let all the peoples praise you.

The earth has yielded its fruit * for God, our God, has blessed us.

May God still give us his blessing * till the ends of the earth revere him.

Let the peoples praise you, O God; * let all the peoples praise you.

Ant. 3 O God, be gracious and bless us.

## 4 The Canticle of Hezekiah
### Is. 38, 10-20

I said, In the noontide of my days I must depart; * I am consigned to the gates of Sheol for the rest of my years.

I said, I shall not see the Lord * in the land of the living;

I shall look upon man no more * among the inhabitants of the world.

My dwelling is plucked up and removed from me * like a shepherd's tent;

Like a weaver I have rolled up my life; ℣ he cuts me off from the loom; * from day to night you bring me to an end;

I cry for help until morning; * like a lion he breaks all my bones;

From day to night you bring me to an end; * like a swallow or a crane I clamour, I moan like a dove.

My eyes are weary * with looking upward.

O Lord, I am oppressed; be my security! * But what can I say? For he has spoken to me, and he himself has done it.

All my sleep has fled * because of the bitterness of my soul.

O Lord, by these things men live, and in all these is the life of my spirit. * Oh, restore me to health and make me live!

Lo, it was for my welfare that I had great bitterness; ℣ but you have held back my life from the pit of destruction, * for you have cast all my sins behind your back.



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For Sheol cannot thank you, death cannot praise you ; * those who go down to the pit cannot hope for your faithfulness.

The living, the living, he thanks you, as I do this day ; * the father makes known to the children your faithfulness.

The Lord will save me, and we will sing to stringed instruments * all the days of our life, at the house of the Lord.

Ant. 4 Restore me to health, Lord, and make me live !

5 Psalm 134

Praise the name of the Lord, * praise him, servants of the Lord,

Who stand in the house of the Lord, * in the courts of the house of our God.

Praise the Lord for the Lord is good. * Sing a psalm to his name for he is loving.

For the Lord has chosen Jacob for himself * and Israel for his own possession.

For I know the Lord is great, * that our Lord is high above all gods.

The Lord does whatever he wills, * in heaven, on earth, in the seas.

He summons clouds from the ends of the earth ; ℣ makes lightning produce the rain ; * from his treasuries he sends forth the wind.

The first-born of the Egyptians he smote, * of man and beast alike.

Signs and wonders he worked in the midst of your land, O Egypt, * against Pharaoh and all his servants.

Nations in their greatness he struck * and kings in their splendour he slew.

Sihon, king of the Amorites, Og, the king of Bashan, * and all the kingdoms of Canaan.

He let Israel inherit their land ; * on his people their land he bestowed.

Lord, your name stands for ever, * unforgotten from age to age :

For the Lord does justice for his people ; * the Lord takes pity on his servants.

Pagan idols are silver and gold, * the work of human hands.

They have mouths but they cannot speak ; * they have eyes but they cannot see.

They have ears but they cannot hear ; * there is never a breath on their lips.

Their makers will become like them * and so will all who trust in them !

Sons of Israel, bless the Lord ! * Sons of Aaron, bless the Lord !

Sons of Levi, bless the Lord ! * You who fear him, bless the Lord !



From Sion may the Lord be blessed, * he who dwells in Jerusalem !

Ant. 5 Praise the Lord, for he is kind and takes pity on his servants.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Benedictus are the same as those given above for Lauds I, p. 94.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 94 ; the antiphon for the Benedictus is taken from the Office of the Season.

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## TERCE

All as in the Ordinary, p. 8, except the following :

Hymn

O Holy Spirit, ever One
With both the Father and the Son ;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

Let flesh and heart and lips and mind
Sound forth our witness to mankind ;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 39, i

I waited, I waited for the Lord and he stooped down to me ; * he heard my cry.

He drew me from the deadly pit, * from the miry clay.

He set my feet upon a rock * and made my footsteps firm.

He put a new song into my mouth, * praise of our God.

Many shall see and fear * and shall trust in the Lord.

Happy the man who has placed * his trust in the Lord

And has not gone over to the rebels * who follow false gods.

How many, O Lord my God, are the wonders and designs * that you have worked for us ; you have no equal.

Should I proclaim and speak of them, * they are more than I can tell !

You do not ask for sacrifice and offerings, * but an open ear.

You do not ask for holocaust and victim. * Instead, here am I.

In the scroll of the book it stands written * that I

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should do your will.

My God, I delight in your law * in the depth of my heart.

### Psalm 39, ii

Your justice I have proclaimed * in the great assembly.

My lips I have not sealed; * you know it, O Lord.

I have not hidden your justice in my heart * but declared your faithful help.

I have not hidden your love and your truth * from the great assembly.

O Lord, you will not withhold * your compassion from me.

Your merciful love and your truth * will always guard me.

For I am beset with evils too many to be counted. * My sins have fallen upon me and my sight fails me.

They are more than the hairs of my head * and my heart sinks.

O Lord, come to my rescue, * Lord, come to my aid.

### Psalm 39, iii

O let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm.

Let them be appalled, covered with shame, * who jeer at my lot.

O let there be rejoicing and gladness * for all who seek you.

Let them ever say: "The Lord is great," * who love your saving help.

As for me, wretched and poor, * the Lord thinks of me.

You are my rescuer, my help, * O God, do not delay.

Outside Paschal time: Ant. The Lord has looked kindly upon me, and has heard my plea.

During Advent: Ant. Come, Lord, and do not delay; take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me and I shall be saved; for you are my praise.

℟. Heal my soul,* for I have sinned against you.– Heal. ℣. As for me, I said: "Lord have mercy on me."– For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.



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**SEXT**

All as in the Ordinary p. 8, except the following:

Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 40

Happy the man who considers the poor and the weak. * The Lord will save him in the day of evil,

Will guard him, give him life, make him happy in the land * and will not give him up to the will of his foes.

The Lord will help him on his bed of pain, * he will bring him back from sickness to health.

As for me, I said: "Lord, have mercy on me, * heal my soul for I have sinned against you."

My foes are speaking evil against me. * "How long before he dies and his name be forgotten?"

They come to visit me and speak empty words, * their hearts full of malice, they spread it abroad.

My enemies whisper together against me. * They all weigh up the evil which is on me:

"Some deadly thing has fastened upon him, * he will not rise again from where he lies."

Thus even my friend, in whom I trusted, * who ate my bread, has turned against me.

But you, O Lord, have mercy on me. * Let me rise once more and I will repay them.

By this I shall know that you are my friend, * if my foes do not shout in

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triumph over me.

If you uphold me I shall be unharmed * and set in your presence for evermore.

Blessed be the Lord, the God of Israel, from age to age. * Amen. Amen.

### Psalm 41, i

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life; * when can I enter and see the face of God?

My tears have become my bread, by night, by day, * as I hear it said all the day long: "Where is your God?"

These things will I remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

### Psalm 41, ii

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the Hill of Mizar.

Deep is calling on deep, in the roar of waters: * your torrents and all your waves swept over me.

By day the Lord will send his loving kindness; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: "Why have you forgotten me? * Why do I go mourning oppressed by the foe?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * "Where is your God?"

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Outside Paschal time: Ant. If you uphold me, Lord, I shall be set in your presence.

During Advent: Ant. O Lord, rouse up your might, and come to our help.

During Lent: Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you? Answer me!



During Paschal time: Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary p. 8.

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**NONE**

All as in the Ordinary p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, living Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 43, i

We heard with our own ears, O God, * our fathers have told us the story

Of the things you did in their days, * you yourself, in days long ago.

To plant them you uprooted the nations: * to let them spread you laid peoples low.

No sword of their own won the land; * no arm of their own brought them victory.

It was your right hand, your arm and the light of your face: * for you loved them.

It is you, my king, my God, * who granted victories to Jacob.

Through you we beat down our foes; * in your name we trampled our aggressors.

For it was not in my bow that I trusted, * nor yet was I saved by my sword:

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It was you who saved us from our foes, * it was you who put our foes to shame.

All the day long our boast was in God * and we praised your name without ceasing.

### Psalm 43, ii

Yet now you have rejected us, disgraced us: * you no longer go forth with our armies.

You make us retreat from the foe * and our enemies plunder us at will.

You make us like sheep for the slaughter * and scatter us among the nations.

You sell your own people for nothing * and make no profit by the sale.

You make us the taunt of our neighbours, * the mockery and scorn of all who are near.

Among the nations, you make us a byword, * among the peoples a thing of derision.

All the day long my disgrace is before me: * my face is covered with shame

At the voice of the taunter, the scoffer, * at the sight of the foe and avenger.

This befell us though we had not forgotten you; * though we had not been false to your covenant,

Though we had not withdrawn our hearts; * though our feet had not strayed from your path.

Yet you have crushed us in a place of sorrows * and covered us with the shadow of death.

### Psalm 43, iii

Had we forgotten the name of our God * or stretched out our hands to another god

Would not God have found this out, * he who knows the secrets of the heart?

It is for you that we face death all the day long * and are counted as sheep for the slaughter.

Awake, O Lord, why do you sleep? * Arise, do not reject us for ever!

Why do you hide your face * and forget our oppression and misery?

For we are brought down low to the dust; * our body lies prostrate on the earth.

Stand up and come to our help! * Redeem us because of your love!

Outside Paschal time: Ant. It was you who saved us, O Lord, and we praised your name without ceasing.

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time: Ant. Alleluia, alleluia, alleluia.



**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

## VESPERS

All as in the Ordinary p. 8, except the following:

### Psalm 122

To you have I lifted up my eyes * you who dwell in the heavens:

My eyes, like the eyes of slaves * on the hand of their lords.

Like the eyes of a servant * on the hand of her mistress,

So our eyes are on the Lord our God * till he show us his mercy.

Have mercy on us, Lord, have mercy. * We are filled with contempt.

Indeed all too full is our soul with the scorn of the rich, * (with the proud man's disdain).

Ant. 1 You who dwell in the heavens, have mercy on us.

### Psalm 123

"If the Lord had not been on our side," * this is Israel's song.

"If the Lord had not been on our side * when men rose against us,

Then would they have swallowed us alive * when their anger was kindled.

Then would the waters have engulfed us, * the torrent gone over us;

Over our head would have swept * the raging waters."

Blessed be the Lord who did not give us * a prey to their teeth!

Our life, like a bird, has escaped * from the snare of the fowler.

Indeed the snare has been broken * and we have escaped.

Our help is in the name

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of the Lord, * who made heaven and earth.

Ant. 2 Our help is in the name of the Lord.

### Psalm 124

Those who put their trust in the Lord are like Mount Sion, that cannot be shaken, * that stands for ever.

Jerusalem ! The mountains surround her, * so the Lord surrounds his people both now and for ever.

For the sceptre of the wicked shall not rest * over the land of the just

For fear that the hands of the just * should turn to evil.

Do good, Lord, to those who are good, * to the upright of heart ;

But the crooked and those who do evil, drive them away ! * On Israel, peace !

Ant. 3 The Lord surrounds his people both now and for ever.

### Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said * " What marvels the Lord worked for them ! "

What marvels the Lord worked for us ! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing :

They come back, they come back, full of song, * carrying their sheaves.

Ant. 4 What marvels the Lord worked for us ! Indeed we were glad.

### Psalm 126

If the Lord does not build the house, * in vain do its builders labour ;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows !

He will have no cause for shame * when he disputes with his foes in the gateways.



Outside Paschal time :
Ant. 5 May the Lord build the house for us and watch over the city.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

### Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

### Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day ;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year
Magnif. ant. My spirit rejoices in God, my Saviour.

In Septuagesima the antiphon for the Magnificat is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

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## COMPLINE

All as in the Ordinary, p. 10, except the following:

### Psalm 11

Help, O Lord, for good men have vanished: * truth has gone from the sons of men.

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Falsehood they speak one to another, * with lying lips, with a false heart.

May the Lord destroy all lying lips, * the tongue speaking high-sounding words,

Those who say: "Our tongue is our strength; * our lips are our own, who is our master?"

"For the poor who are oppressed and the needy who groan * I myself will arise," says the Lord.

"I will grant them the salvation * for which they thirst."

The words of the Lord are words without alloy, * silver from the furnace, seven times refined.

It is you, O Lord, who will take us in your care * and protect us for ever from this generation.

See how the wicked prowl on every side, * while the worthless are prized highly by the sons of men.

### Psalm 12

How long, O Lord, will you forget me? * How long will you hide your face?

How long must I bear grief in my soul, this sorrow in my heart day and night? * How long shall my enemy prevail?

Look at me, answer me, Lord my God! * Give light to my eyes lest I fall asleep in death,

Lest my enemy say: "I have overcome him"; * lest my foes rejoice to see my fall.

As for me, I trust in your merciful love. * Let my heart rejoice in your saving help:

Let me sing to the Lord for his goodness to me, * singing psalms to the name of the Lord, the Most High.

### Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.



And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Outside Paschal time:
Ant. It is you, O Lord, who will take us in your care and protect us for ever.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary p. 12.

# WEDNESDAY

## MATINS

All as in the Ordinary p. 1, except the following:

### The ferial Office

The following invitatory is said on Wednesdays throughout the year and during Septuagesima and Lent.

Invit. The mighty God, the Lord, * come, let us adore.
Ps. 94 Come p. 1.

Throughout the year and in Septuagesima

### Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,

May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

### Nocturn
### I

Psalm 44, i

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and

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graciousness is poured upon your lips : * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh ; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice ; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Ant. 1 You are the fairest of the children of men and graciousness is poured upon your lips.

### Psalm 44, ii

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy ; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 2 May the peoples praise you, God, from age to age.

### Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.



The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken ; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth ; * the bow he breaks, the spear he snaps. He burns the shields with fire.

" Be still and know that I am God, * supreme among the nations, supreme on the earth ! "

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 3 Our God is a helper in time of distress.

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During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia.

℟. Who hung upon the cross for us, alleluia.

II

### Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city !

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw ; at once they were astounded ; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices ;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk

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all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God,

Our God for ever and always. * It is he who leads us.

Ant. 4 The Lord is great and worthy to be praised in the city of our God.

### Psalm 48, i

Hear this, all you peoples, give heed, all who dwell in the world, * men both low and high, rich and poor alike!

My lips will speak words of wisdom. * My heart is full of insight.

I will turn my mind to a parable, * with the harp I will solve my problem.

Why should I fear in evil days * the malice of the foes who surround me,

Men who trust in their wealth, * and boast of the vastness of their riches?

For no man can buy his own ransom, * or pay a price to God for his life.

The ransom of his soul is beyond him. * He cannot buy life without end, nor avoid coming to the grave.

He knows that wise men and fools must both perish* and leave their wealth to others.

Their graves are their homes for ever, their dwelling place from age to age, * though their names spread wide through the land.

In his riches, man lacks wisdom: * he is like the beasts that are destroyed.

Ant. 5 My lips will speak words of wisdom; my heart is full of insight.

### Psalm 48, ii

This is the lot of the self-confident, * who have others at their beck and call.

Like sheep they are driven to the grave, where death shall be their shepherd * and the just shall become their rulers.

With the morning their outward show vanishes * and the grave becomes their home.

But God will ransom me from death * and take my soul to himself.

Then do not fear when a man grows rich, * when the glory of his house increases.

He takes nothing with him when he dies, * his glory does not follow him below.

Though he flattered himself while he lived: * "Men will praise me for doing well for myself,"

Yet he will go to join his fathers, * who will never see the light any more.

In his riches, man lacks wisdom: * he is like the beasts that are destroyed.



Ant. 6 Do not fear; the glory of the rich man does not follow him down to the tomb.

---

During Paschal time:

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

1

Apart from vigils and the September Quarter Tense, the following three psalms are said on ferial days throughout the year, on ferial days during Nativity season and Paschal time, on Christmas Eve and the vigil of Ascension and on feasts celebrated at any time during the year, when psalm 50 Have mercy on me is not said at Lauds.

III

### Psalm 49, i

The God of gods, the Lord, has spoken and summoned the earth, * from the rising of the sun to its setting.

Out of Sion's perfect beauty he shines. * (Our God comes, he keeps silence no longer.)

Before him fire devours,* around him tempest rages.

He calls on the heavens and the earth * to witness his judgment of his people.

"Summon before me my people * who made covenant with me by sacrifice."

The heavens proclaim his justice, * for he, God, is the judge.

"Listen, my people, I will speak; * Israel, I will testify against you,

For I am God your God. * I accuse you, lay the charge before you.

I find no fault with your sacrifices, * your offerings are always before me.

I do not ask more bullocks from your farms, * nor goats from among your herds.

For I own all the beasts of the forest, * beasts in their thousands on my hills.

I know all the birds in the sky, * all that moves in the field belong to me.

Were I hungry, I would not tell you, * for I own the world and all its holds.

Do you think I eat the flesh of bulls, * or drink the blood of goats?

Pay your sacrifice of thanksgiving to God * and render him your votive offerings.

Call on me in the day of distress. * I will free you and you shall honour me."

Ant. 7 The God of gods, the Lord, has spoken.

### Psalm 49, ii

(But God says to the wicked:) "How can

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you recite my commandments * and take my covenant on your lips,

You who despise my law * and throw my words to the winds,

You who see a thief and go with him ; * who throw in your lot with adulterers,

Who unbridle your mouth for evil * and whose tongue is plotting crime,

You who sit and malign your brother * and slander your own mother's son.

You do this, and should I keep silence ? * Do you think that I am like you ?

Mark this, you who never think of God, * lest I seize you and you cannot escape ;

A sacrifice of thanksgiving honours me * and I will show God's salvation to the upright."

Ant. 8 Mark this, you who never think of God.

### Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge.

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Outside Paschal time : Ant. 9 You will be pleased with lawful sacrifice on your altar, Lord.

In the ferial Office throughout the year and on feasts outside Paschal time :

℣. Make me hear rejoicing and gladness. ℟. That the bones you have crushed may thrill.

In the ferial Office during Christmas time :

℣. He will say to me. ℟. You are my father.

In the ferial Office during Epiphany time :

℣. Before you, O God, all the earth shall bow. ℟. And sing to you, sing to your name.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. Christ ascending on high, alleluia. ℟. Led a host of captives, alleluia.

The rest as in the Ordinary, p. 5.



### 2

The following three psalms are said on ferial days in Advent, from the Wednesday after Septuagesima Sunday to the Wednesday of Holy Week inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when psalm 50 Have mercy on me is said at Lauds.

### Psalm 49, i

The God of gods, the Lord, has spoken and summoned the earth, * from the rising of the sun to its setting.

Out of Sion's perfect beauty he shines. * (Our God comes, he keeps silence no longer.)

Before him fire devours,* around him tempest rages.

He calls on the heavens and the earth * to witness his judgment of his people.

" Summon before me my people * who made covenant with me by sacrifice."

The heavens proclaim his justice, * for he, God, is the judge.

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Ant. 7 The God of gods, the Lord, has spoken.

Psalm 49, ii

"Listen, my people, I will speak ; * Israel, I will testify against you.

For I am God your God. * I accuse you, lay the charge before you.

I find no fault with your sacrifices, * your offerings are always before me.

I do not ask more bullocks from your farms, * nor goats from among your herds.

For I own all the beasts of the forest, * beasts in their thousands on my hills.

I know all the birds in the sky, * all that moves in the field belong to me.

Were I hungry, I would not tell you, * for I own the world and all it holds.

Do you think I eat the flesh of bulls, * or drink the blood of goats ?

Pay your sacrifice of thanksgiving to God * and render him your votive offerings.

Call on me in the day of distress. * I will free you and you shall honour me."

Ant. 8 Pay your sacrifice of thanksgiving to God.

Psalm 49, iii

(But God says to the wicked:) "How can you recite my commandments * and take my covenant on your lips,

You who despise my law * and throw my words to the winds,

You who see a thief and go with him ; * who throw in your lot with adulterers,

Who unbridle your mouth for evil * and whose tongue is plotting crime,

You who sit and malign your brother * and slander your own mother's son.

You do this, and should I keep silence ? * Do you think that I am like you ?

Mark this, you who never think of God, * lest I seize you and you cannot escape ;

A sacrifice of thanksgiving honours me * and I will show God's salvation to the upright."

Ant. 9 Mark this, you who never think of God.

In the ferial Office:
During Advent:

℣. The Lord is coming forth out of his holy place. ℟. He will come to save his people.

Throughout the year and during Septuagesima:

℣. A sacrifice of thanksgiving honours me. ℟. And I will show God's salvation to the upright.

During Lent:

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

During Passion time:

℣. Do not sweep me away with sinners, O God. ℟. Nor my life with bloodthirsty men.

The rest as in the Ordinary, p. 5.



## Versicles before Lauds I

in the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS I

Apart from vigils and the September Quarter Tense, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, on the vigil of Ascension and on feasts celebrated at any time of the year.

All as in the Ordinary p. 7, except the following:

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment ; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice ; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad ; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints ; * He sets them free from the wicked.

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Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 1 The Lord is king, let earth rejoice.

## Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 To you our praise is due in Sion, O God.

## Psalm 100

My song is of mercy and justice; * I sing to you, O Lord.

I will walk in the way of perfection. * O when, Lord, will you come?

I will walk with blameless heart * within my house;

I will not set before my eyes * whatever is base.

I will hate the ways of the crooked; * they shall not be my friends.

The false-hearted must keep far away; * the wicked I disown.

The man who slanders his neighbour in secret * I will bring to silence.

The man of proud looks and haughty heart * I will never endure.

I look to the faithful in the land * that they may dwell with me.

He who walks in the way of perfection * shall be my friend.

No man who practises deceit * shall live within my house.

No man who utters lies shall stand * before my eyes.

Morning by morning I will silence * all the wicked in the land,

Uprooting from the Lord's city * all who do evil.

Ant. 3 I sing to you, O Lord, I will walk in the way of perfection.

## The Canticle of Judith
## Judith 16, 15-21

I will sing to my God * a new song:

O Lord, you are great and glorious, * wonderful in strength, invincible.

Let all your creatures serve you, * for you spoke and they were made.

You sent forth your spirit, and it formed them;* there is none that can resist your voice.

For the mountains shall be shaken to their foundations with the waters; * at your presence the rocks shall melt like wax,

But to those who fear you * you will continue to show mercy.

For every sacrifice as a fragrant offering is a small thing, ℣ and all fat for burnt offerings to you is a very little thing, * but he who fears the Lord shall be great for ever.

Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them * in the day of judgment;

Fire and worms he will give to their flesh; * they shall weep in pain for ever.

Ant. 4 O Lord, you are great and glorious, and wonderful in strength.

## Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God,

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.



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It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

Outside Paschal time: Ant. 5 I will praise my God all my days.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

### In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. The Lord has freed us from the hands of all who hate us.

Preces are said.

Remainder as in the Ordinary p. 7.

### Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.



During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on ferial days in Advent, from the Wednesday after Septuagesima Sunday to the Wednesday of Holy Week inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary p. 7, except the following:

On the Wednesday before Christmas Eve and on the Wednesday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit.* A humbled, contrite heart you will not spurn.

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In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Wash me more and more from my guilt, O Lord.

## 2 Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth ; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 You, O God, wipe away our offences.

## 3 Psalm 100

My song is of mercy and justice ; * I sing to you, O Lord.

I will walk in the way of perfection. * O when, Lord, will you come ?

I will walk with blameless heart * within my house ;

I will not set before my eyes * whatever is base.

I will hate the ways of the crooked ; * they shall not be my friends.



The false-hearted must keep far away ; * the wicked I disown.

The man who slanders his neighbour in secret * I will bring to silence.

The man of proud looks and haughty heart * I will never endure.

I look to the faithful in the land * that they may dwell with me.

He who walks in the way of perfection * shall be my friend.

No man who practises deceit * shall live within my house.

No man who utters lies shall stand * before my eyes.

Morning by morning I will silence * all the wicked in the land,

Uprooting from the Lord's city * all who do evil.

Ant. 3 I will walk with blameless heart, Lord.

## 4 Canticle of Anna 1 Kings, 2, 1-10

My heart exults in the Lord ; * my strength is exalted in the Lord.

My mouth derides my enemies, * because I rejoice in your salvation.

There is none holy like the Lord, * there is none besides you ; there is no rock like our God.

Talk no more so very proudly, * let not arrogance come from your mouth ;

For the Lord is a God of knowledge, * and by him actions are weighed.

The bows of the mighty are broken, * but the feeble gird on strength.

Those who were full have hired themselves out for bread, * but those who were hungry have ceased to hunger.

The barren has borne seven, * but she who has many children is forlorn.

The Lord kills and brings to life ; * he brings down to Sheol and raises up.

The Lord makes poor and makes rich ; * he brings low, he also exalts.

He raises up the poor from the dust ; * he lifts the needy from the ash heap,

To make them sit with princes * and inherit a seat of honour.

For the pillars of the earth are the Lord's, * and on them he has set the world.

He will guard the feet of his faithful ones ; ℣ but the wicked shall be cut off in darkness; * for not by might shall a man prevail.

The adversaries of the Lord shall be broken to pieces ; * against them he will thunder in heaven.

The Lord will judge the ends of the earth ; ℣ he will give strength to his king, *

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and exalt the power of his anointed.

Ant. 4 My heart exults in the Lord, who brings low and also exalts.

5 Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God,

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

Ant. 5 My soul, give praise to the Lord, who raises up those who are bowed down, and who loves the just.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 120.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 120; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

## TERCE

All as in the Ordinary, p. 8, except the following:

Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

Let flesh and heart and lips and mind
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.



So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 53

O God, save me by your name; * by your power, uphold my cause.

O God, hear my prayer;* listen to the words of my mouth.

For proud men have risen against me, ruthless men seek my life. * They have no regard for God.

But I have God for my help. * The Lord upholds my life.

Let the evil recoil upon my foes: * you who are faithful, destroy them.

I will sacrifice to you with willing heart * and praise your name for it is good:

For you have rescued me from all my distress * and my eyes have seen the downfall of my foes.

Psalm 54

O God, listen to my prayer, * do not hide from my pleading,

Attend to me and reply;* with my cares, I cannot rest.

I tremble at the shouts of the foe, * at the cries of the wicked;

For they bring down evil upon me. * They assail me with fury.

My heart is stricken within me, * death's terror is on me,

Trembling and fear fall upon me * and horror overwhelms me.

O that I had wings like a dove * to fly away and be at rest.

So I would escape far away * and take refuge in the desert.

I would hasten to find a shelter from the raging wind, * from the destructive storm, O Lord, and from their plotting tongues.

For I can see nothing but violence and strife in the city. * Night and day they patrol high on the city walls.

It is full of wickedness and evil; * it is full of sin.

Its streets are never free * from tyranny and deceit.

If this had been done by an enemy * I could bear his taunts.

If a rival had risen against me, * I could hide from him.

But it is you, my own companion, * my intimate friend!

(How close was the friendship between us) * We walked together in harmony in the house of God.

May death fall suddenly upon them! * Let them go to the grave:

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For wickedness dwells in their homes * and deep in their hearts.

### Psalm 54, ii

As for me, I will cry to God * and the Lord will save me.

Evening, morning and at noon * I will cry and lament.

He will deliver my soul in peace * in the attack against me:

For those who fight me are many, * but he hears my voice.

God will hear and will humble them, * the eternal judge:

For they will not amend their ways. * They have no fear of God.

The traitor has turned against his friends; * he has broken his word.

His speech is softer than butter, * but war is in his heart.

His words are smoother than oil, * but they are naked swords.

Entrust your cares to the Lord * and he will support you.

He will never allow * the just man to stumble.

But you, O God, will bring them down * to the pit of death.

Deceitful and blood-thirsty men shall not live half their days. * O Lord, I will trust in you.

Outside Paschal time: Ant. I have God for my help: the Lord upholds my life.

During Advent: Ant. Come, Lord, and do not delay; take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

### Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

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## SEXT

All as in the Ordinary p. 8, except the following:

### Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 55

Have mercy on me, God, men crush me; * they fight me all day long and oppress me.

My foes crush me all the day long, * for many fight proudly against me.

When I fear, I will trust in you, * in God whose word I praise.

In God I trust, I shall not fear: * what can mortal man do to me?

All day long they distort my words, * all their thought is to harm me.

They band together in ambush, * track me down and seek my life.

Repay them, God, for their crimes; * in your anger, cast down the peoples.

You have kept an account of my wanderings; you have kept a record of my tears; * (are they not written in your book?)

Then my foes will be put to flight on the day that I call to you. * This I know, that God is on my side.

In God, whose word I praise, in the Lord, whose word I praise, * in God I trust; I shall not fear: what can mortal man do to me?

I am bound by the vows I have made you. * O God, I will offer you praise

For you rescued my soul from death, * you kept my feet from stumbling

That I may walk in the presence of God * in the light of the living.

### Psalm 56

Have mercy on me, God, have mercy * for in you my soul has taken refuge.

In the shadow of your wings I take refuge * till the storms of destruction pass by.

I call to God the Most

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High, * to God who has always been my help.

May he send from heaven and save me and shame those who assail me. * May God send his truth and his love.

My soul lies down among lions, * who would devour the sons of men.

Their teeth are spears and arrows, * their tongue a sharpened sword.

O God, arise above the heavens ; * may your glory shine on earth !

They laid a snare for my steps, * my soul was bowed down.

They dug a pit in my path * but fell in it themselves.

My heart is ready, O God, my heart is ready. * I will sing, I will sing your praise.

Awake my soul, awake lyre and harp, * I will awake the dawn.

I will thank you, Lord, among the peoples, * praise you among the nations ;

For your love reaches to the heavens * and your truth to the skies.

O God, arise above the heavens ; * may your glory shine on earth !

### Psalm 57

Do you truly speak justice, you who hold divine power? * Do you mete out fair judgment to the sons of men?

No, in your hearts you devise injustice ; * your hands deal out violence to the land.

In their wickedness they have gone astray from their birth: * they wandered among lies as soon as they were born.

Their venom is like the venom of the snake ; * they are heedless as the adder that turns a deaf ear

For fear it should hear the snake-charmer's voice, * the voice of the skilful dealer in spells.

O God, break the teeth in their mouths, * tear out the fangs of these wild beasts, O Lord !

Let them vanish like water that runs away: * let them wither like grass that is trodden underfoot:

Let them be like the snail that dissolves into slime: * like a woman's miscarriage that never sees the sun.

Before they put forth thorns, like a bramble, * let them be swept away, green wood or dry !

The just shall rejoice at the sight of vengeance ; * they shall bathe their feet in the blood of the wicked.

" Truly," men shall say, " the just are rewarded. * Truly, there is a God who does justice on earth. "

Outside Paschal time:

Ant. In God I trust, I shall not fear: what can mortal man do to me?

During Advent: Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. May we commend ourselves through great endurance in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

**In the ferial Office**
throughout the year and during Septuagesima

### Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary p. 8.





## NONE

All as in the Ordinary, p. 8, except the following:

### Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 58, i

Rescue me, God, from my foes ; * protect me from those who attack me.

O rescue me from those who do evil * and save me from blood-thirsty men.

See, they lie in wait for my life ; * powerful men band together against me.

For no offence, no sin of mine, Lord, * for no guilt of mine they rush to take their stand.

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Awake, come to my aid and see ! * Lord of hosts, you are Israel's God.

Rouse yourself and punish the nations ; * show no mercy to evil traitors.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.

See how they gabble open-mouthed ; their lips are filled with insults. * " For who," they say, "will hear us ? "

But you, Lord, will laugh them to scorn. * You make light of all the nations.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

### Psalm 58, ii

O God, come to my aid and let me look in triumph on my foes. * God, kill them lest my people be seduced ;

Rout them by your power, lay them low. * It is you, O Lord, who are our shield.

For the sins of their mouths and their lips, for the curses and lies that they speak * let them be caught in their pride.

Destroy them, Lord, in your anger. * Destroy them till they are no more.

Let men know that God is the ruler * over Jacob and the ends of the earth.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.

As for me, I will sing of your strength * and each morning acclaim your love

For you have been my stronghold, * a refuge in the day of my distress.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

### Psalm 59

O God, you have rejected us and broken us. * You have been angry ; come back to us.

You have made the earth quake, torn it open. * Repair what is shattered for it sways.

You have inflicted hardships on your people * and made us drink a wine that dazed us.

You have given those who fear you a signal * to flee from the enemy's bow.

O come and deliver your friends, * help with your right hand and reply.

From his holy place God has made this promise: * " I will triumph and divide the land of Shechem, I will measure out the valley of Succoth.

Gilead is mine and Manasseh, Ephraim I take for my heart, * Judah for my commander's staff.

Moab I will use for my washbowl ; on Edom I will plant my shoe. * Over the Philistines I will shout in triumph."

But who will lead me to conquer the fortress ? * Who will bring me face to face with Edom ?

Will you utterly reject us, O God, * and no longer march with our armies ?

Give us help against the foe: * for the help of man is vain.

With God we shall do bravely * and he will trample down our foes.

Outside Paschal time : Ant. You are the God who shows me love.

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.



**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

## VESPERS

All as in the Ordinary, p. 8, except the following:

### Psalm 127

O blessed are those who fear the Lord * and walk in his ways !

By the labour of your hands you shall eat. * You will be happy and prosper ;

Your wife like a fruitful vine * in the heart of your house ;

Your children like shoots of the olive, * around your table.

Indeed thus shall be

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blessed * the man who fears the Lord.

May the Lord bless you from Sion * all the days of your life !

May you see your children's children in a happy Jerusalem ! * On Israel, peace !

Ant. 1 O blessed are those who fear the Lord.

### Psalm 128

" They have pressed me hard from my youth,"* this is Israel's song.

" They have pressed me hard from my youth * but could never destroy me.

They ploughed my back like ploughmen, * drawing long furrows.

But the Lord, who is just, * has destroyed the yoke of the wicked."

Let them be shamed and routed, * those who hate Sion !

Let them be like grass on the roof * that withers before it flowers.

With that no reaper fills his arms, * no binder makes his sheaves

And those passing by will not say : " On you the Lord's blessing ! " * " We bless you in the name of the Lord."

Ant. 2 Let those who hate Sion be shamed.

### Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Ant. 3 Out of the depths I cry to you, O Lord.

### Psalm 130

O Lord, my heart is not proud * nor haughty my eyes.

I have not gone after things too great * nor marvels beyond me.

Truly I have set my soul * in silence and peace.

A weaned child on its mother's breast, * even so is my soul.

O Israel, hope in the Lord * both now and for ever.

Ant. 4 O Lord, my heart is not proud.



### Psalm 131

O Lord, remember David * and all the hardships he endured,

The oath he swore to the Lord, * his vow to the Strong One of Jacob.

" I will not enter the house where I live * nor go to the bed where I rest.

I will give no sleep to my eyes, * to my eyelids will give no slumber

Till I find a place for the Lord, * a dwelling for the Strong One of Jacob."

At Ephrata we heard of the ark ; * we found it in the plains of Yearim.

" Let us go to the place of his dwelling ; * let us go to kneel at his footstool."

Go up, Lord, to the place of your rest, * you and the ark of your strength.

Your priests shall be clothed with holiness : * your faithful shall ring out their joy.

For the sake of David your servant * do not reject your anointed.

The Lord swore an oath to David ; * he will not go back on his word:

"A son, the fruit of your body, * will I set upon your throne.

If they keep my covenant in truth * and my laws that I have taught them,

Their sons also shall rule * on your throne from age to age."

For the Lord has chosen Sion ; * he has desired it for his dwelling:

" This is my resting-place for ever, * here have I chosen to live.

I will greatly bless her produce, * I will fill her poor with bread.

I will clothe her priests with salvation * and her faithful shall ring out their joy.

There the stock of David will flower: * I will prepare a lamp for my anointed.

I will cover his enemies with shame * but on him my crown shall shine."

Outside Paschal time: Ant. The Lord has chosen Sion for his dwelling.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

### Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

### Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

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Your wisdom joined in
right array
The morn and eve, and
named them day;
Night comes with all its
darkest fears,
Regard your people's pray-
ers and tears.

Lest sunk in sin, o'ercome
by strife,
They lose the gift of end-
less life;
While thinking but the
thoughts of time,
They weave new chains of
woe and crime.

But grant them grace that
they may strain,
The heavenly gate and
prize to gain,
Each harmful lure aside to
cast,
And purge away each error
past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsel-
lor,
Who lives and reigns for
evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. Ant. The Lord looks on my nothingness, and the Almighty works marvels for me.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

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## COMPLINE

All as in the Ordinary, p. 10, except the following:

### Psalm 33, i

I will bless the Lord at all times, * his praise always on my lips;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.



### Psalm 33, ii

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

### Psalm 60

O God, hear my cry! * Listen to my prayer!

From the end of the earth I call: * my heart is faint.

On the rock too high for me to reach * set me on high,

O you who have been my refuge, * my tower against the foe.

Let me dwell in your tent for ever * and hide in the shelter of your wings.

For you, O God, hear my prayer * and grant me the heritage of those who fear you.

May you lengthen the life of the king: * may his years cover many generations.

May he ever sit enthroned before God: * bid love and truth be his protection.

So I will always praise your name * and day after day fulfil my vows.

Outside Paschal time: Ant. The angel of the Lord is encamped around those who revere him, to rescue them.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

The rest as in the Ordinary, p. 12.

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# THURSDAY

## MATINS

All as in the Ordinary, p. 1, except the following:

### The ferial Office

The following invitatory is said on Thursdays throughout the year and during Septuagesima and Lent.

Invit. The great King, the Lord, * come, let us adore.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

### Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

### Nocturn

I

Psalm 61

In God alone is my soul at rest ; * my help comes from him.

He alone is my rock, my stronghold, * my fortress: I stand firm.

How long will you all attack one man * to break him down,

As though he were a tottering wall, * or a tumbling fence?

Their plan is only to destroy: * they take pleasure in lies.

With their mouth they utter blessing * but in their heart they curse.

In God alone be at rest, my soul ; * for my hope comes from him.

He alone is my rock, my stronghold, * my fortress: I stand firm.

In God is my safety and glory, * the rock of my strength.

Take refuge in God all you people. * Trust him at all times.



Pour out your hearts before him * for God is our refuge.

Common folk are only a breath, * great men an illusion.

Placed in the scales, they rise ; * they weigh less than a breath.

Do not put your trust in oppression * nor vain hopes on plunder.

Do not set your heart on riches * even when they increase.

For God has said only one thing: only two do I know: * that to God alone belongs power

And to you, Lord, love; * and that you repay each man according to his deeds.

Ant. 1 In God is my safety and glory : take refuge in God.

Psalm 65, i

Cry out with joy to God all the earth, * O sing to the glory of his name.

O render him glorious praise. * Say to God : "How tremendous your deeds !

Because of the greatness of your strength * your enemies cringe before you.

Before you all the earth shall bow ; * shall sing to you, sing to your name ! "

Come and see the works of God, * tremendous his deeds among men.

He turned the sea into dry land, * they passed through the river dry-shod.

Let our joy then be in him ; * he rules for ever by his might.

His eyes keep watch over the nations: * let rebels not rise against him.

O peoples, bless our God, * let the voice of his praise resound,

Of the God who gave life to our souls * and kept our feet from stumbling.

For you, O God, have tested us, * you have tried us as silver is tried:

You led us, God, into the snare ; * you laid a heavy burden on our backs.

You let men ride over our heads ; * we went through fire and through water but then you brought us relief.

Ant. 2 Come and see the works of the Lord ; let the voice of his praise resound.

Psalm 65, ii

Burnt offering I bring to your house ; * to you I will pay my vows,

The vows which my lips have uttered, * which my mouth spoke in my distress.

I will offer burnt offerings of fatlings with the smoke of burning rams. * I will offer bullocks and goats.

Come and hear, all who fear God. * I will tell what he did for my soul:

To him I cried aloud, *

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with high praise ready on my tongue.

If there had been evil in my heart, * the Lord would not have listened.

But truly God has listened ; * he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer * nor withhold his love from me.

Ant. 3 Come and hear, all who fear God, what he did for my soul.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

II

### Psalm 67, i

Let God arise, let his foes be scattered. * Let those who hate him flee before him.

As smoke is blown away so will they be blown away ; * like wax that melts before the fire, so the wicked shall perish at the presence of God.

But the just shall rejoice at the presence of God, * they shall exult and dance for joy.

O sing to the Lord, make music to his name ; ℣ make a highway for him who rides on the clouds. * Rejoice in the Lord, exult at his presence.

Father of the orphan, defender of the widow, * such is God in his holy place.

God gives the lonely a home to live in ; ℣ he leads the prisoners forth into freedom: * but rebels must dwell in a parched land.

When you went forth, O God, at the head of your people,* when you marched across the desert, the earth trembled:

The heavens melted at the presence of God, * at the presence of God, Israel's God.

You poured down, O God, a generous rain: * when your people were starved you gave them new life.

It was there that your people found a home, * prepared in your goodness, O God, for the poor.

Ant. 4 Let God arise, let his foes be scattered.

### Psalm 67, ii

The Lord gives the word to the bearers of good tidings: * " The Almighty has defeated a numberless army

And kings and armies are in flight, in flight * while you were at rest among the sheepfolds."

At home the women already share the spoil. * They are covered with silver as the wings of a dove,



Its feathers brilliant with shining gold * and jewels flashing like snow on Mount Zalmon.

The mountains of Bashan are mighty mountains;* high-ridged mountains are the mountains of Bashan.

Why look with envy, you high-ridged mountains, at the mountain where God has chosen to dwell ? * It is there that the Lord shall dwell for ever.

The chariots of God are thousands upon thousands. * The Lord has come from Sinai to the holy place.

You have gone up on high ; ℣ you have taken captives, receiving men in tribute, O God, * even those who rebel, into your dwelling, O Lord.

May the Lord be blessed day after day. * He bears our burdens, God our saviour.

This God of ours is a God who saves. * The Lord our God holds the keys of death.

And God will smite the head of his foes, * the crown of those who persist in their sins.

The Lord said: " I will bring them back from Bashan ; * I will bring them back from the depth of the sea.

Then your feet will tread in their blood * and the tongues of your dogs take their share of the foe."

Ant. 5 This God of ours is a God who saves, the Lord holds the keys of death.

### Psalm 67, iii

They see your solemn procession, O God, * the procession of my God, of my king, to the sanctuary:

The singers in the forefront, the musicians coming last, * between them, maidens sounding their timbrels.

" In festive gatherings, bless the Lord ; * bless God, O you who are Israel's sons."

There is Benjamin, least of the tribes, at the head, ℣ Judah's princes, a mighty throng,* Zebulun's princes, Naphtali's princes.

Show forth, O God, show forth your might, * your might, O God, which you have shown for us,

For the sake of your temple high in Jerusalem,* may kings come to you bringing their tribute.

Threaten the wild beast that dwells in the reeds, * the bands of the mighty and lords of the peoples.

Let them bow down offering silver. * Scatter the peoples who delight in war.

Princes will make their way from Egypt: * Ethiopia will stretch out her hands to God.

Kingdoms of the earth,

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sing to God, praise the Lord * who rides on the heavens, the ancient heavens.

He thunders his voice, his mighty voice. * Come, acknowledge the power of God.

His glory is over Israel ; his might is in the skies. God is to be feared in his holy place. * He is the Lord, Israel's God.

He gives strength and power to his people. * Blessed be God !

Ant. 6 In festive gatherings, bless the Lord, bless God.

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During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

III

Psalm 68, i

Save me, O God, * for the waters have risen to my neck.

I have sunk into the mud of the deep * and there is no foothold.

I have entered the waters of the deep * and the waves overwhelm me.

I am wearied with all my crying, * my throat is parched.

My eyes are wasted away * from looking for my God.

More numerous than the hairs on my head * are those who hate me without cause.

Those who attack me with lies * are too much for my strength.

How can I restore what I have never stolen ? * O God, you know my sinful folly ; my sins you can see.

Let not those who hope in you be put to shame * through me, Lord of hosts:

Let not those who seek you be dismayed * through me, God of Israel.

It is for you that I suffer taunts, * that shame covers my face,

That I have become a stranger to my brothers, * an alien to my own mother's sons.

I burn with zeal for your house * and taunts against you fall on me.

When I afflict my soul with fasting * they make it a taunt against me.

When I put on sackcloth in mourning * then they make me a byword,

The gossip of men at the gates, * the subject of drunkards' songs.

This is my prayer to you, * my prayer for your favour.

Ant. 7 Save me, O God, for the waters have risen to my neck.



Psalm 68, ii

In your great love, answer me, O God, * with your help that never fails:

Rescue me from sinking in the mud ; * save me from my foes.

Save me from the waters of the deep * lest the waves overwhelm me.

Do not let the deep engulf me * nor death close its mouth on me.

Lord, answer, for your love is kind ; * in your compassion, turn towards me.

Do not hide your face from your servant ; * answer quickly for I am in distress.

Come close to my soul and redeem me ; * ransom me pressed by my foes.

You know how they taunt and deride me ; * my oppressors are all before you.

Taunts have broken my heart ; * I have reached the end of my strength.

I looked in vain for compassion, * for consolers ; not one could I find.

For food they gave me poison ; * in my thirst they gave me vinegar to drink.

Let their table be a snare to them * and their festive banquets a trap.

Let their eyes grow dim and blind ; * let their limbs tremble and shake.

Pour out your anger upon them, * let the heat of your fury overtake them.

Let their camp be left desolate ; * let no one dwell in their tents:

For they persecute one whom you struck ; * they increase the pain of him you wounded.

Charge them with guilt upon guilt ; * let them never be found just in your sight.

Blot them out from the book of the living ; * do not enrol them among the just.

Ant. 8 Lord, ransom me pressed by my foes.

Psalm 68, iii

As for me in my poverty and pain * let your help, O God, lift me up.

I will praise God's name with a song ; * I will glorify him with thanksgiving.

A gift pleasing God more than oxen, * more than beasts prepared for sacrifice.

The poor when they see it will be glad * and God-seeking hearts will revive ;

For the Lord listens to the needy * and does not spurn his servants in their chains.

Let the heavens and the earth give him praise, * the sea and all its living creatures.

For God will bring help to Sion and rebuild the cities of Judah * and men shall dwell there in possession.

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The sons of his servants shall inherit it ; * those who love his name shall dwell there.

Outside Paschal time :
Ant. 9 Hearts that seek the Lord will revive.

In the ferial Office throughout the year, during Septuagesima and on feasts outside Paschal time:

℣. I will praise God's name with a song. ℟. I will glorify him with thanksgiving.

In the ferial Office during Advent:

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

In the ferial Office during Christmas time:

℣. The Word became flesh. ℟. And dwelt among us.

In the ferial Office during Epiphany:

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

In the ferial Office during Lent:

℣. He says to the Lord: " My refuge. ℟. My stronghold, my God."

In the ferial Office during Passion time:

℣. Rescue my soul from the sword, O God. ℟. My life from the grip of these dogs.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time:

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

In the ferial Office and on feasts during Ascension time:

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

The rest as in the Ordinary, p. 5.

## Versicles before Lauds I

in the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.



During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary, p. 7, except the following:

### Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 1 Acclaim the King, the Lord.

### Psalm 89

O Lord, you have been our refuge * from one generation to the next.

Before the mountains were born or the earth or the world brought forth, * you are God, without beginning or end.

You turn men back into dust and say: * " Go back, sons of men."

To your eyes a thousand years are like yesterday, come and gone, * no more than a watch in the night.

You sweep men away like a dream, * like grass which springs up in the morning.

In the morning it springs up and flowers: * by evening it withers and fades.

So we are destroyed in your anger * struck with terror in your fury.

Our guilt lies open before you ; * our secrets in the light of your face.

All our days pass away in your anger. * Our life is over like a sigh.

Our span is seventy

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years * or eighty for those who are strong.

And most of these are emptiness and pain. * They pass swiftly and we are gone.

Who understands the power of your anger * and fears the strength of your fury?

Make us know the shortness of our life * that we may gain wisdom of heart.

Lord, relent! Is your anger for ever? * Show pity to your servants.

In the morning, fill us with your love; * we shall exult and rejoice all our days.

Give us joy to balance our affliction * for the years when we knew misfortune.

Show forth your work to your servants; * let your glory shine on their children.

Let the favour of the Lord be upon us: ℣ give success to the work of our hands, * (give success to the work of our hands.)

Ant. 2 O Lord, you have been our refuge.

## Psalm 35

Sin speaks to the sinner * in the depths of his heart.

There is no fear of God * before his eyes.

He so flatters himself in his mind * that he knows not his guilt.

In his mouth are mischief and deceit. * All wisdom is gone.

He plots the defeat of goodness * as he lies on his bed.

He has set his foot on evil ways, * he clings to what is evil.

Your love, Lord, reaches to heaven; * your truth to the skies.

Your justice is like God's mountain, * your judgments like the deep.

To both man and beast you give protection. * O Lord, how precious is your love.

My God, the sons of men * find refuge in the shelter of your wings.

They feast on the riches of your house; * they drink from the stream of your delight.

In you is the source of life * and in your light we see light.

Keep on loving those who know you, * doing justice for upright hearts.

Let the foot of the proud not crush me * nor the hand of the wicked cast me out.

See how the evil-doers have fallen! * Flung down, they shall never arise.

Ant. 3 Your love, Lord, reaches to heaven.

## The Canticle of Jeremiah
## Jer. 31, 10-14

Hear the word of the Lord, O nations, * and declare it in the coastlands afar off;

Say, "He who scattered Israel will gather him, * and will keep him as a shepherd keeps his flock."

For the Lord has ransomed Jacob, * and has redeemed him from hands too strong for him.

They shall come and sing aloud on the height of Sion, * and they shall be radiant over the goodness of the Lord,

Over the grain, the wine, and the oil, * and over the young of the flock and the herd;

Their life shall be like a watered garden, * and they shall languish no more.

Then shall the maidens rejoice in the dance, * and the young men and the old shall be merry.

I will turn their mourning into joy, * I will comfort them, and give them gladness for sorrow.

I will feast the soul of the priests with abundance, * and my people shall be satisfied with my goodness.

Ant. 4 "My people shall be satisfied with my goodness," says the Lord.



## Psalm 146

Praise the Lord for he is good: sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the brokenhearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

Outside Paschal time:

Ant. 5 To our God our praise is due.

During Paschal time:

Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Let us serve the Lord in holiness and he will free us from our foes.

Preces are said.

Remainder as in the Ordinary, p. 7.

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**Versicles before Lauds II**

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on ferial days in Advent, from the Thursday after Septuagesima Sunday to the Thursday after I Sunday of Passion time inclusive, and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:



On the Thursday before Christmas Eve the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil is your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Against you, you alone, Lord, have I sinned; have mercy on me.

2 Psalm 89

O Lord, you have been our refuge * from one generation to the next.

Before the mountains were born or the earth or the world brought forth, *

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you are God, without beginning or end.

You turn men back into dust and say : * " Go back, sons of men."

To your eyes a thousand years are like yesterday, come and gone, * no more than a watch in the night.

You sweep men away like a dream, * like grass which springs up in the morning.

In the morning it springs up and flowers : * by evening it withers and fades.

So we are destroyed in your anger * struck with terror in your fury.

Our guilt lies open before you ; * our secrets in the light of your face.

All our days pass away in your anger. * Our life is over like a sigh.

Our span is seventy years * or eighty for those who are strong.

And most of these are emptiness and pain. * They pass swiftly and we are gone.

Who understands the power of your anger * and fears the strength of your fury ?

Make us know the shortness of our life * that we may gain wisdom of heart.

Lord, relent ! Is your anger for ever ? * Show pity to your servants.

In the morning, fill us with your love ; * we shall exult and rejoice all our days.

Give us joy to balance our affliction * for the years when we knew misfortune.

Show forth your work to your servants ; * let your glory shine on their children.

Let the favour of the Lord be upon us : ℣ give success to the work of our hands. * (give success to the work of our hands).

Ant. 2 Lord, relent, show pity to your servants.

3 Psalm 35

Sin speaks to the sinner * in the depths of his heart.

There is no fear of God * before his eyes.

He so flatters himself in his mind * that he knows not his guilt.

In his mouth are mischief and deceit. * All wisdom is gone.

He plots the defeat of goodness * as he lies on his bed.

He has set his foot on evil ways, * he clings to what is evil.

Your love, Lord, reaches to heaven ; * your truth to the skies.

Your justice is like God's mountain, * your judgments like the deep.

To both man and beast you give protection. * O



Lord, how precious is your love.

My God, the sons of men * find refuge in the shelter of your wings.

They feast on the riches of your house ; * they drink from the stream of your delight.

In you is the source of life * and in your light we see light.

Keep on loving those who know you, * doing justice for upright hearts.

Let the foot of the proud not crush me * nor the hand of the wicked cast me out.

See how the evil-doers have fallen ! * Flung down, they shall never arise.

Ant. 3 O God, precious is your love.

4 The Canticle of Moses

Ex. 15, 1-19

I will sing to the Lord, for he has triumphed gloriously ; * the horse and his rider he has thrown into the sea.

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

This is my God, and I will praise him, * 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 he cast into the sea ;

And his picked officers are sunk in the Red Sea ; ℣ the floods cover them ; * they went down into the depths like a stone.

Your right hand, O Lord, glorious in power, ℣ your right hand, O Lord, shatters the enemy. * In the greatness of your majesty you overthrow your adversaries ;

You send forth your fury, it consumes them like stubble. * At the blast of your nostrils the waters piled up,

The floods stood up in a heap ; * the deeps congealed in the heart of the sea.

The enemy said, " I will pursue, I will overtake, I will divide the spoils, * my desire shall have its fill of them.

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

You blew with your wind, the sea covered them ; * they sank as lead in the mighty waters.

Who is like you, O Lord, among the gods ? * Who is like you, majestic in holiness, terrible in glorious deeds, doing wonders ?

You stretched out your right hand, the earth swallowed them. * You led in your steadfast love the

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people whom you have redeemed,

You have guided them by your strength * to your holy abode.

The peoples have heard, they tremble; * pangs have seized on the inhabitants of Philistia.

Now are the chiefs of Edom dismayed; ℣ the leaders of Moab, trembling seizes them; * all the inhabitants of Canaan have melted away.

Terror and dread fall upon them; * because of the greatness of your arm,

They are as still as a stone, till your people, O Lord, pass by, * till the people pass by whom you have purchased.

You will bring them in, and plant them on your own mountain, * the place, O Lord, which you have made for your abode,

The sanctuary, O Lord, which your hands have established. * The Lord will reign for ever and ever.

For when the horses of Pharaoh with his chariots and his horsemen went into the sea, * the Lord brought back the waters of the sea upon them;

But the people of Israel walked on dry ground * in the midst of the sea.

Ant. 4 The Lord is my strength and my song, and he has become my salvation.

5 Psalm 146

Praise the Lord for he is good; sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

Ant. 5 Praise the Lord, who heals the broken-hearted and binds up all their wounds.



Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 146.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 146; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

## TERCE

All as in the Ordinary, p. 8, except the following:

### Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

Let flesh and lips and heart and mind
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 72, i

How good God is to Israel, * to those who are pure of heart.

Yet my feet came close to stumbling, * my steps had almost slipped

For I was filled with envy of the proud * when I saw how the wicked prosper.

For them there are no pains; * their bodies are sound and sleek.

They have no share in men's sorrows; * they are not stricken like others.

So they wear their pride like a necklace, * they clothe themselves with violence.

Their hearts overflow with malice, * their minds seethe with plots.

They scoff; they speak with malice; * from on high they plan oppression.

They have set their mouths in the heavens * and their tongues dictate to the earth.

### Psalm 72, ii

So the people turn to follow them * and drink in all their words.

They say: "How can God know? * Does the Most High take any notice?"

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Look at them, such are the wicked, * but untroubled, they grow in wealth.

How useless to keep my heart pure * and wash my hands in innocence,

When I was stricken all day long, * suffered punishment day after day.

Then I said: "If I should speak like that, * I should betray the race of your sons."

I strove to fathom this problem, * too hard for my mind to understand,

Until I pierced the mysteries of God * and understood what becomes of the wicked.

### Psalm 72, iii

How slippery the paths on which you set them; * you make them slide to destruction.

How suddenly they come to their ruin, * wiped out, destroyed by terrors.

Like a dream one wakes from, O Lord, * when you wake you dismiss them as phantoms.

And so when my heart grew embittered * and when I was cut to the quick,

I was stupid and did not understand, * no better than a beast in your sight.

Yet I was always in your presence; * you were holding me by my right hand.

You will guide me by your counsel * and so you will lead me to glory.

What else have I in heaven but you? * Apart from you I want nothing on earth.

My body and my heart faint for joy; * God is my possession for ever.

All those who abandon you shall perish; * you will destroy all those who are faithless.

To be near God is my happiness. * I have made the Lord God my refuge.

I will tell of all your works * at the gates of the city of Sion.

Outside Paschal time: Ant. How good God is to Israel, to those who are pure of heart.

During Advent: Ant. Come, Lord, and do not delay, take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.



**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.
Remainder as in the Ordinary, p. 8.

## SEXT

All as in the Ordinary p. 8, except the following:

### Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 73, i

Why, O God, have you cast us off for ever? * Why blaze with anger against the sheep of your pasture?

Remember your people whom you chose long ago, ז the tribe you redeemed to be your own possession, * the mountain of Sion where you made your dwelling.

Turn your steps to these places that are utterly ruined! * The enemy has laid waste the whole of the sanctuary.

Your foes have made uproar in your house of prayer: ז they have set up their emblems, their foreign emblems, * high above the entrance to the sanctuary.

Their axes have battered the wood of its doors. * They have struck together with hatchet and pickaxe.

O God, they have set your sanctuary on fire: * they have razed and profaned the place where you dwell.

They said in their hearts: "Let us utterly crush them: * let us burn every shrine of God in the land."

There is no sign from

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God, nor have we a prophet, * we have no one to tell us how long it will last.

### Psalm 73, ii

How long, O God, is the enemy to scoff? * Is the foe to insult your name for ever?

Why, O Lord, do you hold back your hand? * Why do you keep your right hand hidden?

Yet God is our king from time past, * the giver of help through all the land.

It was you who divided the sea by your might, * who shattered the heads of the monsters in the sea.

It was you who crushed Leviathan's heads * and gave him as food to the untamed beasts.

It was you who opened springs and torrents; * it was you who dried up ever-flowing rivers.

Yours is the day and yours is the night. * It was you who appointed the light and the sun:

It was you who fixed the bounds of the earth: * you who made both summer and winter.

### Psalm 73, iii

Remember this, Lord, and see the enemy scoffing; * a senseless people insults your name.

Do not give Israel, your dove, to the hawk * nor forget the life of your poor servants for ever.

Remember your covenant; * every cave in the land is a place where violence makes its home.

Do not let the oppressed return disappointed; * let the poor and the needy bless your name.

Arise, O God, and defend your cause! * Remember how the senseless revile you all the day.

Do not forget the clamour of your foes, * the daily increasing uproar of your foes.

Outside Paschal time: Ant. Lord, remember your people whom you chose long ago.

During Advent: Ant. O Lord, rouse up your might and come to our help.

During Lent: Ant. May we commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you? Answer me!

During Paschal time: Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

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**NONE**

All as in the Ordinary, p. 8, except the following:

### Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 74

We give thanks to you, O God, we give thanks and call upon your name. * We recount your wonderful deeds.

"When I reach the appointed time, * then I will judge with justice.

Though the earth and all who dwell in it may rock, * it is I who uphold its pillars.

I say to the boastful: 'Do not boast,' * to the wicked: 'Do not flaunt your strength,

Do not flaunt your strength on high. * Do not speak with insolent pride.'"

For neither from the east nor from the west, * nor from desert or mountains comes judgment,

But God himself is the judge. * One he humbles, another he exalts.

The Lord holds a cup in his hand, * full of wine, foaming and spiced.

He pours it; they drink it to the dregs: * all the wicked on the earth must drain it.

As for me, I will rejoice for ever * and sing psalms to Jacob's God.

He shall break the power

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of the wicked, * while the strength of the just shall be exalted.

Psalm 75, i

God is made known in Judah ; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death ; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

Psalm 75, ii

You, you alone, strike terror. * Who shall stand when your anger is roused ?

You uttered your sentence from the heavens ; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve to praise you ; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Outside Paschal time : Ant. We call upon your name, Lord ; we recount your wonderful deeds.

During Advent : Ant. At your coming, set us free, Lord.

During Lent : Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, O Lord. ℟. From presumption restrain your servant.



Preces are said.

Remainder as in the Ordinary, p. 8.

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## VESPERS

All as in the Ordinary, p. 8, except the following:

Psalm 132

How good and how pleasant it is, * brothers dwelling in unity !

It is like precious oil upon the head * running down upon the beard,

Running down upon Aaron's beard * upon the collar of his robes.

It is like the dew of Hermon which falls * on the heights of Sion.

For there the Lord gives his blessing, * life for ever.

Ant. 1 How good and how pleasant it is, brothers dwelling in unity !

Psalm 135, i

O give thanks to the Lord for he is good, * for his great love is without end.

Give thanks to the God of gods, * for his great love is without end.

Give thanks to the Lord of lords, * for his great love is without end ;

Who alone has wrought marvellous works, * for his great love is without end ;

Whose wisdom it was made the skies, * for his great love is without end ;

Who fixed the earth firmly on the seas, * for his great love is without end.

It was he who made the great lights, * for his great love is without end,

The sun to rule in the day, * for his great love is without end,

The moon and stars in the night, * for his great love is without end.

Ant. 2 Give thanks to the Lord for his great love is without end.

Psalm 135, ii

The first-born of the Egyptians he smote, * for his great love is without end.

He brought Israel out from their midst, * for his great love is without end ;

Arm outstretched, with power in his hand, * for his great love is without end.

He divided the Red Sea in two, * for his great love is without end ;

He made Israel pass through the midst, * for his great love is without end ;

He flung Pharaoh and his force in the sea, * for his great love is without end.

Through the desert his people he led, * for his great love is without end.

Nations in their greatness he struck, * for his great love is without end.

Kings in their splendour

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he slew, * for his great love is without end.

Sihon, king of the Amorites, * for his great love is without end,

And Og, the king of Bashan, * for his great love is without end.

He let Israel inherit their land, * for his great love is without end.

On his servant their land he bestowed, * for his great love is without end.

He remembered us in our distress, * for his great love is without end.

And he snatched us away from our foes, * for his great love is without end.

He gives food to all living things, * for his great love is without end.

To the God of heaven give thanks, * for his great love is without end.

Ant. 3 Give thanks to the Lord for he remembered us in our distress.

## Psalm 136

By the rivers of Babylon there we sat and wept,* remembering Sion ;

On the poplars that grew there * we hung up our harps.

For it was there that they asked us, our captors, for songs, * our oppressors, for joy.

" Sing to us," they said,* " one of Sion's songs."

O how could we sing the song of the Lord * on alien soil ?

If I forget you, Jerusalem, * let my right hand wither !

O let my tongue cleave to my mouth * if I remember you not,

If I prize not Jerusalem * above all my joys !

Remember, O Lord against the sons of Edom * the day of Jerusalem ;

When they said: " Tear it down ! * Tear it down to its foundations ! "

O Babylon, destroyer, he is happy who repays you * the ills you brought on us.

He shall seize and shall dash * your children on the rock !

Ant. 4 Let my tongue cleave to my mouth if I remember you not, Jerusalem.

## Psalm 137

I thank you, Lord, with all my heart, * you have heard the words of my mouth.

Before the angels I will bless you. * I will adore before your holy temple.

I thank you for your faithfulness and love * which excel all we ever knew of you.

On the day I called, you answered ; * you increased the strength of my soul.

All earth's kings shall thank you * when they hear the words of your mouth.

They shall sing of the Lord's ways: * "How great is the glory of the Lord ! "

The Lord is high yet he looks on the lowly * and the haughty he knows from afar.

Though I walk in the midst of affliction * you give me life and frustrate my foes.

You stretch out your hand and save me, * your hand will do all things for me.

Your love, O Lord, is eternal, * discard not the work of your hands.

Outside Paschal time : Ant. 5 I thank you, Lord, for your faithfulness and love.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office** throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

## Hymn

O blest Creator of the light,
Who makes the day with radiance bright,



And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life ;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. ant. God puts forth his arm in strength

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and scatters the proud-hearted.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

## COMPLINE

All as in the Ordinary, p. 10, except the following:

### Psalm 69

O God, make haste to my rescue, * Lord, come to my aid!

Let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm,

Let them retreat, covered with shame, * who jeer at my lot.

Let there be rejoicing and gladness * for all who seek you.

Let them say for ever: "God is great," * who love your saving help.

As for me, wretched and poor, * come to me, O God.

You are my rescuer, my help, * O Lord, do not delay.

### Psalm 70, i

In you, O Lord, I take refuge; * let me never be put to shame.

In your justice rescue me, free me: * pay heed to me and save me.

Be a rock where I can take refuge, a mighty stronghold to save me; * for you are my rock, my stronghold.

Free me from the hand of the wicked, * from the grip of the unjust, of the oppressor.

It is you, O Lord, who are my hope, * my trust, O Lord, since my youth.

On you I have leaned from my birth, from my mother's womb you have been my help. * My hope has always been in you.

My fate has filled many with awe * but you are my strong refuge.

My lips are filled with your praise, * with your glory all the day long.

Do not reject me now that I am old; * when my strength fails do not forsake me.

For my enemies are speaking about me; * those who watch me take counsel together

Saying: "God has forsaken him; follow him, * seize him; there is no one to save him."

O God, do not stay far off: * my God, make haste to help me!

### Psalm 70, ii

Let them be put to shame and destroyed, * all those who seek my life.



Let them be covered with shame and confusion,* all those who seek to harm me.

But as for me, I will always hope * and praise you more and more.

My lips will tell of your justice and day by day of your help * (though I can never tell it all).

I will declare the Lord's mighty deeds * proclaiming your justice, yours alone.

O God, you have taught me from my youth * and I proclaim your wonders still.

Now that I am old and grey-headed, * do not forsake me, God.

Let me tell of your power to all ages, * praise your strength and justice to the skies,

Tell of you who have worked such wonders. * O God, who is like you?

You have burdened me with bitter troubles * but you will give me back my life.

You will raise me from the depths of the earth; * you will exalt me and console me again.

So I will give you thanks on the lyre * for your faithful love, my God.

To you will I sing with the harp * to you, the Holy One of Israel.

When I sing to you my lips shall rejoice * and my soul, which you have redeemed.

And all day long my tongue * shall tell the tale of your justice:

For they are put to shame and disgraced, * all those who seek to harm me.

Outside Paschal time:
Ant. You are my rescuer, my help, O Lord.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

The rest as in the Ordinary, p. 12.

# FRIDAY

## MATINS

All as in the Ordinary, p. 1, except the following:

### The ferial Office

The following invitatory is said on Fridays throughout the year and during Septuagesima and Lent.

Invit. The Lord our God, * Come, let us adore.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,



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Hymns to our Master, with
our best endeavour,
Sweetly intoning.

So to our Monarch singing
all in chorus,
May we then merit with his
saints to enter
Mansions eternal, ever
there possessing
Joy beatific.

This may He grant us,
God for ever blessed,
Father eternal, Son and
Holy Spirit,
His is the glory, which
through all creation
Ever re-echoes.
Amen.

## Nocturn

### I

Psalm 77, i

Give heed, my people to my teaching ; * turn your ear to the words of my mouth.

I will open my mouth in a parable * and reveal hidden lessons of the past.

The things we have heard and understood, * the things our fathers have told us

We will not hide from their children * but will tell them to the next generation:

The glories of the Lord and his might * and the marvellous deeds he has done,

The witness he gave to Jacob, * the law he established in Israel.

He gave a command to our fathers * to make it known to their children

That the next generation might know it, * the children yet to be born.

They too should arise and tell their sons * that they too should set their hope in God

And never forget God's deeds * but keep every one of his commands:

So that they might not be like their fathers, * a defiant and rebellious race,

A race whose heart was fickle, * whose spirit was unfaithful to God.

Ant. 1 The Lord gave witness to Jacob ; he established a law in Israel.

Psalm 77, ii

The sons of Ephraim, armed with the bow, * turned back in the day of battle.

They failed to keep God's covenant * and would not walk according to his law.

They forgot the things he had done, * the marvellous deeds he had shown them.

He did wonders in the sight of their fathers, * in Egypt, in the plains of Zoan.

He divided the sea and led them through * and made the waters stand up like a wall.



By day he led them with a cloud: * by night, with a light of fire.

He split the rocks in the desert. * He gave them plentiful drink as from the deep.

He made streams flow out from the rock * and made waters run down like rivers.

Ant. 2 God did wonders in the sight of their fathers.

Psalm 77, iii

Yet still they sinned against him ; * they defied the Most High in the desert.

In their heart they put God to the test * by demanding the food they craved.

They even spoke against God. * They said: " Is it possible for God to prepare a table in the desert ?

It was he who struck the rock, * water flowed and swept down in torrents.

But can he also give us bread ? * Can he provide meat for his people ?"

When he heard this the Lord was angry. * A fire was kindled against Jacob,

His anger rose against Israel * for having no faith in God ; for refusing to trust in his help.

Yet he commanded the clouds above * and opened the gates of heaven.

He rained down manna for their food, * and gave them bread from heaven.

Mere men ate the bread of angels. * He sent them abundance of food:

He made the east wind blow from heaven * and roused the south wind by his might.

He rained food on them like dust, * winged fowl like the sands of the sea.

He let it fall in the midst of their camp * and all around their tents.

So they ate and had their fill ; * for he gave them all they craved.

But before they had sated their craving, while the food was still in their mouths, * God's anger rose against them.

He slew the strongest among them, * struck down the flower of Israel.

Ant. 3 The Lord opened the gates of heaven ; he rained down manna for their food.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

### II

Psalm 77, iv

Despite this they went on sinning ; * they had no faith in his wonders :

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So he ended their days like a breath * and their years in sudden ruin.

When he slew them then they would seek him, * return and seek him in earnest.

They would remember that God was their rock, * God the Most High their redeemer.

But the words they spoke were mere flattery ; * they lied to him with their lips.

For their hearts were not truly with him ; * they were not faithful to his covenant.

Yet he who is full of compassion * forgave their sin and spared them.

So often he held back his anger * when he might have stirred up his rage.

He remembered they were only men, * a breath that passes never to return.

How often they defied him in the wilderness * and caused him pain in the desert !

Yet again they put God to the test * and grieved the Holy One of Israel.

Ant. 4 God was their rock, and the Most High their redeemer.

### Psalm 77, v

They did not remember his deeds * nor the day he saved them from the foe ;

When he worked his miracles in Egypt, * his wonders in the plains of Zoan:

When he turned their rivers into blood * and made their streams impossible to drink.

He sent dog-flies against them to devour them * and swarms of frogs to molest them.

He gave their crops to the grub, * the fruit of their labour to the locust.

He destroyed their vines with hail, * their sycamore trees with frost.

He gave up their cattle to plague, * their flocks and herds to pestilence.

He turned on them the heat of his anger, * fury, rage and havoc,

A troop of destroying angels. * He gave free course to his anger.

He did not spare them from death * but gave their lives to the plague.

He struck all the first-born in Egypt, * the finest flower in the dwellings of Ham.

Then he brought forth his people like sheep ; * like a flock he guided them in the desert.

He led them safely with nothing to fear, * while the sea engulfed their foes.

So he brought them to his holy land, * to the mountain which his right hand had won.

He drove out the nations before them, * and divided the land for their heritage.

Their tents he gave as a dwelling * to each one of Israel's tribes.

Still they put God to the proof and defied him ; * they refused to obey the Most High.

They strayed, as faithless as their fathers, * like a bow on which the archer cannot count.

They angered him with their mountain shrines ; * made him jealous with the idols they served.

Ant. 5 The Lord saved them from the foe.

### Psalm 77, vi

God saw this and was filled with fury : * he utterly rejected Israel.

He forsook his dwelling place in Shiloh, * the tent where he lived among men.

He gave his ark into captivity, * his glorious ark into the hands of the foe.

He gave up his people to the sword, * in his anger against his chosen ones.

So war devoured their young men, * their maidens had no wedding songs ;

Their priests fell by the sword * and their widows made no lament.

Then the Lord awoke as if from sleep, * like a warrior overcome with wine.

He struck his enemies from behind * and put them to everlasting shame.

He rejected the tent of Joseph ; * He did not choose the tribe of Ephraim

But he chose the tribe of Judah, * the hill of Sion which he loves.

He built his shrine like the heavens, * or like the earth which he made firm for ever.

And he chose David his servant * and took him away from the sheepfolds.

From the care of the ewes he called him to be shepherd of Jacob his people, * of Israel his own possession.

He tended them with blameless heart, * with discerning mind he led them.

Ant. 6 The Lord built his shrine like the earth.

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During Paschal time :
Ant. Alleluia, alleluia, alleluia.

During Easter time:

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

During Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.



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III

Psalm 78

O God, the nations have invaded your land, they have profaned your holy temple. * They have made Jerusalem a heap of ruins.

They have handed over the bodies of your servants as food to feed the birds of heaven * and the flesh of your faithful to the beasts of the earth.

They have poured out bolod like water in Jerusalem, * leaving no one to bury the dead.

We have become the taunt of our neighbours, * the mockery and scorn of those who surround us.

How long, O Lord ? Will you be angry for ever, * how long will your anger burn like fire ?

Pour out your rage on the nations, * the nations that do not know you.

Pour out your rage on the kingdoms * that do not call on your name ;

For they have devoured Jacob * and laid waste the land where he dwells.

Do not hold the guilt of our fathers against us. * Let your compassion hasten to meet us for we are in the depths of distress.

O God our saviour, come to our help, * come for the sake of the glory of your name.

O Lord our God, forgive us our sins ; * rescue us for the sake of your name.

Why should the nations say : " Where is their God ?" * Let us see the nations around us repaid with vengeance for the blood of your servants that was shed !

Let the groans of the prisoners come before you ; * let your strong arm reprieve those condemned to die.

Pay back to our neighbours seven times over * the taunts with which they taunted you, O Lord.

But we, your people, the flock of your pasture, will give you thanks for ever and ever. * We will tell your praise from age to age.

Ant. 7 O God our saviour, come to our help ; O Lord our God, forgive us our sins.

Psalm 80

Ring out your joy to God our strength, * shout in triumph to the God of Jacob.

Raise a song and sound the timbrel, * the sweet-sounding harp and the lute,

Blow the trumpet at the new moon, * when the moon is full, on our feast.

For this is Israel's law, * a command of the God of Jacob.

He imposed it as a rule on Joseph, * when he went out against the land of Egypt.



A voice I did not know said to me: * " I freed your shoulder from the burden ;

Your hands were freed from the load. * You called in distress and I saved you.

I answered, concealed in the storm cloud, * at the waters of Meribah I tested you.

Listen, my people, to my warning, * O Israel, if only you would heed !

Let there be no foreign god among you, * no worship of an alien god.

I am the Lord your God, who brought you from the land of Egypt. * Open wide your mouth and I will fill it.

But my people did not heed my voice * and Israel would not obey,

So I left them in their stubbornness of heart * to follow their own designs.

O that my people would heed me, * that Israel would walk in my ways !

At once I would subdue their foes, * turn my hand against their enemies.

The Lord's enemies would cringe at their feet * and their subjection would last for ever.

But Israel I would feed with finest wheat * and fill them with honey from the rock."

Ant. 8 Israel, I am the Lord your God, who brought you from the land of Egypt.

Psalm 82

O God, do not keep silent, * do not be dumb and unmoved, O God,

For your enemies raise a tumult. * Those who hate you lift up their heads.

They plot against your people, * conspire against those you love.

They say : " Come, let us destroy them as a nation ; * let the name of Israel be forgotten."

They conspire with a single mind, * they make common alliance against you,

The camps of Edom and of Ishmael, * the camps of Moab and Hagar,

The land of Ammon and Amalek, * Philistia, with the people of Tyre.

Assyria too is their ally * and joins hands with the sons of Lot.

Treat them like Midian, like Sisera, * like Jabin at the River Kishon,

The men who were destroyed at Endor, * whose bodies rotted on the ground.

Make their captains like Oreb and Zeëb, * all their princes like Zebah and Zalmunna,

The men who said: * " Let us take the fields of God for ourselves."

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My God, scatter them like chaff, * drive them like straw in the wind !

As fire that burns away the forest, * as the flame that sets the mountains ablaze,

Drive them away with your tempest * and fill them with terror at your storm.

Cover their faces with shame, * till they seek your name, O Lord.

Shame and terror be theirs for ever, * let them be disgraced, let them perish !

Let them know that your name is the Lord, * the Most High over all the earth.

Outside Paschal time : Ant. 9 O God, do not keep silent, for your enemies lift up their heads.

In the ferial Office throughout the year during Septuagesima and on feasts outside Paschal time:

℣. Let them know that your name is the Lord. ℟. The Most High over all the earth.

In the ferial Office during Advent:

℣. There shall go forth a shoot from the stump of Jesse. ℟. And a branch shall grow out of his roots.

In the ferial Office during Christmas time:

℣ The Lord has made known. ℟. His salvation.

In the ferial Office during Epiphany time:

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

In the ferial Office during Lent:

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

In the ferial Office during Passion time:

℣. Save my life from the jaws of these lions, Lord. ℟. My poor soul from the horns of these oxen.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

In the ferial Office and on feasts during Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

Remainder as in the Ordinary, p. 5.



## Versicles before Lauds I

in the ferial Office During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS I

With the exception of vigils and the September Quarter Tense, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time and on feasts occurring at any time of the year.

All as in the Ordinary, p. 7, except the following:

### Psalm 98

The Lord is king; the peoples tremble. ℣ He is throned on the cherubim; earth quakes. * The Lord is great in Sion.

He is supreme over all the peoples. ℣ Let them praise his name, so terrible and great. * He is holy, full of power.

You are a king who loves what is right; you have established equity, justice and right; * you have established them in Jacob.

Exalt the Lord our God; bow down before Sion, his footstool. * He the Lord is holy.

Among his priests were Aaron and Moses, among those who invoked his name was Samuel. * They invoked the Lord and he answered.

To them he spoke in the pillar of cloud. They did his will; * they kept the law, which he, the Lord, had given.

O Lord our God, you answered them. For them you were a God who forgives; * yet you punished all their offences.

Exalt the Lord our God; bow down before his holy mountain * for the Lord our God is holy.

Ant. 1 Exalt the Lord our God; bow down before his holy mountain.

### Psalm 142

Lord, listen to my prayer: * turn your ear to my appeal.

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You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk : * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me * for I am your servant, O Lord.

Ant. 2 Rescue me, Lord, from my enemies ; I have fled to you for refuge.

## Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness



have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 3 O Lord, you once favoured your land ; you forgave the guilt of your people.

## The Canticle of Isaiah
## Is. 45, 15-26

Truly, you are a God who hides yourself, * O God of Israel, the Saviour.

All of them are put to shame and confounded, * the makers of idols go in confusion together.

But Israel is saved by the Lord with everlasting salvation ; * you shall not be put to shame or confounded to all eternity.

For thus says the Lord, who created the heavens, * (he is God!), who formed the earth and made it ; (he established it ;

He did not create it a chaos, he formed it to be inhabited!) : * "I am the Lord and there is no other.

I did not speak in secret,* in a land of darkness ;

I did not say to the offspring of Jacob, 'Seek me in chaos.' * I the Lord speak the truth, I declare what is right.

Assemble yourselves and come, draw near together, * you survivors of the nations !

They have no knowledge who carry about their wooden idols, * and keep on praying to a god that cannot save.

Declare and present your case ; let them take counsel together ! * Who told this long ago ? Who declared it of old ?

Was it not I, the Lord ? And there is no other god besides me, * a righteous God and a Saviour ; there is none besides me.

Turn to me and be saved, all the ends of the earth ! * For I am God, and there is no other.

By myself I have sworn, from my mouth has gone forth in righteousness * a word that shall not return.

'To me every knee shall bow, * every tongue shall swear.'

Only in the Lord, it shall be said of me, are righteousness and strength ; * to him shall come and be ashamed, all who were incensed against him.

In the Lord all the offspring of Israel * shall triumph and glory."

Ant. 4 In the Lord all the offspring of Israel shall triumph and glory.

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### Psalm 147

O praise the Lord, Jerusalem ! * Sion, praise your God !

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch ;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations ; * he has not taught them his decrees.

Outside Paschal time : Ant. 5 O praise the Lord, Jerusalem !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

**In the ferial Office throughout the year**

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

### Hymn

See, the dim shadows of the night are waning ;
Lightsome and blushing, dawn of day returning !
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Through the loving-kindness of the heart of our God, he visits us like the dawn from on high.

Preces are said.

Remainder as in the Ordinary, p. 7.



**Versicles before Lauds II**

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on ferial days in Advent, from the Friday after Septuagesima Sunday to the Friday after I Sunday of Passion time inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:

On the Friday before Christmas Eve the antiphons are taken from the Office of the Season.

### 1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of

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your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

They you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 A humbled, contrite heart you will not spurn.

## 2 Psalm 142

Lord, listen to my prayer:* turn your ear to my appeal.

You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk : * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me, * for I am your servant, O Lord.



Ant. 2 For your name's sake, Lord, in your justice, save my life.

## 3 Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 3 Will you not restore again our life that your people may rejoice in you ?

## 4 The Canticle of Habakkuk Hab. 3, 1-19

Lord, I have heard of your fame, * I stand in awe at your deeds.

Do them again in our days, in our days make them known ! * In spite of your anger, have compassion.

God comes forth from Teman, * the Holy One comes from Mount Paran.

His splendour covers the sky * and his glory fills the earth.

His brilliance is like the light, rays flash from his hands, * there his power is hidden.

Pestilence walks before him, * plague follows in his steps.

He stands ; the earth trembles. * He looks ; the nations start with fear.

The ancient mountains writhe, the eternal hills break apart ; * he acts as he did of old.

I see dread in the tents of Kushan, * trembling in the homes of Midian.

Is your anger, Lord,

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against the rivers, ℣ is your fury against the sea * that you ride upon your horses, ride on your victorious chariots?

You strip the sheath from your bow, ℣ you shoot shaft upon shaft. * You split the earth with streams of water.

The mountains see you and shiver, ℣ torrents of rain sweep down, * the deep gives forth its roar.

The sun forgets its rising, * the moon stands still in its shelter.

At the light of your arrows they vanish, * at the gleam of your flashing spear.

You stride over the earth in anger, * you trample the nations in fury.

You march out to save your people, * to save the one you have anointed.

You have wiped out the family of the wicked, * you have razed his house to the ground.

Your shafts pierce the chief of his army who stormed out, exultant, to rout us, * as though to devour the poor in their den.

You have trodden down his horses in the sea, * in the raging of the mighty waters.

This I heard and I tremble with terror, * my lips quiver at the sound.

Weakness invades my bones, * my steps fail beneath me.

Yet I calmly wait for the doom * that will fall upon the people who assail us.

For even though the fig does not blossom, * nor fruit grow on the vine,

Even though the olive crops fail, * and fields produce no harvest,

Even though flocks vanish from the folds * and stalls stand empty of cattle.

Yet I will rejoice in the Lord * and exult in God my saviour.

The Lord my God is my strength. ℣ He makes me leap like the deer, * he guides me to the high places.

Ant. 4 In spite of your anger, Lord, have compassion.

### 5 Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. 5 Sion, praise your God, who makes known to Israel his decrees.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 172.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 172; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

## TERCE

All as in the Ordinary, p. 8, except the following:

### Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts to-day.



Let flesh and lips and heart and mind
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 79,

O shepherd of Israel, hear us, * you who lead Joseph's flock,

Shine forth from your cherubim throne * upon Ephraim, Benjamin, Manasseh.

O Lord, rouse up your might, * O Lord, come to our help.

God of hosts, bring us back; * let your face shine on us and we shall be saved.

Lord God of hosts, how long * will you frown on your people's plea?

You have fed them with tears for their bread, * an abundance of tears for their drink.

You have made us the taunt of our neighbours, * our enemies laugh us to scorn.

God of hosts, bring us back; * let your face shine on us and we shall be saved.

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### Psalm 79, ii

You brought a vine out of Egypt ; * to plant it you drove out the nations.

Before it you cleared the ground ; * it took root and spread through the land.

The mountains were covered with its shadow, * the cedars of God with its boughs.

It stretched out its branches to the sea, * to the Great River it stretched out its shoots.

Then why have you broken down its walls ? * It is plucked by all who pass by.

It is ravaged by the boar of the forest, * devoured by the beasts of the field.

God of hosts, turn again, we implore, * look down from heaven and see.

Visit this vine and protect it, * the vine your right hand has planted.

Men have burnt it with fire and destroyed it. * May they perish at the frown of your face.

May your hand be on the man you have chosen, * the man you have given your strength.

And we shall never forsake you again: * give us life that we may call upon your name.

God of hosts, bring us back ; * let your face shine on us and we shall be saved.

### Psalm 81

God stands in the divine assembly. * In the midst of the gods he gives judgment.

" How long will you judge unjustly * and favour the cause of the wicked ?

Do justice for the weak and the orphan, * defend the afflicted and the needy.

Rescue the weak and the poor ; * set them free from the hand of the wicked.

Unperceiving, they grope in the darkness * and the order of the world is shaken.

I have said to you: ' You are gods * and all of you, sons of the Most High.'

And yet, you shall die like men, * you shall fall like any of the princes."

Arise, O God, judge the earth, * for you rule all the nations.

Outside Paschal time : Ant. O Lord, rouse up your might to help us.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord ; you have protected my life, O Lord, my God.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: " Lord have mercy on me."– For. – Glory. – Heal. ℣. You have been my help, O Lord ; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

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## SEXT

All as in the Ordinary p. 8, except the following:

### Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 83, i

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood ;

She lays her young by your altars * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever

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growing strength, * they will see the God of gods in Sion.

Psalm 83, ii

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God !

" Babylon and Egypt I will count among those who know me ; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called ' Mother ' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * " These are her children "

And while they dance they will sing: * " In you all find their home."

Outside Paschal time : Ant. They are happy who dwell in your house.

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. May we commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you ? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless.

℣. His praise always on my lips. – At all times. – Glory. – I will bless.



℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

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**NONE**

All as in the Ordinary, p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 88, i

I will sing for ever of your love, O Lord ; * through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever, * that your truth is firmly established as the heavens.

" I have made a covenant with my chosen one ; * I have sworn to David my servant :

I will establish your dynasty for ever * and set up your throne through all ages."

The heavens proclaim your wonders, O Lord ; * the assembly of your holy ones proclaims your truth.

For who in the skies can compare with the Lord * or who is like the Lord among the sons of God ?

A God to be feared in the council of the holy ones, * great and dreadful to all around him.

O Lord God of hosts, who is your equal ? * You are mighty, O Lord, and truth is your garment.

It is you who rule the sea in its pride ; * it is you who still the surging of its waves.

It is you who trod Rahab underfoot like a corpse, * scattering your foes with your mighty arm.

The heavens are yours, the world is yours. * It is you who founded the earth and all it holds ;

It is you who created the North and the South. * Tabor and Hermon shout with joy at your name.

Yours is a mighty arm,

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O Lord ; * your hand is strong, your right hand ready.

Justice and right are the pillars of your throne, * love and truth walk in your presence.

Happy the people who acclaim such a king, * who walk, O Lord, in the light of your face,

Who find their joy every day in your name, * who make your justice the source of their bliss.

For it is you, O Lord, who are the glory of their strength ; * it is by your favour that our might is exalted:

For our ruler is in the keeping of the Lord ; * our king in the keeping of the Holy One of Israel.

### Psalm 88, ii

Of old you spoke in a vision. * To your friends the prophets you said:

" I have set the crown on a warrior, * I have exalted one chosen from the people.

I have found David my servant * and with my holy oil anointed him.

My hand shall always be with him * and my arm shall make him strong.

The enemy shall never outwit him * nor the evil man oppress him.

I will beat down his foes before him * and smite those who hate him.

My truth and my love shall be with him ; * by my name his might shall be exalted.

I will stretch out his hand to the Sea * and his right hand as far as the River.

He will say to me: ' You are my father, * my God, the rock who saves me.'

And I will make him my first-born, * the highest of the kings of the earth.

I will keep my love for him always ; * for him my covenant shall endure.

I will establish his dynasty for ever, * make his throne as lasting as the heavens.

If his sons forsake my law * and refuse to walk as I decree

And if ever they violate my statutes, * refusing to keep my commands ;

Then I will punish their offences with the rod, * then I will scourge them on account of their guilt.

But I will never take back my love : * my truth will never fail.

I will never violate my covenant * nor go back on the word I have spoken.

Once for all, I have sworn by my holiness. * ' I will never lie to David.

His dynasty shall last for ever. * In my sight his throne is like the sun ;



Like the moon, it shall endure for ever, * a faithful witness in the skies.' "

### Psalm 88, iii

And yet you have spurned, rejected, * you are angry with the one you have anointed.

You have broken your covenant with your servant * and dishonoured his crown in the dust.

You have broken down all his walls * and reduced his fortresses to ruins.

He is despoiled by all who pass by: * he has become the taunt of his neighbours.

You have exalted the right hand of his foes ; * you have made all his enemies rejoice.

You have made his sword give way, * you have not upheld him in battle.

You have brought his glory to an end ; * you have hurled his throne to the ground.

You have cut short the years of his youth ; * you have heaped disgrace upon him.

How long, O Lord ? Will you hide yourself for ever ? * How long will your anger burn like a fire ?

Remember, Lord, the shortness of my life * and how frail you have made the sons of men.

What man can live and never see death ? * Who can save himself from the grasp of the grave ?

Where are your mercies of the past, O Lord, * which you have sworn in your faithfulness to David ?

Remember, Lord, how your servant is taunted, * how I have to bear all the insults of the peoples.

Thus your enemies taunt me, O Lord, * mocking your anointed at every step.

Blessed be the Lord for ever. * Amen, amen !

Outside Paschal time : Ant. Love and truth walk in your presence, Lord.

During Advent : Ant. At your coming, set us free, Lord.

During Lent: Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time : Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

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**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

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℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, O Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

## VESPERS

All as in the Ordinary, p. 8, except the following:

### Psalm 138, i

O Lord, you search me and you know me, you know my resting and my rising, * you discern my purpose from afar.

You mark when I walk or lie down, * all my ways lie open to you.

Before ever a word is on my tongue * you know it, O Lord, through and through.

Behind and before you besiege me, * your hand, ever laid upon me.

Too wonderful for me, this knowledge, * too high, beyond my reach.

O where can I go from your spirit, * or where can I flee from your face?

If I climb the heavens, you are there. * If I lie in the grave, you are there.

If I take the wings of the dawn * and dwell at the sea's furthest end,

Even there your hand would lead me, * your right hand would hold me fast.

If I say: "Let the darkness hide me * and the light around me be night,"

Even darkness is not dark for you * and the night is as clear as the day.

For it was you who created my being, * knit me together in my mother's womb.

Ant. 1 O Lord, you search me and you know me.

### Psalm 138, ii

I thank you for the wonder of my being, * for the wonders of all your creation.

Already you knew my soul, * my body held no secret from you

When I was being fashioned in secret * and moulded in the depths of the earth.

Your eyes saw all my actions, * they were all of them written in your book;

Every one of my days was decreed * before one of them came into being.

To me, how mysterious your thoughts, * the sum of them not to be numbered!

If I count them, they are more than the sand; * to finish, I must be eternal, like you.



O God, that you would slay the wicked! * Men of blood, keep far away from me!

With deceit they rebel against you * and set your designs at naught.

Do I not hate those who hate you, * abhor those who rise against you?

I hate them with a perfect hate * and they are foes to me.

O search me, God, and know my heart. * O test me and know my thoughts.

See that I follow not the wrong path * and lead me in the path of life eternal.

Ant. 2 The wonders of all your creation, Lord! Already you knew my soul.

### Psalm 139

Rescue me, Lord, from evil men; * from the violent keep me safe,

From those who plan evil in their hearts * and stir up strife every day;

Who sharpen their tongue like an adder's, * with the poison of viper on their lips.

Lord, guard me from the hands of the wicked; from the violent keep me safe; * they plan to make me stumble.

The proud have hidden a trap, have spread out lines in a net, * set snares across my path.

I have said to the Lord: "You are my God." * Lord, hear the cry of my appeal!

Lord my God, my mighty help, * you shield my head in the battle.

Do not grant the wicked their desire * nor let their plots succeed.

Those surrounding me lift up their heads. * Let the malice of their speech overwhelm them.

Let coals of fire rain upon them. * Let them be flung in the abyss, no more to rise.

Let the slanderer not endure upon the earth. * Let evil hunt the violent man to death!

I know that the Lord will avenge the poor, * that he will do justice for the needy.

Truly the just will praise your name: * the upright shall live in your presence.

Ant. 3 Do not forsake me, Lord, my mighty help.

### Psalm 140

I have called to you, Lord; hasten to help me! * Hear my voice when I cry to you.

Let my prayer come before you like incense, * the raising of my hands like an evening oblation.

Lord, set a guard over my mouth; * keep watch at the door of my lips!

Do not turn my heart to things that are wrong, *

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to evil deeds with men who are sinners.

Never allow me to share in their feasting. * If a good man strikes or reproves me it is kindness;

But let the oil of the wicked not anoint my head. * Let my prayer be ever against their malice.

Their princes were thrown down by the side of the rock: * then they understood that my words were kind.

As a millstone is shattered to pieces on the ground, * so their bones were strewn at the mouth of the grave.

To you, Lord God, my eyes are turned: * in you I take refuge; spare my soul!

From the trap they have laid for me keep me safe: * keep me from the snares of those who do evil.

Let the wicked fall into the traps they have set * whilst I pursue my way unharmed.

Ant. 4 I have called to you, Lord; hasten to help me!

### Psalm 141

With all my voice I cry to the Lord, * with all my voice I entreat the Lord.

I pour out my trouble before him; * I tell him all my distress

While my spirit faints within me. * But you, O Lord, know my path.

On the way where I shall walk * they have hidden a snare to entrap me.

Look on my right and see: * there is not one who takes my part.

I have no means of escape, * not one who cares for my soul.

I cry to you, O Lord. I have said: "You are my refuge, * all I have left in the land of the living."

Listen then to my cry * for I am in the depths of distress.

Rescue me from those who pursue me * for they are stronger than I.

Bring my soul out of this prison * and then I shall praise your name.

Around me the just will assemble * because of your goodness to me.

Outside Paschal time:
Ant. 5 Bring my soul out of this prison, Lord, and then I shall praise your name.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

## In the ferial Office
throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

### Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named it day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.



℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. ant. The Lord casts the mighty from their thrones and raises the lowly.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

## COMPLINE

All as in the Ordinary, p. 10, except the following:

### Psalm 76, i

I cry aloud to God, * cry aloud to God that he may hear me.

In the day of my distress * I sought the Lord.

At night my hands were raised without ceasing; * my soul refused to be consoled.

I remembered my God and I groaned. * I pondered and my spirit fainted.

You withheld sleep from my eyes. * I was troubled, I could not speak.

I thought of the days of long ago * and remembered the years long past.

At night I mused within my heart. * I pondered and my spirit questioned.

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" Will the Lord reject us for ever? * Will he show us his favour no more?

Has his love vanished for ever? * Has his promise come to an end?

Does God forget his mercy * or in anger withhold his compassion?"

I said: " This is what causes my grief; * that the way of the Most High has changed."

I remember the deeds of the Lord, * I remember your wonders of old,

I muse on all your works * and ponder your mighty deeds.

Psalm 76, ii

Your ways, O God, are holy. * What god is great as our God?

You are the God who works wonders. * You showed your power among the peoples.

Your strong arm redeemed your people, * the sons of Jacob and Joseph.

The waters saw you, O God, the waters saw you and trembled; * the depths were moved with terror.

The clouds poured down rain, the skies sent forth their voice; * your arrows flashed to and fro.

Your thunder rolled round the sky, your flashes lighted up the world. * The earth was moved and trembled

When your way led through the sea, your path through the mighty waters * and no one saw your footprints.

You guided your people like a flock * by the hand of Moses and Aaron.

Psalm 85

Turn your ear, O Lord, and give answer * for I am poor and needy.

Preserve my life, for I am faithful: * save the servant who trusts in you.

You are my God, have mercy on me, Lord, * for I cry to you all the day long.

Give joy to your servant, O Lord, * for to you I lift up my soul.

O Lord, you are good and forgiving, * full of love to all who call.

Give heed, O Lord, to my prayer * and attend to the sound of my voice.

In the day of distress I will call * and surely you will reply.

Among the gods there is none like you, O Lord; * nor work to compare with yours.

All the nations shall come to adore you * and glorify your name, O Lord:

For you are great and do marvellous deeds, * you who alone are God.

Show me, Lord, your way so that I may walk in your truth. * Guide my heart to fear your name.

I will praise you, Lord



my God, with all my heart * and glorify your name for ever;

For your love to me has been great: * you have saved me from the depths of the grave.

The proud have risen against me; ruthless men seek my life: * to you they pay no heed.

But you, God of mercy and compassion, * slow to anger, O Lord,

Abounding in love and truth, * turn and take pity on me.

O give your strength to your servant * and save your handmaid's son.

Show me a sign of your favour that my foes may see to their shame * that you console me and give me your help.

Outside Paschal time:
Ant. I cry aloud to the Lord; nor does God forget his mercy.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 12.

# SATURDAY

## MATINS

All as in the Ordinary, p. 9, except the following:

### The ferial Office

The following invitatory is said on Saturdays throughout the year and during Lent.

Invit. People of the Lord, flock of his pasture, * come, let us adore.
Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

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## Nocturn

I

### Psalm 104, i

Give thanks to the Lord, tell his name, * make known his deeds among the peoples.

O sing to him, sing his praise ; * tell all his wonderful works !

Be proud of his holy name, * let the hearts that seek the Lord rejoice.

Consider the Lord and his strength ; * constantly seek his face.

Remember the wonders he has done, * his miracles, the judgments he spoke.

O children of Abraham, his servant, * O Sons of the Jacob he chose.

He, the Lord, is our God: * his judgments prevail in all the earth.

He remembers his covenant for ever, * his promise for a thousand generations,

The covenant he made with Abraham, * the oath he swore to Isaac.

He confirmed it for Jacob as a law, * for Israel as a covenant for ever.

He said: " I am giving you a land, * Canaan, your appointed heritage."

When they were few in number, * a handful of strangers in the land,

When they wandered from country to country * and from one kingdom to another,

He allowed no one to oppress them ; * he admonished kings on their account :

" Do not touch my anointed ; * do no harm to any of my prophets."

Ant. 1 The Lord our God remembers his covenant for ever.

### Psalm 104, ii

But he called down a famine on the land ; * he broke the staff that supported them.

He had sent a man before them, * Joseph, sold as a slave.

His feet were put in chains, * his neck was bound with iron,

Until what he said came to pass * and the Lord's word proved him true.

Then the king sent and released him ; * the ruler of the peoples set him free,

Making him master of his house * and ruler of all he possessed,

To instruct his princes as he pleased * and to teach his elders wisdom.

So Israel came into Egypt, * Jacob lived in the country of Ham.

He gave his people increase ; * he made them stronger than their foes,



Whose hearts he turned to hate his people * and to deal deceitfully with his servants.

Then he sent Moses his servant * and Aaron the man he had chosen.

Through them he showed his marvels * and his wonders in the country of Ham.

Ant. 2 The Lord gave his people increase ; he made them stronger than their foes.

### Psalm 104, iii

He sent darkness, and dark was made * but Egypt resisted his words.

He turned the waters into blood * and caused their fish to die.

Their land was alive with frogs, * even in the halls of their kings.

He spoke ; the dog-fly came * and gnats covered the land.

He sent hail-stones in place of the rain * and flashing fire in their land.

He struck their vines and fig-trees ; * he shattered the trees through their land.

He spoke ; the locusts came, * young locusts, too many to be counted.

They ate up every blade in the land ; * they ate up all the fruit of their fields.

He struck all the first-born in their land, * the finest flower of their sons.

He led out Israel with silver and gold. * In his tribes were none who fell behind.

Egypt rejoiced when they left * for dread had fallen upon them.

He spread a cloud as a screen * and fire to give light in the darkness.

When they asked for food he sent quails ; * he filled them with bread from heaven.

He pierced the rock to give them water ; * it gushed forth in the desert like a river.

For he remembered his holy word, * which he gave to Abraham his servant.

So he brought out his people with joy, * his chosen ones with shouts of rejoicing.

And he gave them the land of the nations. * They took the fruit of other men's toil,

That thus they might keep his precepts, * that thus they might observe his laws.

Ant. 3 God brought out his people with joy, his chosen ones with shouts of rejoicing.

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During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia.

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℟. Who hung upon the cross for us, alleluia.

II

Psalm 105, i

O give thanks to the Lord for he is good ; * for his great love is without end.

Who can tell the Lord's mighty deeds ? * Who can recount all his praise ?

They are happy who do what is right, * who at all times do what is just.

O Lord, remember me * out of the love you have for your people.

Come to me, Lord, with your help * that I may see the joy of your chosen ones

And may rejoice in the gladness of your nation * and share the glory of your people.

Our sin is the sin of our fathers ; * we have done wrong, our deeds have been evil.

Our fathers when they were in Egypt * paid no heed to your wonderful deeds.

They forgot the greatness of your love ; * at the Red Sea defied the Most High.

Yet he saved them for the sake of his name, * in order to make known his power.

He threatened the Red Sea ; it dried up * and he led them through the deep as through the desert.

He saved them from the hand of the foe ; * he saved them from the grip of the enemy.

The waters covered their oppressors ; * not one of them was left alive.

Then they believed in his words: * then they sang his praises.

But they soon forgot his deeds * and would not wait upon his will.

They yielded to their cravings in the desert * and put God to the test in the wilderness.

He granted them the favour they asked * and sent disease among them.

Ant. 4 The Lord saved them for the sake of his name.

Psalm 105, ii

Then they rebelled, envious of Moses * and of Aaron, the Lord's holy one.

The earth opened and swallowed up Dathan * and buried the clan of Abiram.

Fire blazed up against their clan * and flames devoured the rebels.

They fashioned a calf at Horeb * and worshipped an image of metal,

Exchanging the God who was their glory * for the image of a bull that eats grass.

They forgot the God who was their saviour, * who had done such great things in Egypt,



Such portents in the land of Ham, * such marvels at the Red Sea.

For this he said he would destroy them, ℣ but Moses, the man he had chosen, stood in the breach before him, * to turn back his anger from destruction.

Then they scorned the land of promise: * they had no faith in his word.

They complained inside their tents * and would not listen to the voice of the Lord.

So he raised his hand to swear an oath * that he would lay them low in the desert ;

Would scatter their sons among the nations * and disperse them throughout the lands.

They bowed before the Baal of Peor ; * ate offerings made to lifeless gods.

They roused him to anger with their deeds * and a plague broke out among them.

Then Phinehas stood up and intervened. * Thus the plague was ended.

And this was counted in his favour * from age to age for ever.

Ant. 5 They forgot the God who was their saviour.

Psalm 105, iii

They provoked him at the waters of Meribah. * Through their fault it went ill with Moses ;

For they made his heart grow bitter * and he uttered words that were rash.

They failed to destroy the peoples * as the Lord had given command,

But instead they mingled with the nations * and learned to act like them.

They worshipped the idols of the nations * and these became a snare to entrap them.

They even offered their own sons * and their daughters in sacrifice to demons.

They shed the blood of the innocent, the blood of their sons and daughters ℣ whom they offered to the idols of Canaan. * The land was polluted with blood.

So they defiled themselves by their deeds * and broke their marriage bond with the Lord

Till his anger blazed against his people : * he was filled with horror at his chosen ones.

So he gave them into the hand of the nations * and their foes became their rulers.

Their enemies became their oppressors ; * they were subdued beneath their hand.

Time after time he rescued them, but in their malice they dared to defy him * and sank low through their guilt.

In spite of this he paid



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heed to their distress, * so often as he heard their cry.

For their sake he remembered his covenant. * In the greatness of his love he relented

And he let them be treated with mercy * by all who held them captive.

O Lord, our God, save us ! * Gather us from among the nations

That we may thank your holy name * and make it our glory to praise you.

Blessed be the Lord, God of Israel, * for ever, from age to age.

Let all the people cry out : * "Amen ! Amen ! "

Ant. 6 In spite of this the Lord paid heed to their distress, so often as he heard their cry.

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During Paschal time :
Ant. Alleluia, alleluia, alleluia.

During Easter time :
℣. The Lord has risen from the tomb, alleluia.
℟. Who hung upon the cross for us, alleluia.

During Ascension time :
℣. Christ ascending on high, alleluia. ℟. Led a host of captives, alleluia.

III

Psalm 106, i

"O give thanks to the Lord for he is good;* for his great love is without end."

Let them say this, the Lord's redeemed, * whom he redeemed from the hand of the foe

And gathered from far-off lands, * from east and west, north and south.

Some wandered in the desert, in the wilderness, * finding no way to a city they could dwell in.

Hungry they were and thirsty ; * their soul was fainting within them.

Then they cried to the Lord in their need * and he rescued them from their distress

And he led them along the right way, * to reach a city they could dwell in.

Let them thank the Lord for his love, * for the wonders he does for men.

For he satisfies the thirsty soul ; * he fills the hungry with good things.

Some lay in darkness and in gloom, * prisoners in misery and chains,

Having defied the words of God * and spurned the counsels of the Most High.

He crushed their spirit with toil ; * they stumbled; there was no one to help.

Then they cried to the Lord in their need * and he rescued them from their distress.

He led them forth from darkness and gloom * and broke their chains to pieces.

Ant. 7 They cried to the Lord and he rescued them from their distress.



Psalm 106, ii

Let them thank the Lord for his goodness, * for the wonders he does for men:

For he bursts the gates of bronze * and shatters the iron bars.

Some were sick on account of their sins * and afflicted on account of their guilt.

They had a loathing for every food ; * they came close to the gates of death.

Then they cried to the Lord in their need * and he rescued them from their distress.

He sent forth his word to heal them * and saved their life from the grave.

Let them thank the Lord for his love, * for the wonders he does for men.

Let them offer a sacrifice of thanks * and tell of his deeds with rejoicing.

Some sailed to the sea in ships * to trade on the mighty waters.

These men have seen the Lord's deeds, * the wonders he does in the deep.

For he spoke ; he summoned the gale, ☩ tossing the waves of the sea up to heaven and back into the deep ; * their soul melted away in their distress.

They staggered, reeled like drunken men, * for all their skill was gone.

Then they cried to the Lord in their need * and he rescued them from their distress.

He stilled the storm to a whisper: * all the waves of the sea were hushed.

They rejoiced because of the calm * and he led them to the haven they desired.

Ant. 8 These men have seen God's deeds, the wonders he does.

Psalm 106, iii

Let them thank the Lord for his love, * the wonders he does for men.

Let them exalt him in the gathering of the people* and praise him in the meeting of the elders.

He changes streams into a desert, * springs of water into thirsty ground,

A fruitful land into a salt waste, * for the wickedness of those who live there.

But he changes desert into streams, * thirsty ground into springs of water.

There he settles the hungry * and they build a city to dwell in.

They sow fields and plant their vines ; * these yield crops for the harvest.

He blesses them ; they grow in numbers. * He does not let their herds decrease.

He pours contempt upon

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princes, * makes them wander in trackless wastes.

They diminish, are reduced to nothing * by oppression, evil and sorrow.

But he raises the needy from distress ; * makes families numerous as a flock.

The upright see it and rejoice * but all who do wrong are silenced.

Whoever is wise, let him heed these things * and consider the love of the Lord.

Outside Paschal time : Ant. 9 The upright see it and rejoice, and consider the love of God.

In the ferial Office throughout the year and also on feasts and in the Saturday Office of the blessed Virgin Mary outside Paschal time:

℣. Let them exalt the Lord in the gathering of the people. ℟. And praise him in the meeting of the elders.

In the ferial Office during Advent:

℣. The Lord is coming forth out of his holy place. ℟. He will come to save his people.

In the ferial Office during Lent:

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

In the ferial Office during Passion time:

℣. Do not sweep me away with sinners, O God, ℟. Nor my life with bloodthirsty men.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

On feasts and in the Saturday Office of the blessed Virgin Mary during Easter time:

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

On feasts and in the Saturday Office of the blessed Virgin Mary during Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

On the Vigil of Pentecost:

℣. When Christ ascended on high, alleluia. ℟. He led a host of captives, alleluia.

The rest as in the Ordinary, p. 5.

### Versicles before Lauds I

in the ferial Office During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.



## LAUDS I

Lauds I are said on feasts occurring at any time of the year, at the Saturday Office of the blessed Virgin Mary and on the vigil of Pentecost.

All as in the Ordinary, p. 7, except the following :

### Psalm 149

Sing a new song to the Lord, * his praise in the assembly of the faithful.

Let Israel rejoice in its Maker, * let Sion's sons exult in their king.

Let them praise his name with dancing * and make music with timbrel and harp.

For the Lord takes delight in his people. * He crowns the poor with salvation.

Let the faithful rejoice in their glory, * shout for joy and take their rest.

Let the praise of God be on their lips * and a two-edged sword in their hand,

To deal out vengeance to the nations * and punishment on all the peoples ;

To bind their kings in chains * and their nobles in fetters of iron ;

To carry out the sentence pre-ordained: * this honour is for all his faithful.

Ant. 1 Let Sion's sons exult in their king.

### Psalm 91

It is good to give thanks to the Lord, * to make music to your name, O Most High,

To proclaim your love in the morning * and your truth in the watches of the night,

On the ten-stringed lyre and the lute, * with the murmuring sound of the harp.

Your deeds, O Lord, have made me glad ; * for the work of your hands I shout with joy.

O Lord, how great are your works ! * How deep are your designs !

The foolish man cannot know this * and the fool cannot understand.

Though the wicked spring up like grass and all who do evil thrive : * they are doomed to be eternally destroyed.

But you, Lord, are eternally on high. * See how your enemies perish ; all doers of evil are scattered.

To me you give the wild-ox's strength ; * you anoint me with the purest oil.

My eyes looked in triumph on my foes ; * my ears heard gladly of their fall.

The just will flourish like the palm-tree * and grow like a Lebanon cedar.

Planted in the house of

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the Lord * they will flourish in the courts of our God,

Still bearing fruit when they are old, * still full of sap, still green,

To proclaim that the Lord is just; * in him, my rock, there is no wrong.

Ant. 2 O Lord, how great are your works!

### Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course; * they conspire to lay secret snares.

They say: "Who will see us? * Who can search out our crimes?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 3 The just will rejoice in the Lord and fly to him for refuge.

### The Canticle of Ecclesiasticus
### Ecclus. 36, 1-16

Have mercy upon us, O Lord, the God of all, * and look upon us,

And cause the fear of you * to fall upon all the nations.

Lift up your hand against foreign nations * and let them see your might.

As in us you have been sanctified before them, * so in them be you magnified before us;

And let them know you, as we have known * that there is no God but you, O Lord.

Show signs anew, and work further wonders; * make your hand and your right arm glorious.

Rouse your anger and pour out your wrath; * destroy the adversary and wipe out the enemy.

Hasten the day, and remember the appointed time, * and let people recount your mighty deeds.

Let him who survives be consumed in the fiery wrath, * and may those who harm your people meet destruction.

Crush the heads of rulers of the enemy, * who say, "There is no one but ourselves."

Gather all the tribes of Jacob, * and give them their inheritance, as at the beginning.

Have mercy, O Lord, upon the people called by your name, * upon Israel, whom you have likened to a first-born son.

Have pity on the city of your sanctuary, * Jerusalem, the place of your rest.

Fill Sion with the celebration of your wonderful deeds, * and your temple with your glory.

Ant. 4 Spread towards us, Lord, the radiance of your steadfast love.

### Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Outside Paschal time: Ant. 5 Let everything that lives and that breathes give praise to the Lord.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 7.



## Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

## LAUDS II

Lauds II are said on the Saturdays of Advent, from the Saturday after Ash

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Wednesday to the Saturday after I Sunday of Passion time inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:

On the Saturday before Christmas Eve the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 In your goodness, Lord, show favour to Sion.



2 Psalm 91

It is good to give thanks to the Lord * to make music to your name, O Most High,

To proclaim your love in the morning * and your truth in the watches of the night,

On the ten-stringed lyre and the lute, * with the murmuring sound of the harp.

Your deeds, O Lord, have made me glad ; * for the work of your hands I shout with joy.

O Lord, how great are your works ! * How deep are your designs !

The foolish man cannot know this * and the fool cannot understand.

Though the wicked spring up like grass and all who do evil thrive: * they are doomed to be eternally destroyed.

But you, Lord, are eternally on high. * See how your enemies perish ; all doers of evil are scattered.

To me you give the wild-ox's strength ; * you anoint me with the purest oil.

My eyes looked in triumph on my foes ; * my ears heard gladly of their fall.

The just will flourish like the palm-tree * and grow like a Lebanon cedar.

Planted in the house of the Lord * they will flourish in the courts of our God,

Still bearing fruit when they are old, * still full of sap, still green,

To proclaim that the Lord is just ; * in him, my rock, there is no wrong.

Ant. 2 The Lord God is just and in him, my rock, there is no wrong.

3 Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords ; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course ; * they conspire to lay secret snares.

They say : " Who will see us ? * Who can search out our crimes ? "

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

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Then all men will fear ; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 3 Guard my life, Lord, from dread of the foe.

### 4 The Canticle of Moses Deut. 32, 1-18

Give ear, O heavens, and I will speak ; * and let the earth hear the words of my mouth.

May my teaching drop as the rain, * my speech distil as the dew,

As the gentle rain upon the tender grass, * and as the showers upon the herb.

For I will proclaim the name of the Lord. * Ascribe greatness to our God.

The Rock, his work is perfect ; * for all his ways are justice.

A God of faithfulness and without iniquity, just and right is he. * They have dealt corruptly with him,

They are no longer his children because of their blemish ; * they are a perverse and crooked generation.

Do you thus requite the Lord, * you foolish and senseless people ?

Is not he your father, * who created you, who made you and established you ?

Remember the days of old, * consider the years of many generations ;

Ask your father, and he will show you ; * your elders, and they will tell you.

When the Most High gave to the nations their inheritance, * when he separated the sons of men,

He fixed the bounds of the peoples * according to the number of the sons of God.

For the Lord's portion is his people, * Jacob his allotted heritage.

He found him in a desert land, * and in the howling waste of the wilderness ;

He encircled him, he cared for him, * he kept him as the apple of his eye.

Like an eagle that stirs up its nest, * that flutters over its young,

Spreading out its wings, catching them, * bearing them on its pinions,

The Lord alone did lead him, * and there was no foreign god with him.

He made him ride on the high places of the earth, * and he ate the produce of the field ;

And he made him suck honey out of the rock, * and oil out of the flinty rock.

Curds from the herd, and milk from the flock, * with fat of lambs and rams,



Herds of Bashan, and goats, with the finest of the wheat, * and of the blood of the grape you drank wine.

But Jesh'urun waxed fat, and kicked ; * you waxed fat, you grew thick, you became sleek ;

Then he forsook God who made him, * and scoffed at the Rock of his salvation.

They stirred him to jealousy with strange gods;* with abominable practices they provoked him to anger.

They sacrificed to demons which were no gods, * to gods they had never known,

To new gods that had come in of late, * whom your fathers had never dreaded.

You were unmindful of the Rock that begot you, * and you forgot the God who gave you birth.

Ant. 4 The Lord will have compassion on his servants, and will make expiation for the land of his people.

### 5 Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Ant. 5 Praise the Lord's surpassing greatness.

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## In the ferial Office throughout the year

### Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

### Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

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This may he grant us, God
for ever blessed,
Father eternal, Son and
Holy Spirit,
His is the glory, which
through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Give light, Lord, to those in darkness, those who dwell in the shadow of death, and guide us into the way of peace.

Preces are said.

Remainder as in the Ordinary, p. 7.

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## TERCE

All as in the Ordinary, p. 8, except the following :

### Hymn

O Holy Spirit, ever One
With both the Father
and the Son ;
Come now, O God, and
spread, we pray,
Your presence in our hearts
today.

Let flesh and lips and heart
and mind
Sound forth our witness to
mankind ;
And love light up our
mortal frame
Till others catch the living
flame.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for
evermore.
Amen.

### Psalm 101,

O Lord, listen to my prayer * and let my cry for help reach you.

Do not hide your face from me * in the day of my distress.

Turn your ear towards me * and answer me quickly when I call.

For my days are vanishing like smoke, * my bones burn away like a fire.

My heart is withered like the grass. * I forget to eat my bread.

I cry with all my strength * and my skin clings to my bones.

I have become like a pelican in the wilderness, * like an owl in desolate places.

I lie awake and I moan * like some lonely bird on a roof.

All day long my foes revile me ; * those who hate me use my name as a curse.

The bread I eat is ashes ; * my drink is mingled with tears.

In your anger, Lord, and your fury * you have lifted me up and thrown me down.

My days are like a passing shadow * and I wither away like the grass.

But you, O Lord, will endure for ever * and your name from age to age.



### Psalm 101, ii

You will arise and have mercy on Sion : ℣ for this is the time to have mercy, * (yes, the time appointed has come)

For your servants love her very stones, * are moved with pity even for her dust.

The nations shall fear the name of the Lord * and all the earth's kings your glory,

When the Lord shall build up Sion again * and appear in all his glory.

Then he will turn to the prayers of the helpless ; * he will not despise their prayers.

Let this be written for ages to come * that a people yet unborn may praise the Lord ;

For the Lord leaned down from his sanctuary on high. * He looked down from heaven to the earth

That he might hear the groans of the prisoners * and free those condemned to die.

The sons of your servants shall dwell untroubled * and their race shall endure before you

That the name of the Lord may be proclaimed in Sion * and his praise in the heart of Jerusalem,

When peoples and kingdoms are gathered together * to pay their homage to the Lord.

### Psalm 101, iii

He has broken my strength in midcourse ; * he has shortened the days of my life.

I say to God: " Do not take me away before my days are complete, * you, whose days last from age to age.

Long ago you founded the earth * and the heavens are the work of your hands.

They will perish but you will remain. * They will all wear out like a garment.

You will change them like clothes that are changed. * But you neither change, nor have an end."

Outside Paschal time : Ant. Let my cry for help reach you, Lord, do not hide your face from me.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord ; you have

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protected my life, O Lord, my God.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

**In the ferial Office**
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord ; do not abandon me. ℟. And do not forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

## SEXT

All as in the Ordinary, p. 8, except the following :

### Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.
Extinguish every flame of ire
And take away all harmful fire ;
To body frail true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### Psalm 103, i

Bless the Lord, my soul ! * Lord God, how great you are,

Clothed in majesty and glory, * wrapped in light as in a robe !

You stretch out the heavens like a tent. * Above the rains you build your dwelling.

You make the clouds your chariot, * you walk on the wings of the wind,

You make the winds your messengers * and flashing fire your servants.

You founded the earth on its base, * to stand firm from age to age.

You wrapped it with the ocean like a cloak: * the waters stood higher than the mountains.

At your threat they took to flight ; * at the voice of your thunder they fled.

They rose over the mountains and flowed down * to the place which you had appointed.

You set limits they might not pass * lest they return to cover the earth.

You make springs gush forth in the valleys: * they flow in between the hills.

They give drink to all the beasts of the field ; * the wild-asses quench their thirst.

On their banks dwell the birds of heaven ; * from the branches they sing their song.

### Psalm 103, ii

From your dwelling you water the hills ; * earth drinks its fill of your gift.

You make the grass grow for the cattle * and the plants to serve man's needs,

That he may bring forth bread from the earth * and wine, to cheer man's heart ;

Oil, to make his face shine * and bread to strengthen man's heart.

The trees of the Lord drink their fill, * the cedars he planted on Lebanon ;

There the birds build their nests : * on the tree-top the stork has her home.

The goats find a home on the mountains * and rabbits hide in the rocks.

You made the moon to mark the months ; * the sun knows the time for its setting.

When you spread the darkness it is night * and all the beasts of the forest creep forth.

The young lions roar for their prey * and ask their food from God.

At the rising of the sun they steal away * and go to rest in their dens.

Man goes forth to his work, * to labour till evening falls.

### Psalm 103, iii

How many are your works, O Lord ! In wisdom you have made them all. * The earth is full of your riches.

There is the sea, vast and wide, with its moving swarms past counting, * living things great and small.

The ships are moving there * and the monsters you made to play with.

All of these look to you * to give them their food in due season.

You give it, they gather it up : * you open your hand, they have their fill.

You hide your face, they are dismayed ; you take back your spirit, they die, * returning to the dust from which they came.

You send forth your spirit, they are created ; * and you renew the face of the earth.

May the glory of the Lord last for ever ! * May the Lord rejoice in his works !



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He looks on the earth and it trembles ; * the mountains send forth smoke at his touch.

I will sing to the Lord all my life, * make music to my God while I live.

May my thoughts be pleasing to him. * I find my joy in the Lord.

Let sinners vanish from the earth and the wicked exist no more. * Bless the Lord, my soul.

Outside Paschal time : Ant. Lord, my God, how great you are !

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time : Ant. O my people, what have I done to you ? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

**In the ferial Office** throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

## NONE

All as in the Ordinary, p. 8, except the following :

### Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.



### Psalm 108, i

O God, whom I praise, do not be silent : * for the mouths of deceit and wickedness are opened against me.

They speak to me with lying tongues ; * they beset me with words of hate and attack me without cause.

In return for my love they accuse me * while I pray for them.

They repay me evil for good, * hatred for love.

Appoint a wicked man as his judge : * let an accuser stand at his right.

When he is judged let him come out condemned;* let his prayer be considered as sin.

Let the days of his life be few ; * let another man take his office.

Let his children become fatherless orphans * and his wife become a widow.

Let his children be wanderers and beggars * driven from the ruins of their home.

Let the creditor seize all his goods ; * let strangers take the fruit of his work.

Let none show him any mercy * nor pity his fatherless children.

Let all his sons be destroyed * and with them their name be blotted out.

### Psalm 108, ii

Let his father's guilt be remembered, * his mother's sin be retained.

Let it always stand before the Lord, * that their memory may be cut off from the earth.

For he did not think of showing mercy but pursued the poor and the needy, * hounding the wretched to death.

He loved cursing ; let curses fall on him. * He scorned blessing ; let blessing pass him by.

He put on cursing like his coat ; * let it soak into his body like water ; let it sink like oil into his bones ;

Let it be like the clothes that cover him, * like a girdle he cannot take off !

Let the Lord thus repay my accusers, * all those who speak evil against me.

For your name's sake act in my defence ; * in the goodness of your love be my rescuer.

### Psalm 108, iii

For I am poor and needy * and my heart is pierced within me.

I fade like an evening shadow ; * I am shaken off like a locust.

My knees are weak from fasting ; * my body is thin and gaunt.

I have become an object of scorn, * all who see me toss their heads.

Help me, Lord my God ; * save me because of your love.

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Let them know that this is your work, * that this is your doing, O Lord.

They may curse but you will bless. * Let my attackers be put to shame but let your servant rejoice.

Let my accusers be clothed with dishonour, * covered with shame as with a cloak.

Loud thanks to the Lord are on my lips. * I will praise him in the midst of the throng,

For he stands at the poor man's side * to save him from those who condemn him.

Outside Paschal time :

Ant. O God, do not be silent, for they beset me with words of hate.

During Advent : Ant. At your coming, set us free, Lord.

During Lent : Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time :

Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

**In the ferial Office** throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

## I VESPERS OF SUNDAY

All as in the Ordinary, p. 8, except the following :

### Psalm 143, i

Blessed be the Lord, my rock who trains my arms for battle, * who prepares my hands for war.

He is my love, my fortress ; * he is my stronghold, my saviour,

My shield, my place of refuge. * He brings peoples under my rule.

Lord, what is man that you care for him, * mortal man, that you keep him in mind ;



Man, who is merely a breath * whose life fades like a passing shadow?

Lower your heavens and come down ; * touch the mountains ; wreathe them in smoke.

Flash your lightnings ; rout the foe, * shoot your arrows and put them to flight.

Reach down from heaven and save me ; * draw me out from the mighty waters, from the hands of alien foes

Whose mouths are filled with lies, * whose hands are raised in perjury.

Ant. 1 Blessed be the Lord, my stronghold, my saviour.

### Psalm 143, ii

To you, O God, will I sing a new song ; * I will play on the ten-stringed lute

To you who give kings their victory, * who set David your servant free.

You set him free from the evil sword ; * you rescued him from alien foes

Whose mouths were filled with lies, * whose hands were raised in perjury.

Let our sons then flourish like saplings * grown tall and strong from their youth :

Our daughters graceful as columns, * adorned as though for a palace.

Let our barns be filled to overflowing * with crops of every kind ;

Our sheep increasing by thousands, myriads of sheep in our fields, * our cattle heavy with young,

No ruined wall, no exile,* no sound of weeping in our streets.

Happy the people with such blessings ; * happy the people whose God is the Lord.

Ant. 2 Happy the people whose God is the Lord.

### Psalm 144, i

I will give you glory, O God my King, * I will bless your name for ever.

I will bless you day after day * and praise your name for ever.

The Lord is great, highly to be praised, * his greatness cannot be measured.

Age to age shall proclaim your works, * shall declare your mighty deeds,

Shall speak of your splendour and glory, * tell the tale of your wonderful works.

They will speak of your terrible deeds, * recount your greatness and might.

They will recall your abundant goodness ; * age to age shall ring out your justice.

Ant. 3 The Lord is great, highly to be praised ;

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his greatness cannot be measured.

### Psalm 144, ii

The Lord is kind and full of compassion, * slow to anger, abounding in love.

How good is the Lord to all, * compassionate to all his creatures.

All your creatures shall thank you, O Lord, * and your friends shall repeat their blessing.

They shall speak of the glory of your reign * and declare your might, O God,

To make known to men your mighty deeds * and the glorious splendour of your reign.

Yours is an everlasting kingdom ; * your rule lasts from age to age.

Ant. 4 How good is the Lord to all, compassionate to all his creatures !

### Psalm 144, iii

The Lord is faithful in all his words * and loving in all his deeds.

The Lord supports all who fall * and raises all who are bowed down.

The eyes of all creatures look to you * and you give them their food in due time.

You open wide your hand, * grant the desires of all who live.

The Lord is just in all his ways * and loving in all his deeds.

He is close to all who call him, * who call on him from their hearts.

He grants the desires of those who fear him, * he hears their cry and he saves them.

The Lord protects all who love him ; * but the wicked he will utterly destroy.

Let me speak the praise of the Lord, * let all mankind bless his holy name for ever, for ages unending.

Outside Paschal time :
Ant. 5 The Lord is faithful in all his words and loving in all his deeds.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

Throughout the year

### Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

When the responsory occurs it is said here.

### Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.



To you our morning song of praise,
To you our evening prayer we raise ;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord.
℟. And may your mercy come down to us.

During Easter time

### Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

(A responsory is said at I Vespers of the Fourth Sunday after Easter.)

### Hymn

The Lamb's high banquet we await
In snow-white robes of royal state ;
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the altar of the cross
His body has redeemed our loss ;
And tasting of his blood bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ our Paschal Lamb is slain,
The Lamb of God that knows no stain ;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you ;
A captive people, ransomed, live,
And prize of life once more you give.

For Christ, arising from the dead,
From conquered hell triumphant, sped ;
He thrust the tyrant down enchained,
And Paradise for man regained.

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Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Remainder as in the Ordinary, p. 9.

## COMPLINE

All as in the Ordinary, p. 10, except the following:

### Psalm 87

Lord my God, I call for help by day ; * I cry at night before you.

Let my prayer come into your presence. * O turn your ear to my cry.

For my soul is filled with evils ; * my life is on the brink of the grave.

I am reckoned as one in the tomb: * I have reached the end of my strength,

Like one alone among the dead ; * like the slain lying in their graves ;

Like those you remember no more, * cut off, as they are, from your hand.

You have laid me in the depths of the tomb, * in places that are dark, in the depths.

Your anger weighs down upon me: * I am drowned beneath your waves.

You have taken away my friends * and made me hateful in their sight.

Imprisoned, I cannot escape ; * my eyes are sunken with grief.

I call to you, Lord, all the day long ; * to you I stretch out my hands.

Will you work your wonders for the dead ? * Will the shades stand and praise you ?

Will your love be told in the grave * or your faithfulness among the dead ?

Will your wonders be known in the dark * or your justice in the land of oblivion ?

As for me, Lord, I call to you for help: * in the morning my prayer comes before you.

Lord, why do you reject me ? * Why do you hide your face ?

Wretched, close to death from my youth, * I have borne your trials ; I am numb.

Your fury has swept down upon me ; * your terrors have utterly destroyed me.



They surround me all the day like a flood, * they assail me all together.

Friend and neighbour you have taken away : * my one companion is darkness.

### Psalm 102, i

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end ; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

### Psalm 102, ii

As a father has compassion on his sons, * the Lord has pity on those who fear him ;

For he knows of what we are made, * he remembers that we are dust.

As for man, his days are like grass ; * he flowers like the flower of the field ;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear ;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord !

Outside Paschal time :
Ant. Let my prayer come into your presence, Lord.

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During Paschal time : Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 12.

On every Saturday throughout the year, after the recitation of the Hail, O Queen, with its ℣. Permit, and prayer Grant we beseech you, the Litany of the Blessed Virgin and the invocation Mary, maid with its ℣. and prayer, p. 28 * are said in choir.

# OFFICE OF THE SEASON

## I Sunday in Advent

I class

### I Vespers

Psalms and antiphons from Saturday as in the Psalter p. 210.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph, to bring word to her ; and the virgin feared very much at the light. Do not be afraid, Mary, you have found favour with the Lord. Behold, you will conceive and give birth to a child, and he will be called the Son of the Most High. ℣. The Lord God will give to him the throne of his father, David, and he will reign over the house of Jacob for ever. - And he will be called. - Glory. - And he will be called.

Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death,
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin-Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at Judgment day,
Protect us now from every blow
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally. Amen.

℣. Shower, O heavens, from above and let the skies rain down righteousness.
℟. Let the earth open, that salvation may sprout forth.

Magnif. ant. Behold, the name of the Lord comes from afar, and his glory fills the whole world.

### Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and, by your deliverance, be saved. For you live and reign.

## MATINS

Invit. Behold, the king comes : ⋆ let us hasten to meet our Saviour.

Hymn Proceeding forth, O Word sublime, page 19.

## Nocturn

Psalms from Sunday, with antiphons and versicles of Advent season as in the Psalter. They are also said on the other Sundays of Advent.

Here begins the book of the Prophet Isaiah

### Lesson i Chapter 1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth : for the Lord has spoken : " Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the ass its master's crib ; but Israel does not know, my people does not understand." Thus says the Lord God : " Turn to me and be saved." ℟. Thanks be to God.



All the lessons from the Prophet Isaiah, until Matins of Christmas Day, inclusive, conclude with the words : Thus says the Lord God instead of : Indeed, Lord, unless otherwise stated.

℟. i. After watching for such a long time, look, I see the power of God coming, and a cloud covering the whole earth. ⋆Come to meet him and say, " Tell us ; are you he who is to reign over the people of Israel ? "

℣. i. Men both low and high, rich and poor alike. – Come to meet him, and say, " Tell us ; are you he who is to reign over the people of Israel ? "

℣. ii. Shepherd of Israel, hear us, you who lead Joseph's flock. - Tell us ; are you he who is to reign over the people of Israel ?

℣. iii. Lord, rouse up your might. Lord, come to our help. - Who is to reign over the people of Israel.

Glory be to the Father, and to the Son, and to the Holy Spirit. – Over the people of Israel. ℟. After watching.

When the resumed response is completed after the Glory be to the Father, it is recommenced and repeated up to, but not including, the versicle, Men both.

When this response is to be said during the week, only the third versicle, Lord rouse accompanies it. The response is then resumed with Who is to reign over the people of Israel without Glory.

### Lesson ii

Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly ! They have forsaken the Lord, they have despised the Holy One of Israel, they are utterly estranged. Why will you still be smitten, that you continue to rebel ? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds ; they are not pressed out, or bound up, or softened with oil. Your country lies desolate, your cities are burned with fire ; in your very presence aliens devour your land ; it is desolate as overthrown by aliens. And the daughter of Sion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. If the Lord of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomor'rah. Thus says the Lord God.

℟. ii. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph, to bring word to her ; and the virgin feared very much at the light. Do not be afraid, Mary, you have found favour with the Lord. Behold, you will conceive and bear a child, * and he will be called the Son of the Most High. ℣. The Lord God will give to him the throne of his father, and he will reign over the house of Jacob for ever. - And he will be called.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 21

At that time, Jesus said to his disciples, "There will be signs in sun and moon and stars, and upon the earth distress of nations." Etc.

Homily of Pope St. Gregory

Homily 1 on the Gospels.

Our Lord and Redeemer, wishing to find us ready, warns of the evils that are to attend the end of the world, so that he may keep us from loving it. He makes known the great upheavals that will precede its approaching end ; so that if we are not willing to serve God in time of tranquillity, we may at least be so affected by these upheavals as to dread the nearness of his judgment.

℟. iii. Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. * And this is the name by which he will be called : "The Lord is our righteousness." ℣. In his days Judah will be saved and Israel will dwell securely. - And this. - Glory. - The Lord is. ℟. Behold the days.

Te Deum is not said in offices of the Advent season. On Sundays the third response is repeated up to, but not including, the versicle.

Before Lauds ℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert, to the mountain of the daughter of Sion.

This versicle is said daily before Lauds throughout Advent when the office is of the Season.

## LAUDS

Antiphons: and at Hours.

1. In that day the mountains shall drip sweet wine,



and the hills shall flow with milk and honey, alleluia.

The psalm, The Lord is king etc. p. 29.

2. Rejoice, O daughter of Sion, and be exceedingly glad, O daughter of Jerusalem, alleluia.

3. Behold, the Lord shall come, and all his saints with him : and in that day there shall be great light, alleluia.

4. Everyone who thirsts, come to the waters : seek the Lord while he may be found, alleluia.

5. Behold, the great prophet shall come, and he will renew Jerusalem, alleluia.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames ;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies ;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe ;
For his good favour, let us pray,
Beseeching him with tears today :

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power, and glory be
From age to age eternally
Amen.

℣. The voice of one crying in the wilderness. ℟. Prepare the way of the Lord.

Bened. ant. The Holy Spirit shall come upon you, Mary : fear not, you shall bear in your womb the Son of God, alleluia.

Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and by your deliverance, be saved. For you live and reign.

### TERCE, SEXT, AND NONE

Psalms from Sunday with antiphons of Lauds. Little chapters, responses, and versicles, of Advent as in the Psalter.

### II VESPERS

Psalms and antiphons from Sunday, as in the Psalter, p. 46.

Little Chapter Behold the days, Hymn Creator of the starry height, and versicle Shower, O heavens, p. 48.

Magnif. ant. Do not be afraid, Mary, for you have found favour with the Lord. Behold, you will conceive and give birth, alleluia.

Today's psalms, little chapters, hymns, versicles, and responsories at the Hours, are also said on the other Sundays of Advent.

## Ferial Office in the Advent Season

to December 23rd inclusive

### MATINS

Invit. The Lord, the king who is to come, * come, let us adore.

In Quarter Tense, however, the following invitatory is said :

Invit. The Lord is now near : * come, let us adore.

Hymn

Proceeding forth, O Word sublime,
From Father born before all time ;
You came a child, the world to aid,
As years their downward course displayed.

Each breast be lightened from above,
Each heart be kindled with your love ;
That we, who hear your call today,
At length may cast earth's joys away.

And so, when you, our Judge, come nigh,
All secret deeds of men to try,
You give, for sin, pangs rightly won,
And joy to just, for deeds well done.



No longer then to suffer pain,
The sad result of sinful stain ;
But with the blessed may we be
For ever from all evil free.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

Psalms and antiphons from weekday. The versicle is from the Advent season as in the Psalter. Te Deum is not said.

Before Lauds ℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

### LAUDS

Psalms are ferial from the second section, until December 16 inclusive, with the antiphons as in the Psalter. There are, however, special antiphons to be said from December 17 to 23.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames ;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies ;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe ;
For his good favour, let us pray,
Beseeching him with tears today :

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,

Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. The voice of one crying in the wilderness.
℟. Prepare the way of the Lord.

The Benedictus antiphon is proper. Preces are said. Except in Quarter Tense, the prayer is from the preceding Sunday. At the Hours, the psalms are ferial with antiphons from Advent Season as in the Psalter.

## TERCE

Ant. Come, Lord, and do not delay: free your people Israel from their wrong-doing.

Little Chapter as in Lauds.

℟. Come and set us free, * Lord God of hosts. – Come. ℣. Let your face shine on us, and we shall be saved. – Lord God. – Glory. – Come and set us free.

℣. The nations shall fear the name of the Lord. ℟. And all the earth's kings your glory.

Preces are said. The prayer is from the preceding Sunday.

During the first week.
Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and by your deliverance, be saved. For you live and reign.

During the second week
Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming. Who lives and reigns with you.

During the third week
Prayer

Incline your ear to our prayers, we implore you, Lord; and by the grace of your visitation, enlighten the darkness of our minds. For you live and reign.

During the fourth week
Prayer

Rouse up your might, we implore you, Lord, and come; with great power, assist us, that by the help of your grace, what is hindered by our sins may be sped forward by your merciful kindness. For you live and reign.

## SEXT

Ant. Rouse up your might, Lord, and come to save us.



Little Chapter Jer. 23

In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: "The Lord is our righteousness."

℟. Let us see, O Lord, * your mercy. – Let us. ℣. And give us your saving help. – Your mercy. – Glory. Let us.

℣. O Lord, remember me, out of the love you have for your people. ℟. Come to me, Lord, with your help.

Preces are said. Prayer from the preceding Sunday.

## NONE

Ant. At your coming, Lord, deliver us.

Little Chapter Is. 2

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it.

℟. Upon you, Jerusalem, *the Lord will arise. – Upon. ℣. And his glory will be seen upon you. – The Lord. – Glory. – Upon.

V. God of hosts, bring us back. ℟. Let your face shine on us and we shall be saved.

Preces are said. Prayer from the preceding Sunday.

## VESPERS

Psalms and antiphons as in the psalter.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death,
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin-Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at Judgment day,
Protect us now from every blow
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. Shower, O heavens, from above and let the skies rain down righteousness.
℟. Let the earth open, that salvation may sprout forth.

Magnif. ant. is proper. Preces are said except on those days in which the O antiphons occur. The prayer is from the preceding Sunday, except in Quarter Tense.

## Monday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 2

The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills ; and all the nations shall flow to it, and many peoples shall come, and say : " Come, let us go up to the mountain of the Lord, to the house of the God of Jacob ; that he may teach us his ways and that we may walk in his paths." For out of Sion shall go forth the law, and the word of the Lord from Jerusalem. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. After watching for such a long time, look, I see the power of God coming, and a cloud covering the whole earth. Come to meet him and say, " Tell us, are you he * who is to reign over the people of Israel ? " ℣. Lord, rouse up your might. Lord, come to our help. – Who is to reign.



Lesson ii

He shall judge between the nations, and shall decide for many peoples ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, let us walk in the light of the Lord. For you have rejected your people, the house of Jacob, because they are full of diviners from the East and of soothsayers like the Philistines, and they strike hands with foreigners. Thus says the Lord God.

℟. ii. I saw, in the night, visions, and behold in the clouds of heaven came the Son of man ; to him were given kingdom and glory, * that all peoples, nations and tongues should serve him. ℣. His dominion is an everlasting dominion which shall not pass away, and his kingdom one that shall not be destroyed. - That all peoples.

Lesson iii

Their land is filled with silver and gold, and there is no end to their treasures ; their land is filled with horses, and there is no end to their chariots. Their land is filled with idols ; they bow down to the work of their hands, to what their own fingers have made. So man is humbled, and men are brought low—forgive them not. Thus says the Lord God.

℟. iii. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph, to bring word to her ; and the virgin feared very much at the light. Do not be afraid, Mary, for you have found favour with the Lord. Behold, you will conceive and give birth to a child, * and he will be called the Son of the Most High. ℣. The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever. – And he will be called. – Glory. – And he will be called.

## LAUDS

℣. The voice of one crying.
℟. Prepare the way.

Bened. ant. The angel of the Lord brought word to Mary, and she conceived of the Holy Spirit, alleluia.

Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening

perils of our sins, and by your deliverance, be saved. For you live and reign.

### VESPERS

℣. Shower, O heavens.
℟. Let the earth.

Magnif. ant. Jerusalem, look towards the Rising Sun and see, alleluia.

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### Tuesday

### MATINS

From the Prophet Isaiah

Lesson i Chapter 3

For, behold, the Lord, the Lord of hosts, is taking away from Jerusalem and from Judah stay and staff, the whole stay of bread and the whole stay of water; the mighty man and the soldier, the judge and the prophet, the diviner and the elder, the captain of fifty and the man of rank, the counsellor and the skilful magician and the expert in charms. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Hail, Mary, full of grace, the Lord is with you. * The Holy Spirit will come upon you, and the power of the Most High will overshadow you: and so the child to be born of you will be called holy, the Son of God. ℣. How can this be since I have no husband? And the angel said to her. - The Holy Spirit.

Lesson ii

And I will make boys their princes, and babes shall rule over them. And the people will oppress one another, every man his fellow and every man his neighbour; the youth will be insolent to the elder, and the base fellow to the honourable. When a man takes hold of his brother in the house of his father, saying "You have a mantle; you shall be our leader, and this heap of ruins shall be under your rule." Thus says the Lord God.

℟. ii. We await a Saviour, the Lord Jesus Christ, * who will change our lowly body to be like his glorious body. ℣. Let us live sober, upright and godly lives in this world awaiting our blessed hope, the appearing of the glory of our great God. - Who will change.

Lesson iii

In that day he will speak out, saying: "I will not be a healer; in my house there is neither bread



nor mantle; you shall not make me leader of the people." For Jerusalem has stumbled, and Judah has fallen; because their speech and their deeds are against the Lord, defying his glorious presence. Thus says the Lord God.

℟. iii. Hear the word of the Lord, O nations, and declare it to the ends of the earth: and in the coastlands afar off say, * "Our Saviour shall come." ℣. Declare it and make it known: speak out and cry aloud. - Our Saviour. - Glory. - Our Saviour.

### LAUDS

℣. A voice of one crying.
℟. Prepare the way.
Bened. ant. Lift up your eyes, Jerusalem, and see the power of the king: behold, the Saviour is coming to free you from your bonds.

### VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. Seek the Lord while he may be found: call upon him while he is near, alleluia.

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### Wednesday

### MATINS

From the Prophet Isaiah

Lesson i. Chapter 5

Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He digged it and cleared it of stones, and planted it with choice vines; he built a watch-tower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, a virgin shall conceive and bear a son, says the Lord: and his name will be called * Wonderful Counsellor, Mighty God. ℣. He shall sit upon the throne of David, and shall reign over his kingdom for ever. - Wonderful Counsellor, Mighty God.

Lesson ii

What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be

pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. Thus says the Lord God.

℟. ii. I pray you, Lord, send him whom you are going to send: behold the misery of your people, and, as you have promised, * come and deliver us. ℣. From east and west, north and south. – Come.

Lesson iii

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry. Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land. The Lord of hosts has sworn in my hearing. Thus says the Lord God.

℟. iii. Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch. He shall reign as king and shall deal wisely, and shall execute justice and righteousness in the land. * And this is the name by which he will be called: "The Lord is our righteousness." ℣. In his days Judah will be saved and Israel will dwell securely. - And this. - Glory. - The Lord is.

## LAUDS

℣. The voice of one crying.

℟. Prepare the way.

Bened. ant. Out of Sion shall go forth the law, and the word of the Lord from Jerusalem.

Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and by your deliverance, be saved. For you live and reign.

## VESPERS

℣. Shower, O heavens.

℟. Let the earth open.

Magnif. ant. After me, he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie.

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## Thursday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 5

Therefore my people go into exile for want of knowledge; their honoured men are dying of hunger,



and their multitude is parched with thirst. Therefore Sheol has enlarged its appetite and opened its mouth beyond measure, and the nobility of Jerusalem and her multitude go down, her throng and he who exults in her. Man is bowed down, and men are brought low, and the eyes of the haughty are humbled. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. After watching for such a long time, look, I see the power of God coming, and a cloud covering the whole earth. Come to meet him and say, "Tell us, are you he * who is to reign over the people of Israel?" ℣. Lord, rouse up your might. Lord, come to our help. – Who is to reign.

Lesson ii

But the Lord of hosts is exalted in justice, and the Holy God shows himself holy in righteousness. Then shall the lambs graze as in their pasture, fatlings and kids shall feed among the ruins. Woe to those who draw iniquity with cords of falsehood, who draw sin as with cart ropes. Thus says the Lord God.

℟. ii. I saw, in the night, visions, and behold, in the clouds of heaven came the Son of man; to him were given kingdom and glory, * that all peoples, nations and tongues, should serve him. ℣. His dominion is an everlasting dominion which shall not pass away, and his kingdom one that shall not be destroyed. - That all peoples.

Lesson iii

Who say: "Let him make haste, let him speed his work that we may see it. Let the purpose of the Holy One of Israel draw near, and let it come that we may know it." Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight. Thus says the Lord God.

℟. iii. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph, to bring word to her; and the virgin feared very much at the light. Do not be afraid, Mary, for you have found favour with the Lord. Behold, you will conceive and give birth to a child, * and he will be called the Son of the Most High. ℣. The Lord God will give to him the throne of his father

David, and he will reign over the house of Jacob for ever. - And he will be called. – Glory. – And he will be called.

## LAUDS

℣. The voice of one crying.

℟. Prepare the way.

Bened. ant. Blessed are you among women, and blessed is the fruit of your womb.

### Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and by your deliverance, be saved. For you live and reign.

## VESPERS

℣. Shower, O heavens.

℟. Let the earth.

Magnif. ant. I shall await the Lord, my Saviour, and I shall stand ready for him while he draws near, alleluia.

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## Friday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 6

In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Indeed, Lord.

℟. i. Hail Mary, full of grace, the Lord is with you. * The Holy Spirit will come upon you, and the power of the Most High will overshadow you: and so the child to be born of you will be called holy, the Son of God. ℣. How can this be since I have no husband? And the angel said to her. - The Holy Spirit.

### Lesson ii

And the foundation of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me. For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts." Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs



from the altar. Indeed, Lord.

℟. ii. We await a Saviour, the Lord Jesus Christ, * who will change our lowly body to be like his glorious body. ℣. Let us live sober, upright and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God. - Who will take.

### Lesson iii

And he touched my mouth, and said, "Behold, this has touched your lips; your guilt is taken away, and your sins forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I. Send me." And he said, "Go, and say this to the people: 'Hear and hear, but do not understand; see and see, but do not perceive.'" Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. iii. Hear the word of the Lord, O nations, and declare it to the ends of the earth: and in the coastlands afar off, say, * "Our Saviour shall come." ℣. Declare it and make it known: speak out and cry aloud. - Our Saviour. - Glory. - Our Saviour.

## LAUDS

℣. The voice of one crying.

℟. Prepare the way.

Bened. ant. Behold, God shall come, and a man of the house of David shall sit upon the throne, alleluia.

## VESPERS

℣. Shower, O heavens.

℟. Let the earth open.

Magnif. ant. Out of Egypt I called my son: he will come to save his people.

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## Saturday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 11

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. "Behold a virgin shall conceive and bear a son," says the Lord: "and his name will be called * Wonderful Counsellor, Mighty God." ℣. He shall sit upon the throne of David, and shall reign over his kingdom for ever. - Wonderful Counsellor, Mighty God.

### Lesson ii

And he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. Thus says the Lord God.

℟. ii. I pray you, Lord, send him whom you are going to send: behold the misery of your people, and, as you have promised, * come and deliver us. ℣. From east and west, north and south. – Come.

### Lesson iii

The suckling child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious. Thus says the Lord God.

℟. iii. Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch. He shall reign as king and shall deal wisely, and shall execute justice and righteousness in the land. * And this is the name by which he will be called: "The Lord is our righteousness." ℣. In his days Judah will be saved and Israel will dwell securely. - And this. - Glory. - The Lord is.

## LAUDS

℣. The voice of one crying.

℟. Prepare the way.

Bened. ant. Fear not, Sion: behold your God shall come, alleluia.

### Prayer

Rouse up your might, Lord, we implore you, and come, that by your protection we may be rescued from the threatening perils of our sins, and by your deliverance, be saved. For you live and reign.



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## II Sunday in Advent

## I VESPERS

### I class

Little Chapter — Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. Behold, the Lord shall come and all his saints with him. On that day there shall be great light, and they shall flow out from Jerusalem like clean water; and the Lord shall rule for ever * over all peoples. ℣. Behold, the Lord will come in power, exercising sovereignty, might and authority. – Over all peoples. – Glory. – Over all peoples.

### Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death,
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin-Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at Judgment day,
Protect us now from every blow
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. Shower, O heavens, from above and let the skies rain down righteousness.

℟. Let the earth open that salvation may sprout forth.

Magnif. ant. Come, Lord, visit us in peace, that we may rejoice before you with a perfect heart.

### Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming: who lives and reigns with you.

## MATINS

Invit. Our king shall come, the Christ * whom John foretold as the Lamb who was to come.

Hymn Proceeding forth, O Word sublime, p. 19.

## NOCTURN

From the Prophet Isaiah

### Lesson i Chapter 14

Its time is close at hand and its days will not be prolonged. The Lord will have compassion on Jacob and will again choose Israel, and will set them in their own land, and aliens will join them and will cleave to the house of Jacob. And the peoples will take them and bring them to their place, and the house of Israel will possess them in the Lord's land as male and female slaves; they will take captive those who were their captors, and rule over those who oppressed them. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Jerusalem, your salvation shall come quickly. Why are you wasted with sorrow? Is there no counsellor among you that sadness has altered you? * I will save you and set you free; do not be afraid! ℣. O Israel, if only you would heed! Let there be no foreign God among you, no worship of an alien God: for I am the Lord. - I will save you.

### Lesson ii

When the Lord has given you rest from your pain and turmoil and the hard service with which you were made to serve, you will take up this taunt against the king of Babylon: "How the oppressor has ceased, the insolent fury ceased. The Lord has broken the staff of the wicked, the sceptre of rulers, that smote the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution. How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol, to the depths of the Pit." Thus says the Lord God.



℟. ii. City of Jerusalem, do not weep; for the Lord has pitied you, * and he will take away all your distress. ℣. Behold, the Lord comes with might, and his arm rules for him. - And he will take away.

Reading from the holy Gospel according to Matthew

### Lesson iii Chapter 11

At that time, when John heard in prison about the deeds of the Christ, he sent word by two of his disciples and said to him, "Are you he who is to come, or shall we look for another?" Etc.

Homily of Pope St. Gregory

### Homily 6 on the Gospels, near the beginning

Having seen so many signs and wonders, no one should have been scandalised but rather, amazed. Yet the mind of unbelievers experienced serious obstacle when, after witnessing so many miracles, they saw him dying. For this reason, Paul has said, "We preach Christ crucified, a stumbling-block to Jews, and folly to Gentiles." Certainly, it seemed foolish to men that for men's sake, the Author of life should die. And so man has made of him a stumbling-block instead of being still more indebted to him. For the more indignities God has borne for men, the more honour they ought to pay him.

℟. iii. Our King shall come, the Christ, * whom John foretold as the Lamb who was to come. ℣. Kings shall shut their mouths because of him: him shall the nations seek. - Whom John. - Glory. - Whom John. ℟. Our king shall come.

Before Lauds, ℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

## LAUDS

Antiphons : and at Hours.

1. Behold, on the clouds of heaven, the Lord will come with great power, alleluia.

Psalm. The Lord is king, etc. p. 29

2. We have a strong city; he sets up salvation as walls and bulwarks. Open the gates, for God is with us, alleluia.

3. Behold, the Lord hastens: he will not lie. If he seem slow, wait for him ; he will come, he will not delay, alleluia.

4. The mountains and the hills shall break forth into singing before God, and all the trees of the forest shall clap their hands, because the Lord and Ruler shall come to reign for ever, alleluia.

5. Behold, our Lord shall come with might, and he shall enlighten the eyes of his servants, alleluia.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames ;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies ;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe ;
For his good favour, let us pray,
Beseeching him with tears today:

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power, and glory be
From age to age eternally. Amen.



℣. The voice of one crying in the wilderness. ℟. Prepare the way of the Lord.

Bened. ant. Now when John heard in prison about the deeds of the Christ, he sent word by two of his disciples and said to him, "Are you he who is to come, or shall we look for another ? "

Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming : who lives and reigns with you.

## TERCE, SEXT, AND NONE

Little chapters, responses, and versicles are from Advent as in the Psalter.

## II VESPERS

Psalms and antiphons from Sunday as in the Psalter, p. 46.

Little chapter Behold the days, Hymn Creator of the starry heights, and ℟. Shower, O heavens, p. 48.

Magnif. ant. Go and tell John : the blind receive their sight and the deaf hear ; the lame are cured and the lepers are cleansed.

## Monday

From the Prophet Isaiah

Lesson Chapter 16

They have sent lambs to the ruler of the land, from Sela, by way of the desert, to the mount of the daughter of Sion. Like fluttering birds, like scattered nestlings, so are the daughters of Moab at the fords of the Arnon. " Give counsel, grant justice ; make your shade like night at the height of noon ; hide the outcasts, betray not the fugitive ; let the outcasts of Moab sojourn among you ; be a refuge to them from the destroyer." Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. Jerusalem, your salvation shall come quickly. Why are you wasted with sorrow ? Is there no counsellor among you that sadness has altered you ? * I will save you and set you free ; do not be afraid ! ℣. O Israel, if only you would heed ! Let there be no foreign God among you, no worship of an alien God : for I am the Lord. - I will save you.

Lesson ii

" When the oppressor is no more, and the destruction has ceased, and

he who tramples under foot has vanished from the land, then a throne will be established in steadfast love and on it will sit, in faithfulness in the tent of David, one who judges and seeks justice and is swift to do righteousness." We have heard of the pride of Moab, how proud he was; of his arrogance, his pride, and his insolence – his boasts are false. Thus says the Lord God.

℟. ii. Behold, the Lord shall come and all his saints with him. On that day there shall be great light, and they shall flow out from Jerusalem like clean water; and the Lord shall rule for ever, * over all peoples. ℣. Behold the Lord will come in power, exercising sovereignty, might and authority. - Over all peoples.

Lesson iii

Therefore, let Moab wail, let every one wail for Moab. Mourn, utterly stricken, for the raisin-cakes of Kir-har'-eseth. For the fields of Heshbon languish, and the vine of Sibmah; the lords of the nations have struck down its branches, which reached to Jazer and strayed to the desert; its shoots spread abroad and passed over the sea. Thus says the Lord God.

℟. iii. City of Jerusalem, do not weep; for the Lord has pitied you, * and he will take away all your distress. ℣. Behold, the Lord comes with might, and his arm rules for him. - And he will take away. - Glory. - And he will take away.

## LAUDS

℣. The voice of one crying.

℟. Prepare the way.

Bened. ant. The Lord and Ruler shall come from heaven, with honour and authority in his hand.

Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming: who lives and reigns with you.

## VESPERS

℣. Shower, O heavens.

℟. Let the earth open.

Magnif. ant. Behold, the King who is lord of the earth shall come, and he himself shall take away the yoke of our captivity.



### Tuesday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 19

An oracle concerning Egypt. Behold, the Lord is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them. And I will stir up Egyptians against Egyptians, and they will fight, every man against his brother and every man against his neighbour, city against city, kingdom against kingdom. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, the Lord, our protector, the Holy One of Israel, shall come, * wearing on his head the crown of kingship. ℣. He shall rule from sea to sea, and from the river to the ends of the earth. - Wearing on his head.

Lesson ii

And the spirit of the Egyptians within them will be emptied out, and I will confound their plans; and they will consult the idols and the sorcerers, and the mediums and the wizards; and I will give over the Egyptians into the hand of a hard master; and a fierce king will rule over them, says the Lord, the Lord of hosts. And the waters of the Nile will be dried up, and the river will be parched and dry; and its canals will become foul, and the branches of Egypt's Nile will diminish and dry up. Thus says the Lord God.

℟. ii. As a mother comforts her children, so will I comfort you, says the Lord. Help will come to you from Jerusalem, my chosen city. This you will see, * and your heart will rejoice. ℣. I will put salvation in Sion; for Jerusalem my glory. - And your heart will rejoice.

Lesson iii

The princes of Zo'an are utterly foolish; the wise counsellors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings?" Where then are your wise men? Let them tell you and make known what the Lord of hosts has purposed against Egypt. The princes of Zo'an have become fools, and the princes of Memphis are deluded; those who are the cornerstones of her tribes have led Egypt astray." Thus says the Lord God.

℟. iii. Jerusalem, you shall plant a vineyard in your mountains. You shall rejoice, exceedingly, because the day of the Lord shall come. Sion, arise, turn to the Lord your God. Rejoice and be glad, O Jacob, * for from the midst of the nations your Saviour shall come. ℣. Rejoice greatly, O daughter of Sion! Shout aloud, O daughter of Jerusalem. – For from. – Glory. – For from.

## LAUDS

℣. The voice of one crying.
℟. Prepare the way.
Bened. ant. Jerusalem, the Lord will arise upon you, and his glory will be seen upon you.

## VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. The voice of one crying in the wilderness: "Prepare the way of the Lord, make straight the paths of our God."

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## Wednesday

From the Prophet Isaiah

Lesson i Chapter 25

O Lord, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For you have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. The Lord will go out from Samaria towards the gate that faces East. He will come to Bethlehem, walking upon the waters of Judah's redemption. * Then shall every one be saved: for see, he shall come. ℣. Then his throne will be established in steadfast love, and on it he will sit in faithfulness. - Then shall every one.

Lesson ii

For the blast of the ruthless is like a storm against a wall, like heat in a dry place. You subdue the noise of the aliens; as heat by the shade of a cloud, so the song of the ruthless is stilled. On this



mountain the Lord of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. Thus says the Lord God.

℟. ii. The Lord will teach us his ways and we shall walk in his paths. * For out of Sion shall go forth the law, and the word of the Lord from Jerusalem. ℣. Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. - For out of.

Lesson iii

And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the Lord has spoken. It will be said on that day, "Lo, this is our God; we have waited for him, that he might save us." Thus says the Lord God.

℟. iii. Our King shall come, the Christ * whom John foretold as the Lamb who was to come. ℣. Kings shall shut their mouths because of him: him shall the nations seek. - Whom John. – Glory. – Whom John.

## LAUDS

℣. The voice of one crying.
℟. Prepare the way.
Bened. ant. Behold, I send my messenger who will prepare my way before you.

Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming: who lives and reigns with you.

## VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. Sion, you shall be renewed, and you shall see your righteous one who is to come to you.

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## Thursday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 26

In that day this song will be sung in the land of Judah: "We have a strong

city; he sets up salvation as walls and bulwarks. Open the gates, that the righteous nation which keeps faith may enter in. You keep him in perfect peace, whose mind is stayed on you, because he trusts in you. Trust in the Lord for ever, for the Lord God is an everlasting rock." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Jerusalem, your salvation shall come quickly. Why are you wasted with sorrow? Is there no counsellor among you that sadness has altered you? * I will save you and set you free; do not be afraid! ℣. O Israel, if only you would heed! Let there be no foreign God among you, no worship of an alien God: for I am the Lord. - I will save.

### Lesson ii

"For he has brought low the inhabitants of the height, of the lofty city. He lays it low, lays it low to the ground, casts it to the dust. The foot tramples it, the feet of the poor, the steps of the needy." The way of the righteous is level; you make smooth the path of the righteous. In the path of your judgments, O Lord, we wait for you; your memorial name is the desire of our soul. Thus says the Lord God.

℟. ii. Behold, the Lord shall come and all his saints with him. On that day there shall be great light and they shall flow out from Jerusalem like clean water; and the Lord shall rule for ever, * over all peoples. ℣. Behold, the Lord will come in power, exercising sovereignty, might and authority. - Over all peoples.

### Lesson iii

My soul yearns for you in the night, my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness. If favour is shown to the wicked, he does not learn righteousness; in the land of uprightness he deals perversely and does not see the majesty of the Lord. Thus says the Lord God.

℟. iii. City of Jerusalem, do not weep; for the Lord has pitied you * and he will take away all your distress. ℣. Behold, the Lord comes with might, and his arm rules for him. - And he will take away. - Glory. - And he will take away.

## LAUDS

℣. The voice of one.
℟. Prepare the way.



Bened. ant. You, Lord, are he whom we await, who is to come to save your people.

Page 243

### Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that through his coming we may be worthy to serve you with purified minds. For you live and reign.

## VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. He who comes after me ranks before me: I am not worthy to loosen his sandals.

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## Friday

## MATINS

From the Prophet Isaiah

### Lesson i Chapter 26

Like a woman with child, who writhes and cries out in her pangs, when she is near her time, so were we because of you, O Lord; we were with child, we writhed, we have as it were brought forth wind. We have wrought no deliverance in the earth, and the inhabitants of the world have not fallen. Your dead shall live, their bodies shall rise. O dwellers in the dust, awake and sing for joy! For your dew is a dew of light, and on the land of the shades you will let it fall. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, the Lord, our protector, the Holy One of Israel, shall come, * wearing on his head the crown of kingship. ℣. He shall rule from sea to sea, and from the river to the ends of the earth. - Wearing on his head.

### Lesson ii

Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the wrath is past. For behold, the Lord is coming forth out of his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed upon her, and will no more cover her slain. Thus says the Lord God.

℟. ii. As a mother comforts her children, so will I comfort you, says the Lord. Help will come to you from Jerusalem, my chosen city. This you will see, * and your heart will rejoice. ℣. I will put salvation in Sion; for Jerusalem my glory. - And your heart will rejoice.

Lesson iii

In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. In that day: "A pleasant vineyard, sing of it! I, the Lord, am its keeper; every moment I water it. Lest any one harm it I guard it night and day; I have no wrath." Thus says the Lord God.

℟. iii. Jerusalem, you shall plant a vineyard in your mountains. You shall rejoice exceedingly, because the day of the Lord shall come. Sion, arise, turn to the Lord your God. Rejoice and be glad, O Jacob, * for from the midst of the nations your Saviour shall come. ℣. Rejoice greatly, O daughter of Sion! Shout aloud, O daughter of Jerusalem! – For from. – Glory. – For from.

## LAUDS

℣. The voice of one.
℟. Prepare the way.

Bened. ant. Say: "You who are of a fearful heart, be strong: behold, the Lord our God will come."

## VESPERS

℣. Shower, O heavens.
℟. Let the earth open.

Magnif. ant. Sing to the Lord a new song, his praise from the end of the earth.

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## Saturday

From the Prophet Isaiah

Lesson i Chapter 28

In that day the Lord of hosts will be a crown of glory, and a diadem of beauty, to the remnant of his people; and a spirit of justice to him who sits in judgment, and strength to those who turn back the battle at the gate. These also reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in vision, they stumble in giving judgment. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God."

℟. i. The Lord will go out from Samaria towards the gate that faces the East. He will come to Bethlehem, walking upon the waters of Judah's redemption. * Then shall every one be saved; for see, he shall come. ℣. Then his throne will be established in steadfast love, and on it he will sit in faithfulness. - Then shall every one.



Lesson ii

For all tables are full of vomit, no place is without filthiness. "Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." Nay, but by men of strange lips and with an alien tongue the Lord will speak to this people. Thus says the Lord God.

℟. ii. The Lord will teach us his ways and we shall walk in his paths. * For out of Sion shall go forth the law, and the word of the Lord from Jerusalem. ℣. Come, let us go up to the mountain of the Lord, to the house of God of Jacob. - For out of.

Lesson iii

To whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear. Therefore the word of the Lord will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. Thus says the Lord God.

℟. iii. Our King shall come, the Christ, * whom John foretold as the Lamb who was to come. ℣ Kings shall shut their mouths because of him: him shall the nations seek. - Whom John. – Glory. – Whom John.

## LAUDS

℣. The voice of one crying.
℟. Prepare the way.

Bened. ant. The Lord will raise an ensign for the nations, and will assemble the dispersed of Israel.

Prayer

Rouse up our hearts, Lord, to make ready the way of your only-begotten Son, that we may be worthy to serve you with purified minds, through his coming: who lives and reigns with you.

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## III SUNDAY

I class

## I VESPERS

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. He who is to come will come and will not delay; there will no longer be fear in our midst, ✱ for he is our Saviour. ℣. He will tread all our iniquities underfoot, and will cast all our sins into the depths of the sea. - For he is. - Glory. - For he is.

### Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death,
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin-Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at Judgment day,
Protect us now from every blow
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness.

℟. Let the earth open, that salvation may sprout forth.

Magnif. ant. Before me no God was formed nor shall there be any after me; for to me every knee shall bow, every tongue shall give thanks.

### Prayer

Incline your ear to our prayers, we implore you, Lord; and by the grace of your visitation, enlighten the darkness of our minds. For you live and reign.

## MATINS

Invit. Arise. Let us keep watch. Come, let us adore; ✱ for you do not know at what time the Lord will come.

Hymn Proceeding forth, O Word sublime, p. 19.

### Nocturn

From the Prophet Isaiah

Lesson i Chapter 30

For thus said the Lord God, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." And you would not, but you said, "No! We will speed upon horses," therefore you shall speed away; and, "We will ride upon swift steeds," therefore your pursuers shall be swift. A thousand shall flee at the threat of one, at the threat of five you shall flee, till you are left like a flagstaff on the top of a mountain, like a signal on a hill. Thus says the Lord God: "Turn to me and be saved."

℟. i. Behold, the Lord will appear upon a shining cloud, and with him, thousands of saints. On his robe and on his thigh he has a name inscribed: ✱ King of kings and Lord of lords.

℣. He hastens, he will not lie. If he seem slow, wait for him. He will surely come. - King of kings.



Lesson ii

Therefore the Lord waits to be gracious to you; therefore he exalts himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him. Yea, O people in Sion who dwell at Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry; when he hears it he will answer you. And though the Lord give you the bread of adversity and the water of affliction, yet your teacher will not hide himself any more, but your eyes shall see your teacher. And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left. Then you will defile your silver-covered graven images and your gold-plated molten images. You will scatter them as unclean things; you will say to them, "Begone." Thus says the Lord God.

℟. ii. He who is to come will come and will not delay; and there will no longer be fear within our borders; ✱ for he is our Saviour. ℣. He will tread all our iniquities underfoot, and will cast all our sins into the depths of the sea. – For he is.

Reading from the holy Gospel according to John

Lesson iii Chapter 1

At that time, the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" Etc.

Homily of Pope St. Gregory

Homily 7 on the Gospels

Dear brethren, from the words of this passage, the humility of John is commended to us. So great was his virtue that he might easily have been taken for the Christ. Yet he chose to present himself as he really was, lest in the belief of men he might unwisely be misrepresented as more than he was. For he confessed, he did not deny, but he confessed, "I am not the Christ." When, however, as one reads, another statement of our Redeemer is recalled to mind, we find in the words of this passage the source of a very involved problem.

℟. iii. Behold, the root of Jesse shall come down for the welfare of the people; him shall the nations seek, * and his name shall be glorious. ℣. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. - And his name. - Glory. - And his name. ℟. Behold, the root of Jesse.

Before Lauds. ℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert, to the mountain of the daughter of Sion.

## LAUDS

Antiphons. And at Hours.

1. The Lord will come and will not delay. He will bring to light the things now hidden in darkness and will make himself known to all nations, alleluia.

Ps. The Lord is king etc., p. 29

2. Rejoice with great joy, Jerusalem, for your Saviour will come to you, alleluia.

3. I will put salvation in Sion, for Israel my glory, alleluia.

4. The mountains and all the hills shall be made low, and the uneven ground shall become level, and the rough places a plain. Come, Lord, and do not delay, alleluia.

5. Let us live upright and godly lives, awaiting our blessed hope, the appearing of the Lord.

Little Chapter Jer. 23.

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe;
For his good favour, let us pray,
Beseeching him with tears today:

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.



℣. The voice of one crying in the wilderness. ℟. Prepare the way of the Lord.

Bened. ant. He shall remain upon the throne of David and over his kingdom for ever, alleluia.

Prayer

Incline your ear to our prayers, we implore you, Lord; and by the grace of your visitation, enlighten the darkness of our minds. For you live and reign.

## TERCE, SEXT, AND NONE

Little chapters, Responses and Versicles, of Advent as in the Psalter,

## II VESPERS

Psalms and antiphons from Sunday, as in the Psalter, p. 46.

Little Chapter Behold the days, Hymn Creator of the starry heights, and ℣. Shower, O heavens, p. 48.

Magnif. ant. Blessed are you, Mary, who believed: there will be a fulfilment of what was spoken to you from the Lord, alleluia.

Or one of the antiphons beginning with O, as given below.

## SEVEN ANTIPHONS FOR THE MAGNIFICAT

TO COMMENCE ON DECEMBER 17

The following seven antiphons which commence with the letter O, should be started on December 17. On each subsequent day, one of these antiphons is said, either for the Magnificat, or as a commemoration of Advent, until the vigil of Christmas exclusive. These antiphons are to be said in the order given here. In Vespers there are neither Preces nor genuflexion even though the Office be of the Season.

December 17. O Wisdom, who came forth from the mouth of the Most High, and reach mightily from one end of the earth to the other, ordering all things well; come and teach us the way of understanding.

December 18. O Adonai, and leader of the house of Israel, who appeared to Moses in the fire of the burning bush and gave him the Law of Sinai, come, with outstretched arm, to redeem us.

December 19. O Root of Jesse, who stands as an ensign to the peoples; because of whom kings shall shut their mouths; whom the nations shall seek; come and set us free, do not any longer delay!

December 20. O Key of David and Sceptre of the house of Israel, who opens and no one shall shut, who shuts and no one opens, come and bring out from prison the prisoner who sits in darkness and in the shadow of death.

December 21. O Dawn, Reflection of eternal Light and Sun of Justice; come, and give light to those who sit in darkness and in the shadow of death.

December 22. O King and treasure of the nations, the corner-stone that makes the two into one; come and save man whom you fashioned from dust.

December 23. O Emmanuel, King and Lawgiver, the one longed for by the nations, their Saviour; come and save us, Lord our God.

On each of these days the following is said

℣. Shower, O heavens, from above, and let the skies rain down righteousness.

℟. Let the earth open that salvation may sprout forth.

On the III Sunday in Advent, and on Monday, Tuesday and Thursday, the following prayer is said.



Prayer

Incline your ear to our prayers, we implore you, Lord; and, by the grace of your visitation, enlighten the darkness of our minds. For you live and reign.

On Wednesday of Quarter Tense the prayer is:

We beg of you, Lord, to hasten and not to delay. Give us the help of your divine power, so that those who trust in your goodness be aided by the consolations of your coming. For you live and reign.

On Friday of Quarter Tense the prayer is:

Rouse up your might, Lord, and come, that these who trust in your goodness may quickly be delivered from all adversity. For you live and reign.

From I Vespers of the IV Sunday in Advent and thereafter, the prayer is:

Rouse up your might, we implore you, Lord, and come; with great power assist us, that by the help of your grace, ~~what is~~ hindered by our sins may be sped forward by your merciful kindness. For you live and reign.

## ANTIPHONS AT LAUDS

**to be said on the six ferial days before Christmas Eve**

The following antiphons are said at Lauds, when the office is of the Season, on the six weekdays immediately before Christmas Eve. The psalms for these days are taken from the second place.

### Monday

Antiphons to psalms

1. Behold, the Lord, the ruler of kings on earth, shall come: Happy are they who are ready to meet him.

2. When the Son of Man comes, will he find faith on earth?

3. Behold, the time has fully come in which God has sent his Son into the world.

4. With joy you will draw water from the wells of salvation.

5. The Lord is coming forth out of his holy place: he will come to save his people.

### Tuesday

Antiphons to psalms

1. Shower, O heavens, from above and let the skies rain down righteousness: Let the earth open that salvation may sprout forth.

2. Send forth, Lord, the Lamb, the ruler of the earth, from Petra of the desert to the mountain of the daughter of Sion.

3. So will your ways, Lord, be known upon earth and all nations learn your saving help.

4. Reward, Lord, those who wait for you, and let your prophets be found trustworthy.

5. The law was given through Moses : grace and truth came through Jesus Christ.

### Wednesday

Antiphons to psalms

1. The prophets foretold that the Saviour would be born of the virgin Mary.

2. The Spirit of the Lord is upon me; he has sent me to preach good news to the poor.

3. Declare to the peoples and say, Behold, God our Saviour will come."

4. Behold, the Lord will come : he will sit with princes and will inherit a seat of honour.

5. For Sion's sake I will not keep silent, until her vindication goes forth as brightness.

### Thursday

Antiphons to psalms

1. From Sion the almighty Lord will come to save his people.

2. Lord, relent a little, and do not delay in coming to your servants.

3. From Sion shall come the Lord who is to reign: Emmanuel is his mighty name.

4. Behold, he is my God and I will praise him ; my father's God and I will exalt him.

5. The Lord our law-giver, the Lord our king, will himself come to save us.

### Friday

Antiphons to psalms

1. Be steadfast, and you shall see upon you the salvation of the Lord.

2. To you, Lord, I lift up my soul : come and rescue me. Lord, I have fled to you for refuge.

3. Come, Lord, and do not delay : free your people Israel from their wrong-doing.

4. God shall come from Lebanon, and his brightness shall be like light.

5. But as for me, I will look to the Lord, and I will wait for the God of my salvation.



### Saturday

Antiphons to psalms

1. Look, how glorious he is who comes to save the peoples.

2. Awake, awake, put on strength, O arm of the Lord.

3. Rouse yourself, rouse yourself. Stand up, O Jerusalem. Loose the bonds from your neck, O captive daughter of Sion.

4. The word of the Lord shall be longed for like rain ; and like dew our God shall come down to us.

5. Be ready, Israel, to meet the Lord, for he is coming.

### December 21

If the office of the current feast is celebrated, the commemoration of Advent at Lauds is as follows.

Ant. Do not be afraid : for on the fifth day our Lord will come to you.

℣. The voice of one crying.

℟. Prepare the way.

If the office is that of Sunday, the above antiphon is said at the Benedictus, instead of the antiphon Hail Mary.

### Monday
### MATINS

From the Prophet Isaiah

Lesson i Chapter 33

O Lord, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble. At the thunderous noise peoples flee, at the lifting up of yourself nations are scattered ; and spoil is gathered as the caterpillar gathers : as locusts leap, men leap upon it. The Lord is exalted, for he dwells on high ; he will fill Sion with justice and righteousness. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, the Lord will appear upon a shining cloud, and with him thousands of saints. On his robe and on his thigh he has a name inscribed : ★ King of kings and Lord of lords. ℣. He hastens, he will not lie. If he seem slow, wait for him. He will surely come. - King of kings.

Lesson ii

And he will be the stability of your times, abundance of salvation, wisdom, and knowledge ; the fear of the Lord is his treasure. The sinners in Sion are afraid ; trembling has seized the godless : Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings? He who walks righteously and speaks uprightly. Thus says the Lord God.

℟. ii. Bethlehem, city of the Most High God, from you shall come forth the ruler of Israel, whose origin is from of old, from ancient days. He shall be great in the eyes of all the world, and in our land there shall be peace * when he comes. ℣. He will speak peace to the nations and he will rule from sea to sea. - When he comes.

Lesson iii

He who despises the gain of oppressions, who shakes his hands lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking upon evil. He will dwell on the heights; his place of defence will be the fortresses of rocks; his bread will be given him, his water will be sure. Your eyes will see the king in his beauty; they will behold a land that stretches afar. Thus says the Lord God.

℟. iii. He who is to come, will come and will not delay, and there will no longer be fear within our borders, * for he is our Saviour. ℣. He will tread all our iniquities underfoot and will cast all our sins into the depths of the ocean. – For he is. – Glory. – For he is.

## LAUDS

℣. The voice of one crying.

℟. Prepare.

Bened. ant. There will come forth a shoot from the stump of Jesse, and the whole earth will be filled with glory of the Lord; and all flesh shall see the salvation of God.

Prayer

Incline your ear to our prayers, we implore you, Lord, and by the grace of your visitation, enlighten the darkness of our minds. For you live and reign.

## VESPERS

℣. Drop down dew.

℟. Let the earth open.

Magnif. ant. Rouse yourself, rouse yourself. Stand up, O Jerusalem. Loose the bonds from your neck, O captive daughter of Sion.

Or the ant. O.

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## Tuesday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 42

Behold my servant, whom I uphold, my chosen in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He



will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not fail or be discouraged till he has established justice in the earth; and the coastlands wait for his law. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Receive, O Virgin Mary, the word that was brought to you from the Lord by an angel: You will conceive and your child will be both God and man. * You will be called blessed among all women. ℣. You will bear a son, yet your virginity will remain intact. You will be with child, you will be a mother, and yet always a virgin. - You will be called.

Lesson ii

Thus says God, the Lord, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people in it and spirit to those who walk in it: "I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness." Thus says the Lord God.

℟. ii. Do not weep, Egypt: your ruler is coming to you and the very depths will tremble before him * He will deliver his people from the hand of the mighty. ℣. Behold, the Lord the ruler will come with might. - He will deliver.

Lesson iii

Sing to the Lord a new song, his praise from the end of the earth. Let the sea roar and all that fills it, the coastlands and their inhabitants. Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains. Let them give glory to the Lord and utter his praise in the coastlands. Thus says the Lord God.

℟. iii. Its time is close at hand and its days will not be prolonged. * The Lord will have compassion on Jacob and Israel will be saved. ℣. He who is to come, will come and will not delay and there will no longer be fear within our

borders. - The Lord will have compassion. - Glory. - And Israel will be saved.

### LAUDS

℣. The voice of one.
℟. Prepare.
Bened. ant. You, Bethlehem of the land of Judah, will not be the least of all; for from you will come a ruler who will govern my people Israel.

Prayer

Incline your ear to our prayers, we implore you, Lord, and by the grace of your visitation enlighten the darkness of our minds. For you live and reign.

### VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. Let the mountains resound with joy and the hills with righteousness, for the Lord, the light of the world, is coming with might.

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## Wednesday

### Quarter Tense

### MATINS

Invit. The Lord is now near; * come, let us adore.

Reading from the holy Gospel according to Luke
Lesson i Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke, at the beginning

The divine mysteries are certainly hidden, and, according to prophetic word, no man can easily know the mind of God. Yet from other deeds and precepts of our Lord and Saviour, we can understand, and with good reason, that one who was already betrothed was most fittingly chosen to give birth to the Lord. And why was she not made pregnant before she was betrothed? Perhaps lest it might be said that she had conceived unchastely.

℟. i. Speak out strongly you who bring news of peace to Jerusalem. * Say to the cities of Judah and to those who dwell in Sion: "Behold, our God whom we have hoped for, shall come." ℣. Get you up to a high mountain, O Sion, herald of good things: lift up your voice with strength. – Say to the cities.



Lesson ii

Further on from the foregoing.

And the angel came to her. Study the virgin in her conduct; study the virgin in her modesty; learn from what she says; learn from the mystery. Virgins are naturally agitated and fearful at the approach of men, and anxious when spoken to by them. Women should learn to copy this example of modesty. Alone, inside, where no man might see her, only the angel would find her. Alone, without any companion or witness, that no unworthy words might lessen the occasion, she is greeted by the angel.

℟. ii. A star shall come forth out of Jacob, and a man shall arise out of Israel. He shall bring to naught all the leaders of the Gentiles, * and the whole earth shall be his. ℣. Before him all kings shall fall prostrate, all nations shall serve him. – And the whole earth.

Lesson iii

Further on from the foregoing

The secret involved in so great a commission was not to be disclosed by the mouth of man, but by that of an angel. Today for the first time is heard: "The Holy Spirit will come upon you." It is heard and believed. Then, she says, "Behold, I am the handmaid of the Lord; may it come to pass in me according to your word." Such humility; such devotedness! Notwithstanding the sudden promise, she is not puffed up, and she who is chosen to be mother of the Lord, declares herself to be his handmaid.

℟. iii. The Lord will go forth and will fight against the nations; * and his feet shall stand on the mountains of olives on the East. ℣. And he shall be raised above all hills and all the nations shall flow to him. - And his feet. - Glory. -And his feet.

### LAUDS

℣. The voice of one crying.
℟. Prepare.
Bened. ant. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph.

Prayer

We beg of you, Lord, to make haste and not to delay. Give us the help of your divine power, so that those who trust in your goodness may be aided by the consolations of your coming. For you live and reign.

This prayer is said at Lauds and Vespers. At the Hours the prayer is from the Sunday.

### VESPERS

℣. Let the earth.
℟. Shower, O heavens.
Magnif. ant. How can this be, angel of God, since I have no husband? Hear, Mary, virgin of Christ: the Holy Spirit will come upon you and the power of the Most High will overshadow you.
Or one of the O antiphons.

## Thursday

### MATINS

Invit. The Lord, the King who is to come, * come let us adore.

From the Prophet Isaiah

Lesson i Chapter 43

But now, thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Saviour. I give Egypt as your ransom, Ethiopia and Seba in exchange for you." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, the Lord will appear upon a shining cloud, and with him thousands of saints. On his robe and on his thigh he has a name inscribed: * King of kings and Lord of lords. ℣. He hastens, he will not lie. If he seem slow, wait for him. He will surely come. - King of kings.

Lesson ii

"Because you are precious in my eyes, and honoured, and I love you, I give men in return for you, peoples in exchange for your life. Fear not, for I am with you; I will bring you offspring from the East, and from the West I will gather you; I will say to the North, Give up, and to the South, Do not withhold; bring my sons from afar and my daughters from the end of the earth." Thus says the Lord God.

℟. ii. Bethlehem, city of the Most High God, from you shall come forth the ruler of Israel, whose origin is from of old, from ancient days. He shall be great in the eyes of all the world, and in our land there shall be peace * when he comes.



℣. He will speak to the nations and he will rule from sea to sea. - When he comes.

Lesson iii

"Every one who is called by my name, whom I created for my glory, whom I formed and made." Bring forth the people that are blind, yet have eyes, who are deaf, yet have ears. Let all the nations gather, and let the peoples assemble. Who among them can declare this, and show us the former things? Let them bring their witnesses to justify them, and let them hear and say, It is true. Thus says the Lord God.

℟. iii. He who is to come will come and will not delay, and there will no longer be fear within our borders, * for he is our Saviour. ℣. He will tread all our iniquities underfoot and will cast our sins into the depths of the ocean. - For he is. - Glory. - For he is.

### LAUDS

℣. The voice of one crying.
℟. Prepare.

Bened. ant. Watch earnestly; the Lord our God is near at hand.

Prayer

Incline your ear to our prayers, we implore you, Lord, and by the grace of your visitation enlighten the darkness of our minds. For you live.

### VESPERS

℣. Shower, O heavens.
℟. Let the earth open.
Magnif. ant. Rejoice for ever with Jerusalem and be glad for her, all you who love her.

## Friday

Quarter Tense

### MATINS

Invit. The Lord is now near; *come, let us adore.

Reading from the holy Gospel according to Luke

Lesson i Chapter 1

In those days, Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke

It is customary among all, that those who ask to be believed, should show, in addition, reason for belief. So also, the angel, when he announced the mysterious news, told the Virgin Mary

that an elderly sterile woman had conceived. This he did that, by an example, he might show further reason for belief, and so emphasise that God can do whatever he pleases. When she heard this, Mary arose and journeyed through the hill country. She did this, not because she was doubtful about the message; or because she had any uncertainty about the messenger; or because she was sceptical about the example given. She went joyfully, as one goes to fulfil a vow; devotedly, as one performing a pious duty; swiftly, for joy.

℟. i. The lamb without spot goes in as a forerunner on our behalf, after the order of Melchizedek * having become a high priest for ever. ℣. He is the king of righteousness to whose lineage there is no limit. - Having become.

Lesson ii

Now that she was filled with God, where else should she go with haste but to the heights? The grace of the Holy Spirit does not act in a dilatory fashion. Learn, devout women, the zealous care which you ought to have for relatives who are with child. Before this, Mary had lived alone in her private rooms. Now, despite her maidenly reserve, she faces the public gaze and is neither deterred from her devoted purpose by the rough mountain tracks nor held back from her service by the length of the journey. Mindful of this service, unmindful of affronts, the virgin leaves her home, and hastens to the hill country.

℟. ii. The Lord, the Ruler, will now come: * and his name shall be called Emmanuel. ℣. In his days justice shall flourish and peace abound.- And his name.

Lesson iii

Learn, virgins, not to run about from one person's house to another's; not to loiter in the streets; not to take part in public discussion. Mary is slow to leave the house. She hastens through the public ways. She stayed with her kinswoman for three months. Virgins, you have studied the modesty of Mary. Study also her humility. She came, a relative to a relative, the younger to the elder. Not merely did she come, but she was the first to give greeting. It is only fitting that the more chaste a virgin is, the more humble she ought to be.



℟. iii. The nations shall see your vindication and all the kings your glory; * and you shall be called by a new name which the mouth of the Lord will give. ℣. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. – And you shall be called. – Glory. – And you shall be called.

## LAUDS

℣. The voice of one.
℟. Prepare.

Bened. ant. When the voice of your greeting came to my ears, the babe in my womb leaped for joy, alleluia.

Prayer

Rouse up your might, Lord, and come, that those who trust in your goodness may quickly be delivered from all adversity. For you live.

This prayer is said at Lauds and Vespers. At the Hours the prayer is from Sunday.

## VESPERS

℣. Shower, O heavens.
℟. Let the earth open.

Magnif. ant. Blessed are you, Mary, who believed that there would be a fulfilment of what was spoken to you from the Lord, alleluia.

Or the ant. O.

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## Saturday

Quarter Tense

## MATINS

Invit. The Lord is now near; * come, let us adore.

Reading from the holy Gospel according to Luke

Lesson i Chapter 3

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea. Etc.

Homily of Pope St. Gregory

Homily 20 on the Gospels

The time when the forerunner of our Saviour began his mission of preaching is indicated by mentioning both the ruler of the Roman State, and the kings of Judea. John had come to announce him who would redeem some of the Jews and many of the Gentiles. So the time of his preaching is shown by referring both to the king of the Gentiles and the leaders of the Jews.

℟. i. Send forth, Lord, the Lamb, the ruler of the earth, from Petra of the desert, * to the mountain of the daughter of Sion. ℣. Out of Sion's perfect beauty he shines. Our God comes. – To the mountain.

Lesson ii

The listing of these earthly rulers shows that the Gentiles were to be gathered together, but that the Jews, because of their sin of unbelief, were to be scattered: for it is told that in the Roman empire one man ruled, whereas in the kingdom of Judea there were four rulers. Indeed our Redeemer says, "Every kingdom divided against itself is brought to desolation." It is clear then that Judea, divided amongst so many rulers, was coming to its end as a kingdom.

℟. ii. The pastures of the wilderness have produced the fragrant shoot of Israel; for behold, our God shall come in power, * and his brightness shall accompany him. ℣. Behold, the Lord, the ruler, shall come in power. – And his brightness shall accompany him.

Lesson iii

It is also fitting that not only the kings, but also the high priests who held office when these things happened, should be mentioned. Since John the Baptist was announcing one who was to be at once king and priest, the evangelist Luke indicates the time of his preaching by referring both to kingship and to priesthood. And he went into all the region about the Jordan preaching a baptism of repentance for the forgiveness of sins.

℟. iii. The root of Jesse who will arise to judge the nations, in him the Gentiles shall hope. * And his name will be blessed for ever. ℣. Kings shall shut their mouths because of him; him shall the nations seek. - And his name. - Glory. - For ever.

## LAUDS

℣. The voice of one.
℟. Prepare.
Bened. ant. Every valley shall be filled and every mountain and hill shall be brought low; and all flesh shall see the salvation of God.

Prayer

Grant, O God, that we whom you see afflicted because of our wickedness, may be comforted by your coming. For you live.

This prayer is said at Lauds only. At Terce, Sext, and None the prayer is from Sunday.

## IV SUNDAY IN ADVENT

I class

If the vigil of Christmas occurs on this Sunday, the office is as indicated on p. 276.



## I VESPERS

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; * and to him shall be the obedience of the peoples. ℣. His eyes shall be red with wine, and his teeth white with milk. - And to him. – Glory. – And to him.

Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death,
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin-Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee,
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at Judgment day,
Protect us now from every blow
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness. ℟. Let the earth open that salvation may sprout forth.
Magnif. ant. O.

Prayer

Rouse up your might, we implore you, Lord, and come; with great

power assist us, that by the help of your grace, whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.

## MATINS

Invit. See the time now fully come when God sent forth his son, born of a virgin, born under the law ; * come, let us adore.

Hymn Proceeding forth, O Word sublime, p. 19.

### Nocturn

From the Prophet Isaiah

Lesson i Chapter 51

Hearken to me, you who pursue deliverance, you who seek the Lord ; look to the rock from which you were hewn, and to the quarry from which you were digged. Look to Abraham your father and to Sarah who bore you ; for when he was but one I called him, and I blessed him and made him many. For the Lord will comfort Sion ; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the Lord ; joy and gladness will be found in her, thanksgiving and the voice of song. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. Blow the trumpet in Sion. Call the nations and tell the peoples: * "Behold, God our Saviour shall come to us." ℣. Proclaim it to the ends of the earth, and tell it in the coastlands afar off. - Behold, God.

Lesson ii

Listen to me, my people, and give ear to me, my nation ; for a law will go forth from me, and my justice for a light to the peoples. My deliverance draws near speedily, my salvation has gone forth, and my arms will rule the peoples ; the coastlands wait for me, and for my arm they hope. Lift up your eyes to the heavens, and look at the earth beneath ; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die like gnats ; but my salvation will be for ever, and my deliverance will never be ended. Thus says the Lord God.

℟. ii. I must decrease, but he must increase : for he who comes after me ranks before me ; * the thong of whose sandals I am not worthy to untie. ℣. I have baptized you with water, but he will baptize you with the Holy Spirit. - The thong of whose sandals.



Reading from the holy Gospel according to Luke

Lesson iii Chapter 3

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea. Etc.

Homily of Pope St. Gregory

Homily 20 on the Gospels, towards the middle

John said to the crowds that went out to be baptized by him : " You brood of vipers ! Who warned you to flee from the wrath to come ?" The wrath to come is the punishment of the last judgment which the sinner cannot then escape, who does not now have recourse to tears of sorrow. And it is to be noted that evil offspring, imitating the behaviour of evil parents, are called the brood of vipers. The reason is, that they envy the good and persecute them ; that they repay evil to some and that they seek to injure their neighbours. Since in all these things they follow the example of evil given them, they are as venemous sons born to venemous parents.

℟. iii. Mountains of Israel spread your branches, blossom and bring forth fruit ; * for the day of the Lord is at hand. ℣. Shower, O heavens, from above, and let the skies rain down righteousness : let the earth open that salvation may sprout forth. - For the day. - Glory. - For the day. - Mountains of Israel.

Before Lauds. ℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

## LAUDS

Antiphons. And at Hours.

1. Blow the trumpet in Sion, for the day of the Lord is near. Behold, he shall come to save us, alleluia, alleluia.

Ps. The Lord is king, etc., p. 29.

2. Behold, the treasures of all nations shall come in : and the house of the Lord shall be filled with glory, alleluia.

3. The crooked shall be made straight and the rough ways shall be made smooth : come, Lord, and do not delay, alleluia.

4. The Lord shall come. Hasten to meet him and say, " His dominion is great and of his kingdom there shall be no end :

Mighty God, Ruler, Prince of peace," alleluia, alleluia.

5. Your all-powerful word, Lord, comes from the royal throne, alleluia.

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames ;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies ;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe ;
For his good favour, let us pray,
Beseeching him with tears today:

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally. Amen.

℣. The voice of one crying in the ~~desert~~ wilderness. ℟. Prepare the way of the Lord.

Bened. ant. Hail Mary, full of grace, the Lord is with you ; blessed are you among women, alleluia.

On December 21 instead of the antiphon Hail Mary, the following is said

Ant. Do not be afraid : for on the fifth day our Lord will come to you.

Prayer

Rouse up your might, we implore you, Lord, and come ; with great power assist us, that by the help of your grace, whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.



## TERCE, SEXT, AND NONE

Little chapters, responses, and versicles are of Advent as in the Psalter.

## II VESPERS

Antiphons and psalms are from Sunday, as in the Psalter p. 46.

Little chapter Behold, the days ; Hymn Creator of the starry height; Versicle Shower, O heavens, p. 48.

Magnif. ant. O.

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## Monday
## MATINS

From the Prophet Isaiah

Lesson i Chapter 54

Sing, you barren one, who did not bear ; break forth into singing and cry aloud, you who have not been in travail. For the children of the desolate one will be more than the children of her that is married, says the Lord. Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your descendants will possess the nations and will people the desolate cities. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. Blow the trumpet in Sion. Call the nations and tell the peoples, * " Behold, God our Saviour shall come to us." ℣. Proclaim it to the ends of the earth, and tell it in the coastlands afar off. - Behold, God.

Lesson ii

Fear not, for you will not be ashamed ; be not confounded, for you will not be put to shame ; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. For your Maker is your husband, the Lord of hosts is his name ; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife forsaken and grieved in spirit, like a wife of youth when she is cast off, says your God. Thus says the Lord God.

℟. ii. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he come to whom it belongs, * and to him shall be the obedience of the peoples. ℣. His eyes shall be red

with wine, and his teeth white with milk. - And to him.

Lesson iii

For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer. For this is like the days of Noah to me : as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. Thus says the Lord God.

℟. iii. I must decrease, but he must increase : for he who comes after me ranks before me ; * the thong of whose sandals I am not worthy to untie. ℣. I have baptized you with water, but he will baptize you with the Holy Spirit. - The thong of whose sandals. - Glory. - The thong of whose sandals.

## LAUDS

℣. The voice of one crying.

℟. Prepare.

Bened. ant. The Lord says, "Repent, for the kingdom of heaven is at hand."

Prayer

Rouse up your might, we implore you, Lord, and come ; with great power assist us, that by the help of your grace whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.

Magnif. ant. O.

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## Tuesday
## MATINS

From the Prophet Isaiah

Lesson i Chapter 64

O that you would rend the heavens and come down, that the mountains might quake at your presence — as when fire kindles brushwood and the fire causes water to boil— to make your name known to your adversaries, and that the nations might tremble at your presence. When you did terrible things which we looked not for, you came down, the mountains quaked at your presence. From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who works for those who wait for him. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.



℟. i. Behold, the time has fully come in which God sent his Son into the world, born of a virgin, born under the law, * to redeem those who were under the law. ℣. God, out of the great love with which he loved us, sent his own Son in the likeness of sinful flesh. - To redeem.

Lesson ii

You meet him that joyfully works righteousness, those that remember you in your ways. Behold, you were angry, and we sinned ; in our sins we have been a long time, and shall we be saved? We have all become unclean like one who is unclean and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. There is none that calls upon your name, that bestirs himself to take hold of you. Thus says the Lord God.

℟. ii. Virgin Israel, return to your cities ; how long will you turn aside in sorrow? You will bring forth the Lord, the Saviour, a new offering on the earth. Men will walk * unto salvation. ℣. I have loved you with an everlasting love, therefore I have continued my faithfulness to you. - Unto salvation.

Lesson iii

For you have hidden your face from us, and have delivered us into the hands of our iniquities. Yet, O Lord, you are our Father ; we are the clay, and you are our potter ; we are all the work of your hand. Be not exceedingly angry, O Lord, and remember not iniquity for ever. Behold, consider, we are all your people. The holy cities have become a wilderness, Sion has become a wilderness, Jerusalem a desolation. Thus says the Lord God.

℟. iii. I have sworn, says the Lord, that I will not be angry with the earth any more. The mountains and hills will receive my clemency and there will be a covenant of peace * in Jerusalem. ℣. Soon my salvation will come and my deliverance be revealed. - In Jerusalem. - Glory. - In Jerusalem.

## LAUDS

℣. The voice of one crying.

℟. Prepare.

Bened. ant. Awake, awake, put on strength, O arm of the Lord.

Prayer

Rouse up your might, we implore you, Lord,

and come; with great power assist us, that by the help of your grace whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.

Magnif. ant. O.

## Wednesday
## MATINS

From the Prophet Isaiah

Lesson i Chapter 65

But you who forsake the Lord, who forget my holy mountain, who set a table for fortune and fill cups of mixed wine for destiny; I will destine you to the sword, and all of you shall bow down to the slaughter; because, when I called, you did not answer, when I spoke, you did not listen, but you did what was evil in my eyes, and chose what I did not delight in. Therefore thus says the Lord God: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. We shall never forsake you again. Give us life, Lord, that we may call upon your name. Let your face shine on us, * and we shall be saved. ℣. O Lord, remember me out of the love you have for your people. Come to me, Lord, with your help. - And we shall be saved.

Lesson ii

Behold, my servants shall rejoice, but you shall be put to shame; behold my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wail for anguish of spirit. You shall leave your name to my chosen for a curse, and the Lord God will slay you; but his servants he will call by a different name. So that he who blesses himself in the land shall bless himself by the God of truth, and he who takes an oath in the land shall swear by the God of truth; because the former troubles are forgotten and are hid from my eyes. Thus says the Lord God.

℟. ii. Look, how glorious he is who comes to save the nations; he is the King of righteousness * to whose lineage there is no limit. ℣. He goes in as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek. - To whose lineage.



Lesson iii

For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress. No more shall there be in it an infant that lives but a few days, or an old man who does not fill out his days, for the child shall die a hundred years old, and the sinner a hundred years old shall be accursed. Thus says the Lord God.

℟. iii. Mountains of Israel, spread your branches, blossom and bring forth fruit; * for the day of the Lord is at hand. ℣. Shower, O heavens, from above, and let the skies rain down righteousness: let the earth open that salvation may sprout forth. - For the day of the Lord. - Glory. - For the day of the Lord.

## LAUDS

℣. The voice of one crying.

℟. Prepare.

Bened. ant. Let them give glory to the Lord and declare his praise in the coastlands, for he will come and will not delay.

Prayer

Rouse up your might, we implore you, Lord, and come; with great power assist us, that by the help of your grace, whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.

Magnif. ant. O.

## Thursday
## MATINS

From the Prophet Isaiah

Lesson i Chapter 66

Thus says the Lord: "Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest? All these things my hand has made, and so all these things are mine, says the Lord. But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word. He who slaughters an ox is like him who kills a man." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Blow the trumpet, Sion. Call the nations and tell the peoples,* "Behold, God our Saviour shall come to us." ℣. Proclaim it to the ends of the earth, and tell it in the coastlands afar off. - Behold God our Saviour.

Lesson 2

"He who sacrifices a lamb, like him who breaks a dog's neck; he who presents a cereal offering, like him who offers a swine's blood; he who makes a memorial offering of frankincense, like him who blesses an idol. These have chosen their own ways, and their souls delight in their abominations; I will also choose affliction for them, and bring their fears upon them; because, when I called, no one answered, when I spoke they did not listen; but they did what was evil in my eyes, and chose that in which I did not delight." Thus says the Lord God.

℟. ii. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs, * and to him shall be the obedience of the peoples. ℣. His eyes shall be red with wine, and his teeth white with milk. - And to him.

Lesson iii

Hear the word of the Lord, you who tremble at his word: "Your brethren who hate you and cast you out for my name's sake have said, 'Let the Lord be glorified, that we may see your joy'; but it is they who shall be put to shame. Hark, an uproar from the city! A voice from the temple! The voice of the Lord, rendering recompense to his enemies! Before she was in labour she gave birth; before her pain came upon her she was delivered of a son." Thus says the Lord God.

℟. iii. I must decrease, but he must increase: for he who comes after me ranks before me; * the thong of whose sandals I am not worthy to untie. ℣. I have baptized you with water, but he will baptize you with the Holy Spirit. - The thong of whose sandals. - Glory. - The thong of whose sandals.

## LAUDS

℣. The voice of one crying.

℟. Prepare.

Bened. ant. Comfort, comfort my people, says the Lord your God.

Magnif. ant. O.



## Friday

## MATINS

From the Prophet Isaiah

Lesson i Chapter 66

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; that you may suck and be satisfied with her consoling breasts; that you may drink deeply with delight from the abundance of her glory. For thus says the Lord: "Behold, I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall suck." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Behold, the time has fully come in which God sent his Son into the world, born of a virgin, born under the law, * to redeem those who were under the law. ℣. God, out of the great love with which he loved us, sent his own Son in the likeness of sinful flesh. - To redeem.

Lesson ii

"You shall be carried upon her hip, and dangled upon her knees. As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bones shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies. For behold, the Lord will come in fire, and his chariots like the stormwind, to render his anger in fury, and his rebuke with flames of fire." Thus says the Lord God.

℟. ii. Virgin Israel, return to your cities; how long will you turn aside in sorrow? You will bring forth the Lord, the Saviour, a new offering on the earth. Men will walk * unto salvation. ℣. I have loved you with an everlasting love, therefore I have continued my faithfulness to you. - Unto salvation.

Lesson iii

"For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall your descendants and your name remain. From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord. And they shall go forth and

look on the dead bodies of the men that have rebelled against me ; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh. Thus says the Lord God.

℟. iii. I have sworn, says the Lord, that I will not be angry with the earth any more. The mountains and hills will receive my clemency and there will be a covenant of peace * in Jerusalem. ℣. Soon my salvation will come and my deliverance be revealed. - In Jerusalem. - Glory. - In Jerusalem.

## LAUDS

℣. The voice of one crying.
℟. Prepare.

Bened. ant. The day of the Lord will come like a thief in the night ; you also must be ready, for the Son of man is coming at an hour you do not expect.

Prayer

Rouse up your might, we implore you, Lord, and come ; with great power assist us, that by the help of your grace, whatever has been impeded by our sins may be sped forward by your merciful kindness. For you live.

Magnif. ant. O.

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If the vigil of Christmas should occur on Sunday, the office is as follows :

On the preceding Saturday at Vespers all is said as at I Vespers of the IV Sunday of Advent.

At Matins all is as on the Vigil of Christmas, as given below, but in the Nocturn, the psalms with their respective antiphons are from the office of Sunday in Advent.

At Lauds and the Hours, all is from the Vigil as given below. There is no commemoration of the Sunday.

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## VIGIL OF CHRISTMAS

I class

Genuflexions are not made

Invit. Today you shall know that the Lord will come : * and in the morning you shall see his glory.

Hymn

Proceeding forth, O Word sublime,
From Father born before all time ;
You came, a child, the world to aid,
As years their downward course displayed.



Each breast be lightened from above,
Each heart be kindled with your love ;
That we who hear your call today,
At length may cast earth's joys away.

And so, when you, our Judge, come nigh,
All secret deeds of men to try,
You give for sin, pangs rightly won,
And joy to just, for deeds well done.

No longer then to suffer pain,
The sad result of sinful stain ;
But with the blessed may we be
For ever from all evil free.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

### Nocturn

Antiphons and psalms are of the weekday.

℣. Today you shall know that the Lord will come. ℟. And in the morning you shall see his glory.

Reading from the holy Gospel according to Matthew

Lesson i Chapter 1

When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. Etc.

Homily of St. Jerome, Priest

Book 1 of the commentary on Matthew. Ch. 1

Why is he not conceived by one who is just a virgin, but by one who is betrothed ? First, that the origin of Mary might be shown through the genealogy of Joseph ; secondly, that she might not be stoned by the Jews as an adultress ; thirdly, that she might have some comfort as she fled to Egypt. Ignatius the martyr adds a fourth reason why he should have been conceived by one who was betrothed. That the birth, he says, might be hidden from the devil who would consider him to be begotten of a married woman and not of a virgin.

℟. i. Be sanctified today and be ready, for tomorrow you shall see * the majesty of God amongst you. ℣. Today you shall know that the Lord will come, and in

the morning you shall see. - The majesty of God amongst you.

### Lesson ii

Before they came together she was found to be with child of the Holy Spirit. This was discovered by none other than Joseph, who by the prerogative of a husband knew all about his future wife. The words: "Before they came together" do not suggest that afterwards they did come together. The Scripture merely shows that in fact they had not done so.

℟. ii. Stand firm. You will see the victory of the Lord on your behalf. Judea and Jerusalem, fear not; ⋆ tomorrow go out and the Lord will be with you. ℣. Be sanctified, children of Israel, and be ready. - Tomorrow go out.

### Lesson iii

And her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly. If any man is joined with a fornicator, he becomes one with her. Moreover it was prescribed in the law, that not only those guilty of crime but those who have guilty knowledge of it, are sinners. How then can Joseph be described as a just man when he hides his wife's crime? But this is evidence in Mary's favour, that Joseph knowing her chastity and wondering at what had come to pass keeps secret, by silence, that of whose significance he is unaware.

℟. iii. Be sanctified, children of Israel, says the Lord, for tomorrow the Lord will come down, ⋆ and he will take away from you all sickness. ℣. Out of Sion's perfect beauty he shines. Our God comes. - And he will take away. - Glory. - And he will take away.

The response, Be sanctified, is not repeated except on Sunday.

Te Deum is not said.

Before Lauds. ℣. Tomorrow the transgression of the earth will be blotted out. ℟. And the Saviour of the world will reign over us.

## LAUDS

### Antiphons. Also at Hours.

1. Judea and Jerusalem, fear not; tomorrow go out and the Lord will be with you.

Psalm The Lord is king etc. as on p. 29

2. "Tomorrow, salvation shall be yours," says the Lord God of hosts.



3. Today you shall know that the Lord will come, and in the morning you shall see his glory.

4. For Sion's sake I will not keep silent until her vindication goes forth as brightness.

5. Tomorrow the transgression of the earth will be blotted out, and the Saviour of the world will reign over us.

### Little Chapter Is. 62

For Sion's sake I will not keep silent, and for Jerusalem's sake I will not rest until her vindication goes forth as brightness, and her salvation as a burning torch.

### Hymn

Behold, the voice, so clear, proclaims,
And things of darkness loudly blames;
Let fantasies and dreams pass by,
Now Christ shines forth from heaven on high.

Now let the sluggish soul arise
Which stained by sin, and wounded, lies;
Now newly shines a wondrous star
To take each evil thing afar.

The Lamb from heaven is sent below
To pay most freely all we owe;
For his good favour, let us pray,
Beseeching him with tears today:

That when on earth once more he shines
And all the world in terror pines,
To punish guilt he may forbear
And shield us with his loving care.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

℣. Stand firm. ℟. You will see the victory of the Lord on your behalf.

Bened. ant. When Mary the mother of Jesus had been betrothed to Joseph, before they came together she was found to be with child; for that which was conceived in her was of the Holy Spirit, alleluia.

### Prayer

O God, you make us happy by the annual expectation of our redemption; grant that we who joyfully receive your only-

begotten Son as a Redeemer, may without fear, when he comes as a judge, see our Lord Jesus Christ your Son, who lives and reigns with you.

This prayer is said at Terce, Sext and None

The psalms for the Hours are from Sunday.

### TERCE

Ant. "Tomorrow, salvation shall be yours," says the Lord God of hosts.

Little Chapter Is. 62

For Sion's sake I will not keep silent, and for Jerusalem's sake I will not rest until her vindication goes forth as brightness, and her salvation as a burning torch.

℟. Today you shall know * that the Lord will come. – Today you shall know. ℣. And in the morning you shall see his glory. – That the Lord will come. – Glory. – Today you shall know.

℣. Tomorrow the transgression of the earth will be blotted out. ℟. And the Saviour of the world will reign over us.

Prayer

O God, you make us happy by the annual expectation of our redemption; grant that we who joyfully receive your only-begotten Son as a Redeemer, may without fear when he comes as a judge, see our Lord Jesus Christ, your Son, who lives and reigns with you.

### SEXT

Ant. Today you shall know that the Lord will come, and in the morning you shall see his glory.

Little Chapter Is. 62

The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name which the mouth of the Lord will give.

℟. Tomorrow, the transgression of the earth * will be blotted out. – Tomorrow. ℣. And the Saviour of the world will reign over us. – Will be blotted out. – – Glory. – Tomorrow. ℣. Tomorrow salvation shall be yours. ℟. Says the Lord of hosts.

### NONE

Ant. Tomorrow the transgression of the earth will be blotted out, and the Saviour of the world will reign over us.

Little Chapter Is. 62

You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My delight is in her, and your land Married.

℟. Tomorrow, * salvation shall be yours. – Tomorrow. ℣. Says the Lord of hosts. – Salvation shall be yours. – Glory. – Tomorrow.

℣. Stand firm. ℟. You will see the victory of the Lord on your behalf.



# CHRISTMAS DAY

I class with II class octave

### I VESPERS

Antiphons

1. The king, the peacemaker, has been exalted, and all the earth seeks his presence.

Psalm Praise, O servants of the Lord, etc. on p. [1]

2. The king, the peacemaker, has been exalted over all the kings of the whole earth.

3. Know that the kingdom of God is at hand. Truly, I say to you, there will be no delay.

4. Raise your heads: see, your redemption is drawing near.

5. The time came for Mary to give birth to her first-born son.

Little Chapter Is. 9

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

℟. Judea and Jerusalem, fear not; tomorrow go out and the Lord will be with you. ℣. Stand firm. You will see the victory of the Lord on your behalf. - Tomorrow go out. - Glory. - And the Lord will be with you.

Hymn

O come, Redeemer of the earth
And manifest the virgin birth;
Let every age in wonder call,
Such birth befits the God of all.

From no created seed are you,
But mystic implantation true
Gives womb this fruit; to men displayed
Is God's own Word in flesh arrayed.

The virgin's womb this fruit now gains
But virgin cloister still remains ;
The banners there of virtue glow,
God in his temple dwells below.

From nuptial room proceeding, see,
From royal hall of purity,
In natures two, this athlete, one,
Is eager now his course to run.

From God the Father he proceeds,
To God the Father back he speeds ;
His course he runs through death and hell,
Returning to God's throne to dwell.

All equal to the Father, you !
Gird on your fleshly trophy new ;
And give our flesh, so weak and frail,
That strength divine which cannot fail.

Your cradle is resplendent, bright,
And darkness savours newer light ;
May night, there, never intervene,
But faith undying shine serene.

All glory be to you, O Lord,
The Virgin's son, by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Like a bridegroom.
℟. The Lord comes from his dwelling place.

Magnif. ant. When the sun shall have risen in the sky, you shall see the King of kings coming forth from the Father, like a bridegroom from his dwelling place.

### Prayer

O God, you make us happy by the annual expectation of our redemption; grant that we who joyfully receive your only-begotten Son as a Redeemer, may without fear, when he comes as a judge, see our Lord Jesus Christ, your Son, who lives and reigns with you.

## COMPLINE

Ant. to the psalms. The time came for Mary to give birth to her first-born son.

Psalms are from Sunday.

Nunc dimittis ant. Behold, all the things spoken by the angel of the virgin Mary are now fulfilled.



## MATINS

Invit. To us the Christ is born ; * come, let us adore.

### Hymn

O Christ, the Father's only son
Whose death, for all, redemption won,
Before creation's dawn came nigh,
Born wondrously of God most high !

The Father's light and splendour true,
Eternal hope of all are you ;
Accept the prayers, the tributes take,
That through the world your servants make.

Salvation's source, recall to mind
That born on earth to save mankind,
You from unsullied virgin came,
Made like unto our mortal frame.

So testifies this present day
As every year it comes its way,
That you, to save the world, alone,
Proceeded from the Father's throne.

The sky, the stars, the mighty sea,
The earth and all that there may be,
In song exult, with carol praise
The Author of your earthly days.

And we, O Lord, redeemed by you
In your most holy blood, we too,
On this, the day that saw your birth,
Sing this new song of ransomed earth.

All glory be to you, O Lord,
The Virgin's son, by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

### Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord :) ℣ the Lord said to me : "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage.

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 1 The Lord said to me: "You are my Son. It is I who have begotten you this day."

## Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent.

Rejoices like a champion* to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold.

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.



May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Ant. 2 Like a bridegroom, the Lord comes from his dwelling place.

## Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made ; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips : * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh ; * in splendour and state, ride on in triumph, for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp : peoples fall beneath you * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice ; your hatred for evil. * Therefore, God, your God, has anointed you with oil of gladness above other kings.

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words : * forget your own people and your father's house.

So will the king desire your beauty : * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the riches of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy ; they pass within the palace of the king.

Sons shall be yours in place of your fathers : * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 3 Graciousness is poured upon your lips ; because God has blessed you for evermore.

℣. The Word became flesh. ℟. And dwelt among us.

The following three lessons are read without a title.

### Lesson i — Is. 9

In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. You have multiplied the nation, you have increased its joy ; they rejoice before you as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given ; and the government will be upon his shoulder, and his name will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Today the King of heaven deigned to be born to us of a virgin, that he might recall fallen man to the heavenly kingdom. The hosts of angels rejoice, * because the eternal salvation has become visible to mankind. ℣. Glory to God in the highest, and on earth peace among men with whom he is pleased. - Because the eternal salvation.

### Lesson ii — Is. 40

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins. A voice cries : "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low ; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken." A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it ; surely the people is grass. The grass withers, the flower fades ; but the word of our God will stand for ever. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God."



℟. ii. Today, true peace has come down to us from heaven: * today, throughout the world the heavens flow with honey. ℣. Today has brought the dawn of the new redemption, of the restoration of the old, of everlasting happiness.–Today, throughout.

### Lesson iii — Is. 52

Awake, awake, put on your strength, O Sion; put on your beautiful garments, O Jerusalem, the holy city ; for there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise, O captive Jerusalem ; loose the bonds from your neck, O captive daughter of Sion. For thus says the Lord: "You were sold for nothing, and you shall be redeemed without money. For thus says the Lord God : My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing. Now therefore what have I here, says the Lord, seeing that my people are taken away for nothing? Their rulers wail, says the Lord, and continually all the day my name is despised. Therefore my people shall know my name ; therefore in that day they shall know that it is I who speak ; here am I." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. iii. The true God, begotten of the Father, came down from heaven. He entered the womb of the virgin that he might appear to us in visible form. Clad in human flesh, descended from the first parent, through a closed door he went forth, both God and man, * light and life, creator of the world. ℣. Like a bridegroom, the Lord comes from his dwelling place. - Light and life. - Glory. - Light and life.

## II Nocturn

### Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city !

God, in the midst of its

citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw; at once they were astounded; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God.

Our God for ever and always. * It is he who leads us.

Ant. 4 O God, we ponder your love within your temple.

## Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.



From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.

Let his glory fill the earth. * Amen! Amen!

Ant. 5. In the Lord's days peace shall flourish, and he shall rule.

## Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob.

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease?

Will you not restore again our life * that your people may rejoice in you?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 6. Faithfulness shall spring from the earth, and justice look down from heaven.

℣. The Lord has made known. ℟. His saving help.

Sermon of Pope St. Leo

Sermon 1 on the Birth of the Lord

Lesson 4

Today, dearly beloved, our Saviour was born. Let us rejoice. Sadness would be out of place today, the birthday of Life. No one should feel excluded from sharing this joy, since all men have the same reason for being glad. Let the saint rejoice because he draws nearer to the palm of victory. Let the sinner be glad because he is offered a pardon. Let the pagan be filled with eagerness because he is called to a new life. For the Word of God, God the Son of God, has become man in order to deliver man from eternal death. He so linked the two natures, that the lower would not be absorbed by the higher, nor the higher made any less perfect by the union. Indeed, Lord. ℟. iv. Whom have you seen, shepherds? Tell us, who has appeared on earth? * We have seen a new-born child, and choirs of angels praising the Lord. ℣. Tell us then what you have seen, and proclaim the birth of Christ. - We have seen.

Lesson v

So, preserving the distinctness of both natures and uniting them in one Person, humility is raised up by majesty; weakness by strength; and mortality by eternity. In this way, as was fitting for our cure, one and the same mediator between God and man, could by one nature die, and by the other rise again. Unless he were truly God he could not provide a cure; and if he were not truly man he would not give an example. On the birth of the Lord, the angels sing out in joy: "Glory to God in the highest." Surely, then, man in his humility should rejoice at this work of love, surpassing description, when the angels in all their glory can so greatly exult? ℟. v. What a great mystery it is and what a wonderful sign, that animals should see the new-born Lord * lying in a manger! Blessed is that virgin whose womb was worthy to carry Christ the Lord. ℣. Lord, I heard your voice and was afraid; I saw your achievements and was terrified. The Lord between two animals! - Lying in a manger.

Lesson vi

Therefore, dearly beloved, let us give thanks to God the Father through his Son in the Holy Spirit.



Let us put aside the old man with his deeds, and having shared in the birth of Christ, let us renounce the works of the flesh. Christian, recognise the dignity that is yours. Now that you share in the divine nature, do not fall back by evil behaviour to your former baseness. Remember of whose head and of whose body you are a member. Remember, also, that you have been delivered from the powers of darkness, and brought into the kingdom and the light of God. Do not let yourself be enslaved again to the devil, for you have been redeemed by the blood of Christ. He will judge you truly, who mercifully redeemed you.

℟. vi. O holy and immaculate virginity! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women, and blessed is the fruit of your womb. - Because in your bosom. - Glory. - Because in your bosom.

## III Nocturn

Psalm 88

I will sing for ever of your love, O Lord; * through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever, * that your truth is firmly established as the heavens.

"I have made a covenant with my chosen one; * I have sworn to David my servant:

I will establish your dynasty for ever * and set up your throne through all ages."

The heavens proclaim your wonders, O Lord; * the assembly of your holy ones proclaims your truth.

For who in the skies can compare with the Lord * or who is like the Lord among the sons of God?

A God to be feared in the council of the holy ones, * great and dreadful to all around him.

O Lord God of hosts, who is your equal? * You are mighty, O Lord, and truth is your garment.

It is you who rule the sea in its pride; * it is you who still the surging of its waves.

It is you who trod Rahab underfoot like a corpse, * scattering your foes with your mighty arm.

The heavens are yours, the world is yours. * It is you who founded the earth and all it holds;

It is you who created the North and the South. * Tabor and Hermon shout with joy at your name.

Yours is a mighty arm, O Lord; * your hand is

strong, your right hand ready.

Justice and right are the pillars of your throne, * love and truth walk in your presence.

Happy the people who acclaim such a king, * who walk, O Lord, in the light of your face,

Who find their joy every day in your name, * who make your justice the source of their bliss.

For it is you, O Lord, who are the glory of their strength ; * it is by your favour that our might is exalted :

For our ruler is in the keeping of the Lord ; * our king in the keeping of the Holy One of Israel.

Of old you spoke in a vision. * To your friends the prophets you said :

" I have set the crown on a warrior, * I have exalted one chosen from the people.

I have found David my servant * and with my holy oil anointed him.

My hand shall always be with him * and my arm shall make him strong.

The enemy shall never outwit him * nor the evil man oppress him.

I will beat down his foes before him * and smite those who hate him.

My truth and my love shall be with him ; * by my name his might shall be exalted.

I will stretch out his hand to the Sea * and his right hand as far as the River.

He will say to me : ' You are my father, * my God, the rock who saves me.'

And I will make him my first-born, * the highest of the kings of the earth.

I will keep my love for him always ; * for him my covenant shall endure.

I will establish his dynasty for ever, * make his throne as lasting as the heavens.

If his sons forsake my law * and refuse to walk as I decree,

And if ever they violate my statutes, * refusing to keep my commands ;

Then I will punish their offences with the rod, * then I will scourge them on account of their guilt.

But I will never take back my love : * my truth will never fail.

I will never violate my covenant * nor go back on the word I have spoken.

Once for all, I have sworn by my holiness. * ' I will never lie to David.

His dynasty shall last for ever. * In my sight his throne is like the sun ;

Like the moon, it shall endure for ever, * a faithful witness in the skies.' "

Ant. 7. He will say to me, alleluia. You are my father, alleluia.



## Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods ; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations : " God is king." The world he made firm in its place ; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord ; for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 8. Let the heavens rejoice and earth be glad at the presence of the Lord, for he comes.

## Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord : for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9. The Lord has made known, alleluia, his saving help, alleluia.

℣. He will say to me.
℟. You are my father.

Sunday within the octave

℣. The Word became flesh. ℟. And dwelt among us.

On the 29th, 30th, and 31st December, if the office is of the octave, the antiphons are as follows :

Ant. for the first day. The Lord said to me : " You are my Son. It is I who have begotten you this day."

Ant. for the second day. Like a bridegroom, the Lord comes from his dwelling place.

Ant. for the third day. Graciousness is poured upon your lips, because God has blessed you for evermore.

Versicles are in ferial order as follows :

Monday and Thursday

℣. The Word became flesh. ℟. And dwelt among us.

Tuesday and Friday

℣. The Lord has made known. ℟. His saving help.

Wednesday and Saturday

℣. He will say to me.
℟. You are my father.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

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Reading from the holy Gospel according to Luke.

Lesson vii Chapter 2

In those days a decree went out from Caesar Augustus that all the world should be enrolled. Etc.

Homily of Pope St. Gregory

Homily 8 on the Gospels

Since by the goodness of God, we shall be celebrating three masses today, we cannot speak at length on this passage of the gospel. But the birthday of our Redeemer demands that we say something, however briefly. Why is it that the whole world had to be enrolled when our Lord was to be born? For no other reason than this : to show clearly that he who would enrol his chosen ones in eternity, was now appearing in the flesh. By contrast, the Prophet says of the reprobate : " Blot them out from the book of the living ; do not enrol them among the just." It is fitting also that he was born



at Bethlehem, which in fact means House of Bread. It is he himself, indeed, who said, " I am the living bread which came down from heaven."

R. vii. Blessed is Mary the mother of God. Her womb remains virginal. * Today she has brought forth the Saviour of the world. ℣. Blessed is she who believed, because there has been a fulfilment of all the things spoken to her by the Lord. - Today.

Blessing. Through the words of the gospel may our sins be blotted out. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson viii Chapter 2

At that time, the shepherds said to one another, " Let us go over to Bethleham and see this thing that has happened, which the Lord has made known to us." Etc.

Homily of St. Ambrose, Bishop

Book 2 on Ch. 2 of Luke

Consider the beginnings of the new - born church. Christ is born and the shepherds have begun to watch. It is they who will gather into the Lord's fold the flocks of the Gentiles, formerly living like untended animals. They do this lest they should fall prey to the attacks of spiritual wild beasts, concealed in the darkness of the night. They keep good watch, these shepherds who are taught by the Good Shepherd himself. The flock is the people ; the night, the world ; the shepherds, the priests. Perhaps, too, he also is a shepherd to whom it is said, "Awake and strengthen." Not only has the Lord ordained bishops to defend his flock, but he has also appointed angels to guard it.

R. iii. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father, and blessed are the breasts that nourished Christ the Lord, * who was pleased to be born today, of a virgin, for the salvation of the world. ℣. A sacred day has dawned upon us ; come, nations, and adore the Lord. - Who was pleased to be born today, of a virgin.

Blessing. May the power of the Holy Spirit disclose to us the meaning of the holy gospel. ℟. Amen.

Reading from the holy Gospel according to John

Lesson ix Chapter 1

In the beginning was the Word, and the Word

was with God, and the Word was God. Etc.

Homily of St. John Chrysostom

Homily 3 on John 1

While Matthew begins with Herod, Luke with Tiberius Caesar, and Mark with the baptism of John, John the Evangelist, passing over all these, transcends time and space. When, however, dearly beloved, you hear of the Word in this passage, do not, I beg of you, accept the opinion of those who say it is just the spoken word. This Word is something substantial, which comes forth from the Father, without change, as a Person. Just as the words, "In the beginning was the Word" signify eternity, so also, "He was in the beginning with God," signifies co-eternity. The Father never existed without the Word, but was always God with God, and yet distinct in person.

℟. ix. The Word became flesh and dwelt among us; we have beheld his glory, as of the only Son from the Father, * full of grace and truth. ℣. In the beginning was the Word and the Word was with God, and the Word was God. – Full of grace and truth. – Glory. - Full of grace and truth.

Then follows:

The Lord be with you.
℟. And also with you.

The beginning of the holy Gospel according to Matthew

℟. Glory to you, Lord.

Chapter 1

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers; and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahson, and Nahson the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Te Deum is said.

Immediately after the Te Deum the first Mass is begun.

If Lauds are sung during Mass, the versicle: To us a child is born, and the versicle: O God, make haste are omitted; all the rest as in the missal.

If Lauds are said outside Mass.

℣. before Lauds. To us a child is born. ℟. To us a son is given.



## LAUDS

Antiphons. Also at Hours

1. Whom have you seen, shepherds? Tell us, who has appeared on earth? We have seen a new-born child, and choirs of angels praising the Lord, alleluia, alleluia.

Psalm The Lord is king, etc., p. 29

2. A woman in childbirth brought forth the king whose name is eternal. Hers is both the joy of motherhood and the honour of virginity: the like has not been seen before or since, alleluia.

3. The angel said to the shepherds: "I bring you news of a great joy; for to you is born this day a Saviour," alleluia.

4. There was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased," alleluia.

5. To us a child, a son, is born this day, and he shall be called Mighty God, alleluia.

There follows immediately

Bened. ant. Glory to God in the highest and on

earth peace among men with whom he is pleased, alleluia, alleluia.

Canticle Benedictus.

Having repeated the antiphon after the canticle, the following prayer is said :

Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

At the Hours, psalms from Sunday.

## TERCE

Ant. A woman in childbirth brought forth the king whose name is eternal. Hers is both the joy of motherhood and the honour of virginity : the like has not been seen before or since, alleluia.

Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets ; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.

℟. The Word became flesh, * alleluia, alleluia. -The Word. ℣. And dwelt among us.–Alleluia.–Glory. – The Word.

℣. The Lord has made known. ℟. His saving help.

Grant Prayer

We beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

## SEXT

Ant. The angel said to the shepherds: " I bring you news of a great joy ; for to you is born this day a Saviour," alleluia.

Little Chapter Titus 3

When the goodness and loving kindness of God our Saviour appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy.

℟. The Lord has made known, * alleluia, alleluia. –The Lord. ℣. His saving help. – Alleluia. – Glory. – The Lord.

℣. He will say to me. ℟. You are my father.

## NONE

Ant. To us a child, a Son, is born this day, and he shall be called Mighty God, alleluia.



Little Chapter Titus 2

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world.

℟. He will say to me, * alleluia, alleluia. – He will. ℣. You are my father. – Alleluia. – Glory. – He will.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

Alleluia is added to the responses of the Hours until 13 January inclusive.

## II VESPERS

Psalm 109

The Lord's revelation to my Master : * " Sit on my right : I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power : * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * " You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Ant. A prince from the day of your birth on the holy mountains ; from the womb before the daybreak I begot you.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth : * his precepts are all of them sure,

Standing firm for ever and ever : * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever!

Ant. 2. The Lord has sent deliverance to his people and established his covenant for ever.

## Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

Ant. 3. The Lord is a light in the darkness for the upright of heart: he is generous, merciful and just.

## Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice!

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption.

Israel indeed he will redeem * from all its iniquity.

Ant. 4. With the Lord there is mercy and fullness of redemption.



## Psalm 131

O Lord, remember David * and all the hardships he endured.

The oath he swore to the Lord, * his vow to the Strong One of Jacob.

"I will not enter the house where I live * nor go to the bed where I rest.

I will give no sleep to my eyes, * to my eyelids will give no slumber

Till I find a place for the Lord, * a dwelling for the Strong One of Jacob."

At Ephrata we heard of the ark; * we found it in the plains of Yearim.

"Let us go to the place of his dwelling; * let us go to kneel at his footstool."

Go up, Lord, to the place of your rest, * you and the ark of your strength.

Your priests shall be clothed with holiness: * your faithful shall ring out their joy.

For the sake of David your servant * do not reject your anointed.

The Lord swore an oath to David; * he will not go back on his word:

"A son, the fruit of your body, * will I set upon your throne.

If they keep my covenant in truth * and my laws that I have taught them,

Their sons also shall rule * on your throne from age to age."

For the Lord has chosen Sion; * he has desired it for his dwelling:

"This is my resting-place for ever, * here have I chosen to live.

I will greatly bless her produce, * I will fill her poor with bread.

I will clothe her priests with salvation * and her faithful shall ring out their joy.

There the stock of David will flower: * I will prepare a lamp for my anointed.

I will cover his enemies with shame * but on him my crown shall shine."

Ant. 5. A son, the fruit of your body, will I set upon your throne.

The preceding psalms with their antiphons are said daily at Vespers during the octave of Christmas (even on the feasts of saints), except on the octave day of Christmas.

## Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.

Hymn

O come, Redeemer of the earth
And manifest the virgin birth;
Let every age in wonder call,
Such birth befits the God of all.

From no created seed are you,
But mystic implantation true
Gives womb this fruit; to men displayed
Is God's own Word in flesh arrayed.

The virgin's womb this fruit now gains
But virgin cloister still remains;
The banners there of virtue glow,
God in his temple dwells below.

From nuptial room proceeding, see,
From royal hall of purity,
In natures two, this athlete, one,
Is eager now his course to run.

From God the Father he proceeds,
To God the Father back he speeds;
His course he runs through death and hell,
Returning to God's throne to dwell.

All equal to the Father, you!
Gird on your fleshly trophy new;
And give our flesh, so weak and frail,
That strength divine which cannot fail.

Your cradle is resplendent, bright,
And darkness savours newer light;
May night, there, never intervene,
But faith undying shine serene.

All glory be to you, O Lord,
The Virgin's son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Like a bridegroom.
℟. The Lord comes from his dwelling place.

Magnif. ant. Today Christ is born; today the Saviour has appeared; today on earth the angels are singing and archangels are rejoicing; today the just cry out in gladness: "Glory to God in the highest," alleluia.

Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

## COMPLINE

Ant. to psalms. To us is born this day in the city of David, a Saviour who is Christ the Lord.

Psalms are from Sunday.

Nunc dimittis ant. Alleluia. The Word became flesh, alleluia; and dwelt among us, alleluia, alleluia.

The foregoing psalms and antiphons are said daily in Compline until the Epiphany.

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# SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

II class

## I VESPERS

Psalms, antiphons, little chapter, hymn and versicle, as in II Vespers of Christmas Day, p. 299.

℣. Like a bridegroom.
℟. The Lord comes from his dwelling place.

Magnif. ant. Let us rejoice all we who are faithful, for our Saviour is born into the world; today the offspring of most excellent parentage came forth, and the modesty of virginity still flourishes.

Prayer

Almighty, eternal God, direct our actions according to your will, so that we may deserve to be rich in good works, in the name of your beloved Son. Who lives and reigns with you.

The octave of Christmas is not commemorated.

## MATINS

Invitatory and hymn as on Christmas Day, p. 283

### Nocturn

Nine psalms and antiphons, with the versicle from the first Nocturn, as on Christmas Day.

If this Sunday occurs on 26th, 27th, or 28th of December, the first and second lessons with their responses are taken from the I nocturn of Christmas Day as below; the third, with its own responsory, is from the homily on the Gospel of the day. If it occurs on 29th, 30th or 31st of December, the first and second lessons with their responsories are taken from the current Scripture; the third, with its own responsory, is from the homily on the Gospel of the day.

The following two lessons are read without a title.

Lesson i Is. 9

In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the Sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. Today the King of heaven deigned to be born to us of a virgin, that he might recall fallen man to the heavenly kingdom. The hosts of angels rejoice, ✶ because the eternal salvation has come visible to mankind. ℣. Glory to God in the highest, and on earth peace among men with whom he is pleased. - Because the eternal salvation.

Lesson ii Is. 40 and 52

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken." A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people is grass. The grass withers, the flower fades; but the word of our God will stand for ever. Awake, awake, put on your strength, O Sion; put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust, arise, O captive Jerusalem; loose the bonds from your neck, O captive daughter of Sion. For thus says the Lord: "You were sold for nothing, and you shall be redeemed without money. For thus says the Lord God: My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing. Now therefore what have I here, says the Lord, seeing that my people are taken away for nothing? Their rulers wail, says the Lord, and continually all the day my name is despised. Therefore my people shall know my name; therefore in that day they shall know that it is I who speak; here am I." Thus says the Lord God: "Turn to me and be saved."

℟. Thanks be to God.

℟. ii. The true God begotten of the Father came down from heaven. He entered the womb of the virgin that he might appear to us in visible form. Clad in human flesh, descended from the first parent, through a closed door he went forth, both God and man, ✶ light and life, creator of the world. ℣. Like a bridegroom, the Lord comes from his dwelling place. - Light and life. - Glory. - Light and life.



Reading from the holy Gospel according to Luke

Lesson iii Chapter 2

At that time, Joseph and Mary the mother of Jesus marvelled at what was said about him. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke, chapter 2 in the second half

See what an abundance of grace is poured out on all men at the birth of the Lord; and how the gift of prophecy, denied to the unbelieving, is given to the just. See how Simeon prophesies that the Lord Jesus Christ has come for the fall and the resurrection of many and that to distinguish between what is due to the just and the sinners, the true and just judge will decree reward or punishment according to the quality of our deeds. "And," says he, "a sword

will pierce through your own soul also."

℟. iii. The Word became flesh and dwelt among us; we have beheld his glory, as of the only Son from the Father, * full of grace and truth. ℣. In the beginning was the Word and the Word was with God, and the Word was God. - Full of grace and truth. - Glory. - Full of grace and truth.

Before Lauds. ℣. To us a child is born. ℟. To us a Son is given.

## LAUDS

Antiphons. Also at Hours.

1. Whom have you seen, shepherds? Tell us, who has appeared on earth? We have seen a new-born child, and choirs of angels praising the Lord, alleluia, alleluia.

Psalm The Lord is king, etc., p. 29.

2. A woman in childbirth brought forth the king whose name is eternal. Hers is both the joy of motherhood and the honour of virginity: the like has not been seen before, or since, alleluia.

3. The angel said to the shepherds: "I bring you news of a great joy; for to you is born this day a Saviour," alleluia.

4. There was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased," alleluia.

5. To us a child, a son, is born this day, and he shall be called Mighty God, alleluia.

Little chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he has appointed the heir of all things, through whom also he created the world.

Hymn

From land that sun's arising sees
To earth's remotest boundaries,
The One of virgin born we sing,
The Son of Mary, Christ the King.

Blest Maker of this earthly frame,
In servant's humble form he came;
And by his flesh our ransom paid,
Lest he might lose the souls he made.



In that chaste mother's sacred breast
Celestial grace has found its rest;
The maiden's bosom mystery bears
Of which she had been unawares.

The mansion of her modest breast
Becomes a shrine where God takes rest;
Not knowing man, the virgin mild
By word alone, conceived a child.

In childbirth now that son she bore
Whom Gabriel announced before;
Whom, in his mother yet concealed,
The infant Baptist had revealed.

In manger and on straw he lay,
In crib did not disdain to stay;
By milk in little portions fed
Is he who gives the fowl their bread.

Celestial chorus fills the sky,
The angels sing to God on high;
And to the shepherds, clearly known,
Creation's Shepherd, God, is shown.

All glory be to you, O Lord,
The Virgin's son by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

Bened. ant. While meantime all things held silence, and night in its swift course was now half gone, your all powerful Word, Lord, came from the royal throne, alleluia.

Prayer

Almighty, eternal God, direct our actions according to your will, so that we may deserve to be rich in good works, in the name of your beloved Son. Who lives and reigns with you.

The octave of Christmas is not commemorated.

At the Hours the psalms and antiphon are from Sunday, as in the Psalter.

## TERCE

Little chapter as in Lauds.

℟. The Word became flesh, * alleluia, alleluia. –The Word. ℣. And dwelt

among us.–Alleluia.–Glory. – The Word.

℣. The Lord has made known. ℟. His saving help.

## SEXT

Little Chapter Titus 3

But when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy.

℟. The Lord has made known, * alleluia, alleluia. –The Lord. ℣. His saving help. – Alleluia. – Glory. – The Lord.

℣. He will say to me. ℟. You are my father.

## NONE

Little Chapter Titus 2

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world.

℟. He will say to me, * alleluia, alleluia. – He will.

℣. You are my father. –Alleluia.–Glory.–He will.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

## II VESPERS

The psalms with their antiphons, little chapter, hymn and versicle, are as in II Vespers of Christmas Day, p. 299.

℣. Like a bridegroom. ℟. The Lord comes from his dwelling place.

Magnif. ant. Joseph and Mary the mother of Jesus marvelled at what was said about him.

There is no commemoration of the octave of Christmas.

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## On 29th, 30th and 31st of December

if the office is of the octave

## MATINS

Invitatory and hymn as on Christmas Day, p. 283.

### Nocturn

The nine psalms of Christmas Day are said with only one antiphon, according to the order and number of the days. The versicle is said according to the weekday. The three lessons are from current scripture with their own responsories as noted each day. Te Deum is said.

Before Lauds. ℣. ~~To us a~~ child is born. ℟. To us ~~a~~ Son is given.



## LAUDS

Antiphon to the psalms.

Whom have you seen, shepherds? Tell us, who has appeared on earth? We have seen a new-born child, and choirs of angels praising the Lord, alleluia, alleluia.

The psalm The Lord is king etc., p. 29.

Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he has appointed the heir of all things, through whom also he created the world.

Hymn

From land that sun's arising sees
To earth's remotest boundaries,
The One of virgin born we sing,
The Son of Mary, Christ the King.

Blest Maker of this earthly frame,
In servant's humble form he came;
And by his flesh our ransom paid,
Lest he might lose the souls he made.

In that chaste mother's sacred breast
Celestial grace has found its rest;
The maiden's bosom mystery bears
Of which she had been unawares.

The mansion of her modest breast
Becomes a shrine where God takes rest;
Not knowing man, the virgin mild
By word alone, conceived a child.

In childbirth now that son she bore
Whom Gabriel announced before;
Whom, in his mother yet concealed,
The infant Baptist had revealed.

In manger and on straw he lay,
In crib did not disdain to stay;
By milk in little portions fed
Is he who gives the fowl their bread.

Celestial chorus fills the sky,
The angels sing to God on high;
And to the shepherds, clearly known,
Creation's Shepherd, God, is shown.

All glory be to you, O Lord,
The Virgin's son by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

Bened. ant. The virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world; a virgin alone, from a breast filled by heaven, nourished the King of the angels.

Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

At the Hours, psalms and antiphons Hours are from the current weekday as in the Psalter.

## TERCE

Little Chapter as in Lauds.

℟. The Word became flesh, * alleluia, alleluia. – The Word. ℣. And dwelt among us. – Alleluia. – Glory. – The Word.

℣. The Lord has made known. ℟. His saving help.

## SEXT

Little Chapter Titus 3

But when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of deeds by us in righteousness, but in virtue of his own mercy.

℟. The Lord has made known, * alleluia, alleluia. –The Lord. ℣. His saving help. – Alleluia. – Glory. – The Lord.

℣. He will say to me. ℟. You are my father.

## NONE

Little Chapter Titus 2

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and Godly lives in this world.

℟. He will say to me, * alleluia, alleluia. – He will.

℣. You are my father. – Alleluia. – Glory. – He will.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

## VESPERS

The psalms with their antiphons, little chapter, hymn and versicle are as on Christmas Day, p. 299.



Magnif. ant. Let us rejoice, all we who are faithful, for our Saviour is born into the world: today the offspring of most excellent parentage came forth, and the modesty of virginity still flourishes.

Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

Compline of the octave.

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## 29 December

From the blessed Apostle Paul's Letter to the Romans

Lesson i Chapter 6

I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life.

℟. i. Today the King of heaven deigned to be born to us of a virgin, that he might recall fallen man to the heavenly kingdom. The hosts of angels rejoice, * because the eternal salvation has become visible to mankind. ℣. Glory to God in the highest, and on earth peace among men with whom he is pleased. – Because the eternal salvation.

Lesson ii Chapter 7

Do you not know, brethren (for I am speaking to those who know the law) that the law is binding on a person only during his life? Thus a married woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law concerning her husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress.

℟. ii. Today, true peace has come down to us from heaven: * today, throughout the world the heavens flow with honey.

℣. Today has brought the dawn of the new redemption, of the restoration of the old, of everlasting happiness. – Today, throughout.

Lesson iii

Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

℟. iii. The true God, begotten of the Father, came down from heaven. He entered the womb of the virgin that he might appear to us in visible form. Clad in human flesh, descended from the first parent, through a closed door he went forth, both God and man, * light and life, creator of the world. ℣. Like a bridegroom, the Lord comes from his dwelling place. – Light and life. – Glory. – Light and life.

## 30 December

From the Letter to the Romans

Lesson i Chapter 7

But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived and I died; the very commandment which promised life proved to be death to me. For sin, finding opportunity in the commandment, deceived me and by it killed me.

℟. i. Whom have you seen, shepherds? Tell us, who has appeared on earth? * We have seen a new-born child, and choirs of angels praising the Lord. ℣. Tell us, then, what you have seen, and proclaim the birth of Christ. - We have seen.

Lesson ii

So the law is holy, and the commandment is holy and just and good. Did that which is good, then, bring death to me? By no means. It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

℟. ii. What a great mystery it is and what a wonderful sign, that animals should see the new-born Lord * lying in a manger! Blessed is that virgin whose womb was worthy to carry Christ the Lord. ℣. Lord, I heard your voice and was afraid; I saw your achievements and was terrified. The Lord between two animals! – Lying in a manger.

Lesson iii

Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do.

℟. iii. O holy and immaculate virginity! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women, and blessed is the fruit of your womb. - Because in your bosom. - Glory. - Because in your bosom.



## 31 December

From the Letter to the Romans

Lesson i Chapter 8

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

℟. i. Blessed is Mary, the mother of God. Her womb remains virginal. * Today she has brought forth the Saviour of the world. ℣. Blessed is she who believed, because there has been a fulfilment of all the things spoken to her by the Lord. - Today.

Lesson ii

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set

their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot, and those who are in the flesh cannot please God.

℟. ii. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father, and blessed are the breasts that nourished Christ the Lord * who was pleased to be born today of a virgin, for the salvation of the world. ℣. A sacred day has dawned upon us; come nations and adore the Lord. - Who was pleased to be born today of a virgin.

Lesson iii

But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

In the office of the octave:

℟. iii. The Word became flesh and dwelt among us; we have beheld his glory, as of the only Son from the Father, * full of grace and truth. ℣. In the beginning was the Word and the Word was with God, and the Word was God. - Full of grace and truth. - Glory. - Full of grace and truth.

In the office of Sunday the second responsory is:

Blessed is the womb of the Virgin Mary as above, col. 1

# Octave Day of Christmas

I class

## I VESPERS

Ant. to psalms. What a wonderful exchange! The creator of the human race, taking to himself a living body, deigned to be born of a virgin; and becoming man, though without man for father, has bestowed his divinity upon us.



Psalm Praise, O servants etc. page [1].

Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he has appointed the heir of all things, through whom also he created the world.

℟. The Word became flesh and dwelt among us; we have beheld his glory, as of the only Son from the Father, * full of grace and truth. ℣. In the beginning was the Word and the Word was with God, and the Word was God. - Full of grace. - Glory. - Full of grace.

Hymn

O come, Redeemer of the earth
And manifest the virgin birth;
Let every age in wonder call,
Such birth befits the God of all.

From no created seed are you,
But mystic implantation true
Gives womb this fruit; to men displayed
Is God's own Word in flesh arrayed.

The virgin's womb this fruit now gains
But virgin cloister still remains;
The banners there of virtue glow,
God in his temple dwells below.

From nuptial room proceeding, see,
From royal hall of purity,
In natures two, this athlete, one,
Is eager now his course to run.

From God the Father he proceeds,
To God the Father back he speeds;
His course he runs through death and hell,
Returning to God's throne to dwell.

All equal to the Father, you!
Gird on your fleshly trophy new;
And give our flesh, so weak and frail,
That strength divine which cannot fail.

Your cradle is resplendent, bright,
And darkness savours newer light;
May night, there, never intervene,
But faith undying shine serene.

All glory be to you, O Lord,
The Virgin's son, by all adored ;
With Father and the Spirit be
All glory your eternally.
Amen.

℣. Like a bridegroom.
℟. The Lord comes from his dwelling place.

Magnif. ant. He who is of the earth, speaks of the earth ; he who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. But he who shall receive his testimony sets his seal to this that God is true.

### Prayer

O God, as you permit us to celebrate the octave day of the Saviour's birthday, grant, we beseech you, that we may be protected by his everlasting divinity, through whose incarnation we have been redeemed. Who lives and reigns with you.

## COMPLINE

Ant. to the psalms. To us is born this day in the city of David, a Saviour who is Christ the Lord.

Psalms from Sunday.

Nunc dimittis ant. Alleluia, the Word became flesh, alleluia, and dwelt among us, alleluia, alleluia.

## MATINS

Invit. To us the Christ is born ; * come, let us adore.

### Hymn

O Christ, the Father's only Son
Whose death, for all, redemption won,
Before creation's dawn came nigh,
Born wondrously of God most high !

The Father's light and splendour true,
Eternal hope of all are you ;
Accept the prayers, the tributes take,
That through the world your servants make.

Salvation's source, recall to mind
That born on earth to save mankind,
You from unsullied virgin came,
Made like unto our mortal frame.

So testifies this present day,
As every year it comes its way,
That you, to save the world, alone,
Proceeded from the Father's throne.

The sky, the stars, the mighty sea,
The earth and all that there may be,



In song exult, with carol praise
The Author of your earthly days.

And we, O Lord, redeemed by you
In your most holy blood, we too,
On this, the day that saw your birth,
Sing this new song of ransomed earth.

All glory be to you, O Lord,
The Virgin's son, by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

## I Nocturn

### Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain,"

(I will announce the decree of the Lord:) ℣ The Lord said to me: " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 1 The Lord said to me: " You are my Son. It is I who have begotten you this day."

### Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hand.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes

forth like a bridegroom coming from his tent,
Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock!

Ant. 2 There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent.

## Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow, higher ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 Grow higher, ancient doors. Let him enter, the king of glory.

℣. The Word became flesh. ℟. And dwelt among us.

From the book of Genesis

Lesson i Chapter 17

And God said to Abraham, "This is my covenant, which you shall keep, between me and you and your descendants after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He that is eight days old among you shall be circumcised; every male throughout your generations, whether born in your house, or bought with your money from any foreigner who is not of your offspring, both he that is born in your house and he that is bought with your money, shall be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."



℟. i. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. * All things were made through him and without him was not anything made. ℣. That which has been made was life in him, and the life was the light of men. – All things were made.

From the book of Joshua

Lesson ii Chapter 5

At the time the Lord said to Joshua, "Make flint knives and circumcise the people of Israel again the second time." So Joshua made flint knives, and circumcised the people of Israel at Gib'eath-haar'aloth. And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died on the way in the wilderness after they had come out of Egypt. Though all the people who came out had been circumcised, yet all the people that were born on the way in the wilderness after they had come out of Egypt had not been circumcised. For the people of Israel walked

forty years in the wilderness, till all the nation, the men of war that came forth out of Egypt, perished, because they did not hearken to the voice of the Lord.

℟. ii. Blessed is he who comes in the name of the Lord. The Lord God, ✱ he is our light. ℣. The stone which the builders rejected has become the corner-stone. – He is our light.

From the blessed apostle Paul's Letter to the Romans

Lesson iii Chapter 2

Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then those who are physically uncircumcised, but keep the law, will condemn you who have the written code and circumcision, but break the law. For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.

℟. iii. Behold the Lamb of God who takes away the sins of the world. This is he of whom I said, ✱ "After me comes a man who ranks before me, the thong of whose sandal I am not worthy to untie." ℣. This is the testimony which John bore, saying: – After me comes. – Glory. – The thong of whose sandal.

## II Nocturn

Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 4 You are the fairest of the children of men and graciousness is poured upon your lips.

Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city!

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw; at once they were astounded; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled * Mount Sion rejoices;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God,

Our God for ever and always. * It is he who leads us.

Ant. 5 O God, we ponder your love within your temple.

### Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God!

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children"

And while they dance they will sing: * "In you all find their home."

Ant. 6 All shall be her children. It is he, the Lord Most High, who gives each his place.

℣. The Lord has made known. ℟. His saving help.

### Sermon of Pope St. Leo

#### Sermon 7 on the Birth of Our Lord

#### Lesson iv

Dearly beloved, he truly reveres and piously celebrates today's feast, who holds no false doctrine about the incarnation of the Lord, nor anything unworthy of his divinity. It is just as perilous to deny that he is truly human as it is to deny him equality in glory with the Father. So, when we come to consider the mystery of Christ's birth, that he was born of a virgin mother, let the darkness of purely human reasoning be widely dispersed, and let the fog of worldly wisdom vanish from eyes now enlightened by faith.

℟. iv. The virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world: * a virgin alone, from a breast filled by heaven, nourished the King of the angels. ℣. Blessed is the womb of the Virgin Mary which bore the Son of the eternal Father. – A virgin alone.



#### Lesson v

For the authority which we believe is divine: it is divine teaching that we follow. So, whether we let our minds dwell on the testimony of the law, the utterances of the prophets, or the trumpet sound of the gospels, that is seen to be true which John, inspired by the Holy Spirit, proclaimed, "In the beginning was the Word and the Word was with God and the Word was God." It is also true what the same preacher adds, "The Word was made flesh and dwelt among us."

℟. v. O holy and immaculate virginity! I know not with what praises to extol you; * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women, and blessed is the fruit of your womb. – Because in your bosom.

#### Lesson vi

Therefore in both natures there is the same Son of God who assumes our nature without losing his own. By his own manhood he renews man while remaining unchanged himself. The divinity which he shared with the Father suffered no loss, nor did the form of a servant in any way dishonour the divine nature. The supreme and eternal being that lowered himself for man's salvation, has raised us up to his own glory without ceasing to be that which he had been.

℟. vi. The heart of the virgin was strengthened, within which she received the divine mysteries told her by an angel. Then she conceived in her chaste womb the fairest of the children of men * and, for ever blessed, brought forth to us him who is God and man. ℣. The dwelling place that was her chaste bosom suddenly becomes the temple of God: untouched, virginal, by a word she conceived a son. – And, for ever blessed. – Glory. – Brought forth to us him who is God and man.

### III Nocturn

#### Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who

made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: " God is king." The world he made firm in its place ; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy.

At the presence of the Lord, for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 All the trees of the wood shout for joy at the presence of the Lord, for he comes.

## Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment ; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice ; * all peoples see his glory.

Let those who serve idols be ashamed, * those who boast of their worthless gods. All you spirits, worship him.

Sion hears and is glad ; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints ; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord ; * give glory to his holy name.

Ant. 8 In the beginning and before the ages began, the Word was God, and it is he who is born to us as Saviour of the world.

## Psalm 97

Sing a new song to the Lord * for he has worked wonders.



His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. Begotten before the daystar and before the ages began, the Lord our Saviour deigned to be born today.

℣. He will say to me.

℟. You are my father.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 2

At that time, at the end of eight days when he was circumcised, he was called Jesus. Etc.

### Homily of St. Ambrose, Bishop

Book 2 on Luke, chapter 2 in the second half

The Child then is circumcised. Who is this child but he of whom it is written, " To us a child is born. To us a son is given." He became as one under the law that he might win those under the law. And he is presented in Jerusalem. He who is circumcised from evil is judged worthy of the Lord's protection, for the Lord turns his eyes toward the righteous. You see then that every element of the Old Law was a sign of things to come. Thus circumcision signifies the cleansing from sin.

℟. vii. O King of heaven, to whom such services are rendered ! He who holds the world together is laid in a stable. * He lies in a manger and he thunders in the clouds. – He who alone rules heaven and earth for ever. – He lies.

Lesson viii

But since man, inclined to evil and weak in body and soul, is entangled in the snares of sin, there is prefigured in circumcision on the eighth day, the cleansing from all guilt that would take place in the age of the Resurrection. For this reason we read, "Every male that opens the womb shall be called holy to the Lord." By the words of the Law, the virgin's son was promised. And he was truly holy because he was immaculate.

℟. viii. Rejoice with me, all you who love the Lord, for although I was but a young girl I was pleasing to the Most High; ✱ and from my womb I gave birth to him who is God and man. ℣. All generations will call me blessed, for God has looked kindly upon a humble handmaid. – And from my womb.

Lesson ix

Finally, the words repeated by the angel likewise affirm that it is he who is signified by the law. "The Child to be born," he says, "will be called holy, the Son of God." Alone among those born of woman, the Lord Jesus is in every way holy. In the miraculous manner of his immaculate birth he will have been untouched by earthly corruption, and by his heavenly majesty will have cast it away. If we are to adhere to the letter, how is every male said to be holy when it is obvious that many men were very wicked?

℟. iv. The Word became flesh and dwelt among us: we have beheld his glory as of the only Son from the Father, ✱ full of grace and truth. ℣. In the beginning was the Word, and the Word was with God, and Word was God. – Full of grace. – Glory. – Full of grace.

Before Lauds. ℣. To us a child is born. ℟. To us a son is given.

## LAUDS

Antiphons. Also at Hours.

1. What a wonderful exchange! The creator of the human race, taking to himself a living body, deigned to be born of a virgin; and becoming man, though without man for father, has bestowed his divinity upon us.

2. When you were so wonderfully born of a virgin, then indeed the scriptures were fulfilled. Like rain upon the meadow, you came down to save mankind. Our God, we praise you.



3. The bush which Moses saw to be unburnt, signifies for us your wonderful virginity. Mother of God, pray for us.

4. The root of Jesse has blossomed: a star has arisen out of Jacob: a virgin has given birth to the Saviour. Our God, we praise you.

5. Behold, Mary bore to us a saviour, whom John on seeing cried out, "Behold the Lamb of God, behold him who takes away the sins of the world."

Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son whom he has appointed the heir of all things, through whom also he created the world.

Hymn

From land that sun's arising sees
To earth's remotest boundaries,
The One of virgin born we sing,
The Son of Mary, Christ the King.

Blest Maker of this earthly frame,
In servant's humble form he came;
And by his flesh our ransom paid
Lest he might lose the souls he made.

In that chaste mother's sacred breast
Celestial grace has found its rest;
The maiden's bosom mystery bears
Of which she had been unawares.

The mansion of her modest breast
Becomes a shrine where God takes rest;
Not knowing man, the virgin mild
By word alone, conceived a child.

In childbirth now that son she bore
Whom Gabriel announced before;
Whom, in his mother yet concealed,
The infant Baptist had revealed.

In manger and on straw he lay,
In crib did not disdain to stay;
By milk in little portions fed
Is he who gives the fowl their bread.

Celestial chorus fills the sky,
The angels sing to God on high;
And to the shepherds, clearly known,
Creation's Shepherd, God, is shown.

All glory be to you, O Lord,
The Virgin's son by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

Bened. ant. ✱ Today a wonderful mystery is revealed; the whole course of events is altered. God became man; that which he was, he remained, and what he was not, he assumed, without undergoing mingling or lessening.

Prayer

O God, as you permit us to celebrate the octave day of the Saviour's birthday, grant, we beseech you, that we may be protected by his everlasting divinity, through whose incarnation we have been redeemed. Who lives and reigns with you.

From January 2nd to January 5th, when the office is ferial the following prayer is said:

Prayer

O God, who, through the fruitful virginity of blessed Mary, offered to all men the rewards of eternal salvation, grant we beseech you that we may experience her intercession through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ your Son, who lives and reigns, with you.

At the Hours psalms are from Sunday.

## TERCE

Ant. When you were so wonderfully born of a virgin then indeed the scriptures were fulfilled. Like rain upon the meadow you came down to save mankind. Our Lord, we praise you.

Little Chapter as below at II Vespers.

℟. The Word became flesh, ✱ alleluia, alleluia. – The Word. ℣. And dwelt among us. – Alleluia. – Glory. – The Word.

℣. The Lord has made known. ℟. His saving help.

## SEXT

Ant. The bush which Moses saw to be unburnt, signifies for us your wonderful virginity. Mother of God, pray for us.

Little Chapter Titus 3

But when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy.

℟. The Lord has made known, ✱ alleluia, alleluia. – The Lord. ℣. His saving help. – Alleluia. – Glory. – The Lord has made known.

℣. He will say to me. ℟. You are my father.

## NONE

Ant. Behold, Mary bore to us a Saviour, whom John on seeing, cried out, "Behold the Lamb of God, behold him who takes away the sins of the world."

Little Chapter Titus 2

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world.

℟. He will say to me, ✱ alleluia, alleluia. – He will.

℣. You are my father.– Alleluia. – Glory. – He will.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

## II VESPERS

Ant. to psalms. What a wonderful exchange! The creator of the human race, taking to himself a living body, deigned to be born of a virgin, and becoming man, though without man for father, has bestowed his divinity upon us.

Psalms as in the feasts of the Blessed Virgin Mary, p. [22].

Little Chapter Hebr. 1

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son whom he has appointed the heir of all things, through whom also he created the world.

Hymn

O come, Redeemer of the earth
And manifest the virgin birth;
Let every age in wonder call,
Such birth befits the God of all.

From no created seed are you,
But mystic implantation true
Gives womb this fruit; to men displayed
Is God's own Word in flesh arrayed.

The virgin's womb this fruit now gains
But virgin cloister still remains;

The banners there of virtue glow,
God in his temple dwells below.

From nuptial room proceeding, see,
From royal hall of purity,
In natures two, this athlete, one,
Is eager now his course to run.

From God the Father he proceeds,
To God the Father back he speeds ;
His course he runs through death and hell,
Returning to God's throne to dwell.

All equal to the Father, you !
Gird on your fleshly trophy new ;
And give our flesh, so weak and frail,
That strength divine which cannot fail.

Your cradle is resplendent, bright,
And darkness savours newer light ;
May night, there, never intervene,
But faith undying shine serene.

All glory be to you, O Lord,
The Virgin's son, by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Like a bridegroom.
℟. The Lord comes from his dwelling place.

Magnif. ant. Great is the mystery of the inheritance. The virginal womb became the temple of God. He was not defiled by taking flesh from her. All nations shall come and say, "Glory to you, Lord."

Prayer

O God, as you permit us to celebrate the octave day of the Saviour's birthday, grant, we beseech you, that we may be protected by his everlasting divinity, through whose incarnation we have been redeemed. Who lives and reigns with you.

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From January 2nd to January 5th when the office is ferial:

Prayer

O God, who, through the fruitful virginity of blessed Mary, offered to all men the rewards of eternal salvation, grant we beseech you that we may experience her intercession through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ, your Son, who lives and reigns with you.



## COMPLINE

Ant to psalms. To us is born this day in the city of David, a Saviour who is Christ the Lord.

Psalms are from Sunday.

Nunc dimittis ant. Alleluia, the Word became flesh, alleluia; and dwelt among us, alleluia, alleluia.

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From January 2nd to January 5th.

### Ferial Office of Christmas time

Preces and genuflexions are omitted.

Except at Compline, antiphons and psalms at all Hours and the versicle of the Nocturn are taken from the current weekday as in the Psalter.

## MATINS

Invit. To us the Christ is born; * come, let us adore.

Hymn

O Christ, the Father's only son
Whose death, for all, redemption won,
Before creation's dawn came nigh,
Born wondrously of God most high !

The Father's light and splendour true,
Eternal hope of all are you ;
Accept the prayers, the tributes take,
That through the world your servants make.

Salvation's source, recall to mind
That born on earth to save mankind,
You from unsullied virgin came,
Made like unto our mortal frame.

So testifies this present day
As every year it comes its way,
That you, to save the world, alone,
Proceeded from the Father's throne.

The sky, the stars, the mighty sea,
The earth and all that there may be,
In song exult, with carol praise
The Author of your earthly days.

And we, O Lord, redeemed by you
In your most holy blood, we too,
On this, the day that saw your birth,
Sing this new song of ransomed earth.

All glory be to you, O Lord,
The Virgin's son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

The lessons are from current scripture with their own responsories.

Te Deum is not said.

Remainder is the same as on January 1st, p. 327, except for the prayer which is as follows:

Prayer

O God, who, through the fruitful virginity of blessed Mary, offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ, your Son, who lives and reigns with you.

## 2 January

From the Letter to the Romans

Lesson i Chapter 9

I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen. – Indeed, Lord.

℟. i. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. * All things were made through him, and without him was not anything made. ℣. That which has been made was life in him, and the life was the light of men. – All things.

Lesson ii

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but, "Through Isaac shall your descendants be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. For this is what the promise said, "About this time I will return and Sara shall have a son."

℟. ii. Blessed is he who comes in the name of the Lord. The Lord God, * he is our light. ℣. The stone which the builders rejected has become the corner-stone. – He is our light.

Lesson iii

And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated."

℟. iii. Behold the Lamb of God who takes away the sins of the world. This is he of whom I said, * "After me comes a man who ranks before me; the thong of whose sandal I am not worthy to untie." ℣. This is the testimony which John bore, saying – After me comes. – Glory. – The thong of whose sandal.



## 3 January

From the Letter to the Romans

Lesson i Chapter 9

Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory.

℟. i. The virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world. * A virgin alone, from a breast filled by heaven, nourished the King of the angels. ℣. Blessed is the womb of the virgin Mary that bore the Son of the eternal Father. – A virgin alone.

Lesson ii

Even us whom he has called, not from the Jews only, but also from the Gentiles? As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'my beloved.'" And in the very place where it was said to them, "You are not

my people," they will be called sons of the living God. And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved."

℟. ii. O holy and immaculate virginity! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women and blessed is the fruit of your womb. – Because in your bosom.

Lesson iii

For the Lord will execute his sentence upon the earth with vigour and dispatch. And as Isaiah predicted, "If the Lord of hosts had not left us children, we would have fared like Sodom and been made like Gomorrah." What shall we say then? That Gentiles who did not pursue righteousness have attained it, that is righteousness through faith; but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law.

℟. iii. The heart of the virgin was strengthened, within which she received the divine mysteries told her by an angel. Then she conceived in her chaste womb the fairest of the children of men * and, for ever blessed, brought forth to us him who is God and man. ℣. The dwelling place that was her chaste womb suddenly became the temple of God; untouched, virginal, by a word she conceived a son. – And, for ever blessed. – Glory. – Brought forth to us him who is God and man.

## 4 January

From the Letter to the Romans

Lesson i Chapter 11

I ask, then, has God rejected his people? By no means. I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the scripture says of Eli'jah, how he pleads with God against Israel? "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."

℟. i. O King of heaven, to whom such services are rendered! He who holds the world together is laid in a stable; * he lies in a manger and he thunders in the clouds. ℣. He who alone rules heaven and earth for ever. – He lies.

Lesson ii

But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." So too, at the present time, there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. What then? Israel failed to obtain what it sought. The elect obtained it.

℟. ii. Rejoice with me, all you who love the Lord, for although I was but a young girl I was pleasing to the Most High, * and from my womb I gave birth to him who is God and man. ℣. All generations will call me blessed, for God has looked kindly upon a humble handmaid. – And from my womb.

Lesson iii

But the rest were hardened, as it is written, "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day." And David says, "Let their feast become a snare and a trap, a pitfall and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs for ever." So I ask, have they stumbled so as to fall? By no means! But through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

℟. iii. The Word became flesh and dwelt among us: we have beheld his glory as of the only son from the Father, * full of grace and truth. ℣. In the beginning was the Word, and the Word was with God, and the Word was God. – Full of grace and truth. – Glory. – Full of grace.

## 5 January

From the Letter to the Romans.

Lesson i Chapter 11

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what

will their acceptance mean but life from the dead? If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches.

℟. i. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; * all things were made through him, and without him was not anything made. ℣. That which has been made was life in him and the life was the light of men. – All things were made.

Lesson ii

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith.

℟. ii. Blessed is he who comes in the name of the Lord. The Lord God, * he is our light. ℣. The stone which the builders rejected has become the corner-stone. – He is our light.

Lesson iii

So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity towards those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off. And even the others, if they do not persist in their unbelief, will be grafted in, for God has the power to graft them in again. For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will those natural branches be grafted back into their own olive tree.

℟. iii. Behold the Lamb of God, who takes away the sins of the world. This is he of whom I said, * "After me comes a man who ranks before me; the thong of whose sandal I am not worthy to untie." ℣. This is the testimony which John bore, saying: – After me comes. – Glory. – The thong of whose sandal.



Sunday occurring on 2nd, 3rd, 4th, or 5th of January,

or, if no Sunday occurs, then on January 2nd.

## THE MOST HOLY NAME OF JESUS

II class

I VESPERS, when the feast is celebrated on a Sunday, or as a I class feast:

¶ When it is celebrated on January 2nd, there is no commemoration of the Most Holy Name in II Vespers of the preceding.

Ant. to psalms Everyone who calls upon the name of the Lord will be saved.

Psalm Praise, O Servants, etc. [1].

Little Chapter Philipp. 2

Christ humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow.

℟. All those you protect shall be glad and ring out their joy. You shelter them; in you they rejoice, * those who love your name. ℣. They walk, O Lord, in the light of your face, they find their joy every day in your name. – Those who love your name. – Glory. – Those who love your name.

Hymn

When we remember Jesus kind,
True joy uplifts the heart and mind;
But pleasing more than honey-dew
Is his delightful presence true.

No more delight in song is found,
No greater joy can ever sound,
No thought more happiness can bring
Than Jesus, Son of God, our king.

O Jesus, hope of contrite all,
So true to those who to you call;
To all who seek you, good and kind,
But wonderful to those who find.

No tongue is able to confess,
Nor written word can yet express—
The soul who knows, by faith can see—
What love for Jesus yet may be.

O Jesus, be our joy most true,
Our great reward to come, is you;
In you let all our glory be
Through every age, eternally.
Amen.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

Magnif ant. He who is mighty has done great things for me and holy is his name.

### Prayer

O God, who made your only-begotten Son saviour of mankind, and decreed that he be called Jesus, mercifully grant that we may enjoy in heaven the vision of him whose holy name we venerate on earth. Through the same Jesus Christ.

## MATINS

Invit. O wonderful name of Jesus, which is above every name, * come, let us adore.

### Hymn

O Jesus, ever-wondrous king,
Great conqueror all-triumphing;
Delight surpassing words inspired,
In every way to be desired!

When you within the heart take rest
There truth displays its brightness blest;
The vanity of earth we know,
And inwardly with love we glow.

O Jesus, Lord, the heart's delight,
The living spring, the soul's true light;
Exceeding all the joys that are
And all desire surpassing far!

Acknowledge Jesus, all mankind,
And pray that you his love may find;
Seek Jesus earnestly, and so,
By seeking, still more fervent grow.

O may our voices tell of you
And lives reflect you, Jesus, too;
O may our hearts still show you love,
Both now and in the realms above.
Amen.

### I Nocturn

Ant. 1 How great is your name, O Lord our God, through all the earth!

Psalms as in feasts of the B.V.M. p. [22].



Ant. 2 At the name of Jesus every knee should bow, in heaven, and on earth and under the earth.

Ant. 3 Give thanks to the Lord, call upon his name; proclaim that his name is exalted.

℣. Lord, for the sake of your name, forgive my guilt. ℟. For it is great.

From the Acts of the Apostles

Lesson i Chapter 3

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God.

℟. i. Behold, you will conceive and bear a son, and you shall call his name Jesus, * for he will save his people from their sins. ℣. He was called Jesus, the name given by the angel before he was conceived in the womb. – For he will save.

Lesson ii

And all the people saw him walking and praising God, and recognised him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded. And when Peter saw it he addressed the people, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate,

when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses. And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all."

℟. ii. Blessed is your name, God of our fathers; in wrath you remember mercy, * and in the time of affliction you forgive sins. ℣. Ever blessed be your glorious name who alone work wonders. – And in the time.

Lesson iii Chapter 4

On the morrow their rulers and elders and scribes were gathered together in Jerusalem, with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

℟. iii. I will praise your name continually, * and I will sing praise with thanksgiving. ℣. I will rejoice in you and be glad; I will sing palms to your name O Most High. – And I will sing praise. – Glory. – And I will sing praise.

**II Nocturn**

Ant. 4 May this song, Lord, make your name for ever remembered.

Ant. 5 Glorify the Lord with me. Together let us praise his name.

Ant. 6 All the nations shall come to adore you and glorify your name, O Lord.



℣. For the glory of your name, deliver us, Lord. ℟. And forgive our sins for your name's sake.

Sermon of St. Bernard, Abbot

Sermon 15 on the Canticles

Lesson iv

It is beyond doubt that there is a similarity between oil and the name of the Bridegroom, and it is not without significance that the Holy Spirit compares them with each another. Moreover I suggest, unless you have a better idea, that this comparison is based on a certain threefold property of oil, for it gives light, it feeds, it anoints. It is fuel for a fire, food for the body, and relief for pain. It is light, nourishment and medicine. You see the same thing in the name of the Bridegroom. When preached, it gives light; when reflected upon, it nourishes, and when called upon, it relieves and heals. Let us consider it point by point. From where do you think the light of faith, so great and so unexpected, came to the whole world, if not from the preaching of the name of Jesus? Is it not the case that in the light of this name, God has called us into his marvellous light? To those who are enlightened and who see the light by this light, Paul fittingly says, "For you were once darkness but now you are light in the Lord."

℟. iv. Those who know your name will trust you;* you will never forsake those who seek you. ℣. Arise, Lord, come to our help! Deliver us because of your love. – You will never.

Lesson v

Moreover, the same apostle was commanded to bring this name before kings, and peoples and the children of Israel. He brought this name as a light. He enlightened his own people, proclaiming everywhere, "The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day." And he showed, to all, the lamp upon its stand, preaching everywhere Jesus and him crucified. How that light must have shone forth and dazzled the eyes of all, when it came from the mouth of Peter like lightning! It strengthened a lame man's feet and ankles, and gave sight to many who were spiritually blind. Did

he not spread fire when he said, "In the name of Jesus Christ of Nazareth, walk"?

℟. v. Let us praise your name, so terrible and great. * It is holy, full of power. ℣. Some trust in chariots or horses, but we in the name of the Lord. – It is holy.

Lesson vi

The name of Jesus is not only light, but food as well. Are you not strengthened as often as you recall it? What else can so enrich the mind of him who thinks on it? What else can so restore energy to tired senses, strengthen virtue, foster good and honest habits, and encourage pure affections? All food of the soul is dry if this oil is not mixed with it, tasteless if not seasoned with this salt. Whatever you may write is of no interest to me, unless I read Jesus there. Your arguments and discussions mean nothing to me, unless Jesus is mentioned. Jesus is honey in the mouth, music to the ear, joy in the heart. Moreover it is a medicine. Is any one of us sad? Let Jesus come to his heart, and from there spring to his lips. Then, see, as the light of that name arises, it disperses every cloud and calm returns. Has any one fallen into sin? Or even worse, does despair force him to the snare of death? Will he not by calling upon the name of life, be restored to life himself?

℟. vi. All those you protect, Lord, shall be glad and ring out their joy. You shelter them; in you they rejoice, * those who love your name. ℣. They walk, O Lord, in the light of your face, they find their joy every day in your name. – Those who love your name. – Glory. – Those who love your name.

**III Nocturn**

Ant. 7 Sing to the Lord, bless his name; proclaim his help day by day.

Ant. 8 Your praise, O God, like your name, reaches to the ends of the earth. With justice, your right hand is filled.

Ant. 9 O sing to the Lord, make music to his name. Make a highway for him who rides on the clouds. The Lord is his name.

℣. Give the Lord glory and power. ℟. Give the Lord the glory of his name.



Reading from the holy Gospel according to Luke

Lesson vii Chapter 2

And at the end of eight days, when he was circumcised, he was called Jesus. Etc.

Homily of St. Bernard, Abbot

Sermon 1 on the Circumcision

O great and wonderful mystery! The child is circumcised and is called Jesus. What is the significance in the connection of these two events? Circumcision pertains to those who are to be saved rather than to the Saviour, and it would seem to be more fitting for the Saviour to circumcise rather than himself be circumcised. But, in this, see Jesus as mediator between God and men, who, from the outset of his birth, reunited the human and the divine, the lowest with the most sublime. He was born of a woman whose pregnancy did not take away the flower of her virginity. He was wrapped in swaddling cloths, yet these very cloths are honoured with mention in angelic hymn. He is hidden in a manger, yet he is revealed by a star shining in the heavens. So circumcision proves the reality of the human nature that he assumed, while the name which is above every name, points to his glorious majesty. As a true son of Abraham, he is circumcised, and as the true son of God, he is called Jesus.

℟. vii. They caught me, sorrow and distress. * I called on the Lord's name. ℣. The name of the Lord is a strong tower; in him I trusted and was helped. – I called.

Lesson viii

Nor indeed does my Jesus bear this name, as some did before him, as a vain and empty title. In him, it is not the foreshadowing of a great name, but rather the reality itself. Indeed, as the evangelist testifies, the name was given from heaven: "the name given by the angel before he was conceived in the womb." And note the profundity of the words: After Jesus was born, he was called Jesus by men. By this same name he was called by the angel before he was conceived in the womb. So he is the saviour both of angels and men; of men from the incarnation, and of angels from the beginning of creation. "His name was called Jesus," the evangelist says, "the name given him by the angel."

And so, every word is confirmed by the evidence of two or three witnesses. And that very word which was briefly described in prophecy, is more clearly described in the gospel as having become flesh.

℟. viii. I will proclaim that your name is good, O Lord, * in the presence of your friends. ℣. That we may thank your holy name and make it our glory to praise you. – In the presence.

Lesson ix Sermon. 2

It is indeed fitting that at his circumcision the Child who was born to us should be called a saviour, since at this moment he begins the work of our salvation by shedding his immaculate blood for us. There is no longer any need for Christians to ask why the Lord Christ willed to be circumcised. He was circumcised for the same reason for which he was born and for which he suffered. He did all these things, not because of himself, but because of his chosen ones. He was not conceived in sin, nor was he circumcised because of sin, nor did he die for any sin of his own, but for our sins. The evangelist says, " The name he was called by the angel before he was conceived in the womb." Obviously it was a name by which the angel called him, and not which the angel gave him. In other words, this was his name from all eternity. He is the saviour by his own very nature. This name is natural to him, and is not given to him by any creature, human or angelic.

℟. ix. The virgin mother, without knowing man, painlessly gave birth to the saviour of the world. * A virgin, alone, from a breast filled by heaven, nourished Jesus, King of the angels. ℣. Blessed is the womb of the virgin Mary, that bore the Son of the eternal Father. – A virgin, alone. – Glory. – A virgin, alone.

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Before Lauds ℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

## LAUDS

Antiphons

1. Your name is oil poured out ; therefore the maidens love you.

Psalm The Lord is king, etc. p. 29.

2. Know that he, the Lord, is God, and his name endures for ever.

3. My soul thirsts for your holy name, Lord.



4. Blessed is your glorious, holy name and to be highly praised and highly exalted for ever.

5. Young men and maidens, old men together with children, let them praise the name of the Lord, for he alone is exalted.

Little Chapter Philipp. 2

Christ humbled himself, and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow.

Hymn

O angels' glory, Jesus Lord,
In every ear a pleasing chord,
On lips, true honey, high renowned,
In hearts, as heavenly nectar found.

All those who taste you long for more,
And those who drink thirst as before ;
For these now long for nothing less
Than Jesus whom they love and bless.

Most pleasing Jesus, our desire,
The hope to which our souls aspire ;
Each tear of penitence you seeks,
Of you the inmost spirit speaks.

Remain with us, O Lord, we pray,
And fill us with your light this day ;
From souls drive all the dark of night,
And fill the world with your delight.

O Jesus, born of virgin bright,
Your love is source of all delight ;
Your name be honoured and confessed,
Be yours the kingdom of the blest.
Amen.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Bened. ant. He gave his life to save his people and to win for himself an everlasting name.

Prayer

O God, who made your only - begotten Son Saviour of mankind, and decreed that he be called Jesus, mercifully grant that we may enjoy in heaven the vision of him whose holy name we venerate on earth. Through the same.

At the Hours psalms and antiphon are from the weekday.

## TERCE

Little Chapter Philipp. 2

Christ humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow.

℟. May the name of the Lord be blessed, * alleluia, alleluia. – May the name of the Lord. ℣. Both now and for evermore. – Alleluia. – Glory. – May the name of the Lord.

℣. Give the Lord glory and power. ℟. Give the Lord the glory of his name.

## SEXT

Little Chapter Philipp. 2

At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

℟. Give the Lord glory and power, * alleluia, alleluia. – Give the Lord. ℣. Give the Lord the glory of his name. – Alleluia. – Glory. – Give the Lord glory and power.

℣. Glorify the Lord with me. ℟. Together let us praise his name.

## NONE

Little Chapter Col. 3

Whatever you do in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

℟. Glorify the Lord with me, * alleluia, alleluia. – Glorify. ℣. Together let us praise his name. – Alleluia. – Glory. – Glorify the Lord.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

## VESPERS

¶ When this feast is celebrated on January 5th the Vespers of the following feast of the Epiphany are said with no commemoration of the current feast.

### Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.



The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

### Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever : * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever !

### Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord !

May the name of the Lord be blessed * both now and for evermore !

From the rising of the sun to its setting * praised be the name of the Lord !

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne,

Yet stoops from the heights to look down, * to look down upon heaven and earth ?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 115

I trusted, even when I said: * " I am sorely afflicted,"

And when I said in my alarm: * " No man can be trusted."

How can I repay the Lord * for his goodness to me ?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Ant. Your name is oil poured out; therefore the maidens love you.

### Little Chapter Philipp. 2

Christ humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow.

### Hymn

When we remember Jesus kind,
True joy uplifts the heart and mind ;



But pleasing more than honey-dew
Is his delightful presence true.

No more delight in song is found,
No greater joy can ever sound,
No thought more happiness can bring
Than Jesus, Son of God, our king.

O Jesus, hope of contrite all,
So true to those who to you call ;
To all who seek you, good and kind,
But wonderful to those who find.

No tongue is able to confess,
Nor written word can yet express —
The soul who knows, by faith can see —
What love for Jesus yet may be.

O Jesus, be our joy most true,
Our great reward to come, is you ;
In you let all our glory be
Through every age eternally.

Amen.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

Magnifi. ant. You shall call his name Jesus, for he will save his people from their sins.

### Prayer

O God, who made your only-begotten Son Saviour of mankind, and decreed that he be called Jesus, mercifully grant that we may enjoy in heaven the vision of him whose holy name we venerate on earth. Through the same.

# THE EPIPHANY OF THE LORD

Class I

## I VESPERS

Ant. to psalms Begotten before the daystar and before the ages, the Lord our Saviour has appeared today to the world.

Psalm Praise, O servants etc. [1].

Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you.

℟. The Holy Spirit was seen in the form of a dove. The voice of the Father was heard, * "This is my beloved Son, with whom I am well pleased." ℣. The heavens were opened above him and the voice of the Father resounded. – This is. – Glory. – This is."

Hymn

O Herod, wicked foe, why fear
That Christ the Lord approaches near?
He does not take your earthly sway
Who heavenly kingdoms gives away.

The wise men travel from afar,
They follow well that guiding star;
By light, unfading Light they seek,
By gift, proclaiming God, the meek.

Unto the pure and cleansing stream
Then came the heavenly Lamb supreme;
No sin did he bring there that day,
But cleansing us, took ours away.

O power new from heaven afar!
The water reddens in each jar;
And ordered, then, to flow as wine,
Its nature changed by power divine.

All glory, Lord, to you we pay,
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally.
Amen.



℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

Magnif. ant. When the wise men saw the star they said to one another: "This is the sign of the great king. Let us go and seek him and offer him gifts: gold, frankincense and myrrh, alleluia."

Prayer

O God, who today, by a guiding star, revealed the birth of your Son to the Gentiles, grant that we who now know you by faith, may come to the contemplation of your glory. Through the same.

## COMPLINE

Ant. to psalms Light from light, you have manifested yourself, O Christ. The wise men offer gifts to you, alleluia, alleluia, alleluia.

Psalms from Sunday p. 53.

Nunc dimittis ant. Alleluia. All those from Sheba shall come, alleluia; they shall bring gold and frankincense, alleluia, alleluia.

¶ The preceding psalms and antiphons are said daily, even on the feasts of saints, up to January 13th inclusive.

## MATINS

Without an invitatory or hymn, the first Nocturn begins immediately after the versicles, O Lord, open my lips, and O God, make haste.

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On January 13th, however, there is said the following invitatory:

Invit. Christ has appeared to us: * Come, let us adore.

The hymn is from I Vespers, p. 350.

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### I Nocturn

Psalm 28

O give the Lord, you sons of God, * give the Lord glory and power;
Give the Lord the glory of his name. * Adore the Lord in his holy court.
The Lord's voice resounding on the water, * the Lord on the immensity of waters;
The voice of the Lord, full of power, * the voice of the Lord, full of splendour.
The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon;
He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes * flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry: " Glory ! "

The Lord sat enthroned over the flood; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 1 O give to the Lord you sons of God: adore the Lord in his holy court.

### Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

" Be still and know that I am God, * supreme among the nations, supreme on the earth! "

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 2 The waters of a river give joy, alleluia, to God's city, alleluia.

### Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy!

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.



God goes up with shouts of joy; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 3 Sing praise for God, sing praise; sing praise to our king, sing praise with all your skill.

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

### From the Prophet Isaiah

Lesson i Chapter 55

So every one who thirsts, come to the waters; and he who has no money, come, buy and eat. Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Hearken diligently to me, and eat what is good, and delight yourselves in fatness. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. Today, when the Lord had been baptized in the Jordan, the heavens were opened; and, like a dove, the Spirit remained on him, while the voice of the Father resounded, * " This is my beloved Son with whom I am well pleased." ℣. The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven. –This is.

Lesson ii

Incline your ear, and come to me; hear, that your soul may live and I will make with you an everlasting covenant, my steadfast sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you. Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. ii. The Holy Spirit was seen in the form of a dove. The voice of the Father was heard, *" This is

my beloved Son with whom I am well pleased." ℣. The heavens were opened above him, and the voice of the Father resounded. – This is.

Lesson iii

Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. iii. The kings of Tarshish and the sea coasts shall pay him tribute. * The kings of Sheba and Seba shall bring gifts to the Lord God. ℣. All those from Sheba shall come; they shall bring gold, and frankincense. – The kings of Sheba. – Glory. – The kings of Sheba.

**II Nocturn**

Psalm 65

Cry out with joy to God all the earth, * O sing to the glory of his name.

O render him glorious praise. * Say to God: "How tremendous your deeds!

Because of the greatness of your strength * your enemies cringe before you.

Before you all the earth shall bow; * shall sing to you, sing to your name!"

Come and see the works of God, * tremendous his deeds among men.

He turned the sea into dry land, * they passed through the river dry-shod.

Let our joy then be in him; * he rules for ever by his might.

His eyes keep watch over the nations: * let rebels not rise against him.

O peoples, bless our God, * let the voice of his praise resound,

Of the God who gave life to our souls * and kept our feet from stumbling.

For you, O God, have tested us, * you have tried us as silver is tried:

You led us, God, into the snare; * you laid a heavy burden on our backs.

You let men ride over our heads; * we went through fire and through water, but then you brought us relief.

Burnt offering I bring to your house; * to you I will pay my vows,



The vows which my lips have uttered, * which my mouth spoke in my distress.

I will offer burnt offerings of fatlings with the smoke of burning rams. * I will offer bullocks and goats.

Come and hear, all who fear God. * I will tell what he did for my soul:

To him I cried aloud, * with high praise ready on my tongue.

If there had been evil in my heart, * the Lord would not have listened.

But truly God has listened; * he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer * nor withhold his love from me.

Ant. 4 Before you all the earth shall bow, shall sing to you, sing to your name, O Lord.

Paslm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon; * may men

flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.

Let his glory fill the earth. * Amen ! Amen !

Ant. 5 The kings of Tarshish and the sea coasts shall pay tribute to the Lord, the King.

## Psalm 85

Turn your ear, O Lord, and give answer * for I am poor and needy.

Preserve my life, for I am faithful: * save the servant who trusts in you.

You are my God, have mercy on me, Lord, * for I cry to you all the day long.

Give joy to your servant, O Lord, * for to you I lift up my soul.

O Lord, you are good and forgiving, * full of love to all who call.

Give heed, O Lord, to my prayer * and attend to the sound of my voice.

In the day of distress I will call * and surely you will reply.

Among the gods there is none like you, O Lord; * nor work to compare with yours.

All the nations shall come to adore you * and glorify your name, O Lord:

For you are great and do marvellous deeds, * you who alone are God.

Show me, Lord, your way so that I may walk in your truth. * Guide my heart to fear your name.

I will praise you, Lord, my God, with all my heart * and glorify your name for ever;

For your love to me has been great: * you have saved me from the depths of the grave.

The proud have risen against me; ruthless men seek my life: * to you they pay no heed.

But you, God of mercy and compassion, * slow to anger, O Lord,

Abounding in love and truth, * turn and take pity on me.

O give your strength to your servant * and save your handmaid's son.

Show me a sign of your favour that my foes may see to their shame * that you console me and give me your help.

Ant. 6 All the nations shall come to adore you, O Lord.

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.



### Sermon of Pope St. Leo

### Sermon 2 on the Epiphany

#### Lesson iv

Rejoice in the Lord, dearly beloved, again I say, rejoice; for only a little while after the solemnity of the birth of Christ the feast of his manifestation shines upon us. On this feast-day the world acknowledges him who on the former feast was born of a virgin. The Word made flesh so arranged the initial stages of his reception among us, that as a new-born infant he would be known to believers but hidden from persecutors. The guiding star led the wise men to adore him, so that from East to West the birth of the true king might shine forth: for from the wise men the kingdoms of the East would learn the truth of what had taken place, nor would it escape the notice of the Roman Empire.

℟. iv. Shine, Jerusalem, shine; for your light has come, * and the glory of the Lord has risen upon you. ℣. And nations shall come to your light, and kings to the brightness of your rising. – And the glory.

#### Lesson v

Now, the very cruelty of Herod, who wished to destroy in infancy him whom he suspected to be his king, served divine providence without knowing it. Intent upon the savage crime, he seeks to destroy a child he does not know, by an indiscriminate slaughter of infants. Thus the birth of the Ruler announced from on high, is more strikingly spread throughout the world. Let us recognise, therefore, dearly beloved, in the act of adoration by the wise men, the first duties of our calling and of our faith, and with joyful hearts let us celebrate the beginnings of our blessed hope.

℟. v. All those from Sheba shall come. They shall bring gold and frankincense, * and shall proclaim the praise of the Lord. ℣. The kings of Tarshish and the sea coasts shall pay him tribute; the kings of Sheba and Seba shall bring him gifts. – And shall proclaim.

#### Lesson vi

It was from there that we began to enter into our eternal heritage; henceforth, the passages of scripture which spoke of Christ in hidden fashion are clear to us, and the

truth which the Jews in the blindness of their hearts did not perceive, casts its light on all nations. So, let this most sacred of days, in which the Author of our salvation appeared, be fittingly honoured by us. The infant whom the wise men venerated in the crib, we shall adore as the Almighty in the heavens. As from their treasures they offered symbolic gifts, so let us from our hearts offer gifts worthy of God.

℟. vi. The wise men come to Jerusalem from the East seeking and asking, "Where is he who has been born? For we have seen his star, * and we have come to worship the Lord."

℣. We have seen his star in the East. – And we have come. – Glory. – And we have come.

### III Nocturn

On the feast-day itself

#### Psalm 94

Come, ring out our joy to the Lord; * hail the rock who saves us.

Let us come before him, giving thanks, * with songs let us hail the Lord.

A mighty God is the Lord, * a great king above all gods.

In his hand are the depths of the earth; * the heights of the mountains are his.

To him belongs the sea, for he made it * and the dry land shaped by his hands.

Come in; let us bow and bend low; * let us kneel before the God who made us

For he is our God and we the people who belong to his pasture, * the flock that is led by his hand.

O that today you would listen to his voice ! ℣ "Harden not your hearts as at Meribah, * as on that day at Massah in the desert

When your fathers put me to the test; * when they tried me, though they saw my work.

For forty years I was wearied of these people ℣ and I said: 'Their hearts are astray, * these people do not know my ways.'

Then I took an oath in my anger: * 'Never shall they enter my rest.' "

Ant. 7 Come, let us adore him, for he is the Lord our God.

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On January 13th, however, Psalm 86 is said

#### Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God !



"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children"

And while they dance they will sing: * "In you all find their home."

Ant. 7 All shall be her children. It is he, the Lord Most High, who gives each his place.

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#### Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple, * O earth, tremble before him.

Proclaim to the nations: "God is king," The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and the earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 8 Adore the Lord, alleluia, in his holy court, alleluia.

#### Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right

A fire prepares his path; * it burns up his foes on every side

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like

wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 9 All you spirits, alleluia, worship God alleluia.

℣. Before you, O God, all the earth shall bow, shall sing to you. ℟. It shall sing to your name.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 2

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews?" Etc.

Homily of Pope St. Gregory

Homily 10 on the Gospels

As you have heard in the reading from the gospel, dearly beloved, at the birth of the King of heaven, an earthly king was disturbed. Earthly haughtiness is thrown into confusion when heavenly greatness is revealed. But we must find out why it was that on the birth of our Saviour an angel appeared to the shepherds in Judea, whereas a star rather than an angel led the wise men from the East to adore him. It would appear fitting that an intellectual creature, an angel, should preach to the Jews as to people who use intelligence. The Gentiles, however, since they did not know how to use intelligence, are led to knowledge of the Lord, not by word, but by signs.

℟. vii. The star which the wise men had seen in the East went before them, till they came to the place where the child was. When they saw it * they rejoiced with great joy. ℣. And going into the house, they saw the child with Mary his mother, and they fell down and worshipped him. – They rejoiced.



Lesson viii

And it is to be noted that our Redeemer when he had become an adult was preached to these same Gentiles by the apostles. But when he was an infant and not yet speaking in the flesh, a star proclaimed him to the Gentiles. Clearly, reason demands that when he himself began to speak he should be made known to us by the spoken word, just as when he had not begun to speak, it was mute elements that proclaimed him. So all the elements bore witness that the Creator had come. If I may speak of them as if they were human: the heavens knew him to be God for they immediately sent a star.

℟. viii. When the wise men saw the star they rejoiced with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshipped him. * Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. ℣. The star which the wise men had seen in the East went before them, till it came to rest over the place where the child was. – Then opening their treasures.

Lesson ix

The sea knew, for it became firm beneath his feet. The earth knew, for it quaked when he was dying. The sun knew, for it hid the radiance of its light. The rocks and stones knew, for they split open when he died. Hell acknowledged, for it gave up the dead it held. And still, the unbelieving Jews do not know in their hearts that he is God, even though the dead elements perceive that he is the Lord. Harder than stone, they refuse to be opened up to repentance.

℟. ix. There are three precious gifts which the wise men offered to the Lord on that day, and in themselves they have sacred significance. * In the gold is shown kingly power; in frankincense, contemplate the great priest, and in myrrh, the Lord's burial. ℣. The wise men venerated, in his cradle, the author of our salvation, and from their treasures they offered him symbolic gifts. – In the gold. – Glory. – And in myrrh.

There follows immediately:

The Lord be with you.

℟. And also with you.

Continuation of the holy Gospel according to Luke

℟. Glory to you, Lord.

Chapter 3

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "You are my beloved Son; with you I am well pleased." Jesus, when he began his ministry, was about thirty years of age, being the son, as was supposed, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna'i, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nagga'i, the son of Maath, the son of Mattathias, the son of Seme'in, the son of Josech, the son of Joda, the son of Jo'anan, the son of Rhesa, the son of Zerubbabel, the son of She'alti'el, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Mele'a, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Ca'inan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalale'el, the son of Ca'inan, the son of Enos, the son of Seth, the son of Adam, the son of God. And Jesus, full of the Holy Spirit, returned from the Jordan.

Te Deum is said.

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Before Lauds ℣. We have seen his star in the East. ℟. And we have come to worship him.

## LAUDS

Antiphons and at Hours.

1. Begotten before the daystar and before the ages, the Lord our Saviour has appeared today to the world.

Psalm The Lord is king etc. p. 29.

2. Your light has come, Jerusalem, and the glory of the Lord has risen upon you, and nations shall come to your light, alleluia.

3. Opening their treasures, the wise men offered to the Lord, gold, frankincense and myrrh, alleluia.

4. Bless the Lord, seas and rivers; sing a hymn to the Lord, you wellsprings, alleluia.

5. Three gifts, gold, frankincense and myrrh, were offered by the wise men, to the Son of God, the great king, alleluia.

Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you.

Hymn

From Father, through the virgin-birth,
The Son came down to us on earth;
And sanctified, through cross's strife,
That baptism which brings true life.

All-high, from heaven, come here to dwell,
He took man's nature, shape as well;
By death, redeemed the world he made,
And gave us joys that do not fade.

Redeemer, this we ask of you,
Come down to us in mercy too;
And to our faithful senses, show
The light most clear that you bestow.

Remain with us, O Lord, we pray,
All gloom of night drive far away;
From every sin, O wash us free,
And grant that healed each one may be.

For we, who know you came of yore,
Believe you will return once more;
Defend your people, Lord, who stay
Beneath your mighty sceptre's sway.

All glory, Lord, to you we pay,
Who showed yourself to man today;

With Father and the Spirit
be
All glory yours eternally.
Amen.

℣. Adore the Lord.
℟. In his holy court.

Bened. ant. Today the church is united with her heavenly spouse, for Christ has washed away her sins in the Jordan; the wise men hasten with gifts to the royal nuptials, and the guests are gladdened with wine made from water, alleluia.

Prayer

O God, who today, by a guiding star, revealed the birth of your Son to the Gentiles, grant that we who know you by faith, may come to the contemplation of your glory. Through the same.

Psalms for the Hours are from Sunday.

### TERCE

Ant. Your light has come, Jerusalem, and the glory of the Lord has risen upon you, and nations shall come to your light, alleluia.

Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you.

℟. The kings of Tarshish and the sea coasts shall pay him tribute, * alleluia, alleluia. – The kings. ℣. The kings of Sheba and Seba shall bring him gifts. – Alleluia. – Glory. – The kings.

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

### SEXT

Ant. Opening their treasures, the wise men offered to the Lord, gold, frankincense and myrrh, alleluia.

Little Chapter Is. 60

The Lord will arise upon you, Jerusalem, and his glory will be seen upon you; and nations shall come to your light, and kings to the brightness of your rising.

℟. All those from Sheba shall come, * alleluia, alleluia. – All those from Sheba. ℣ They shall bring gold and frankincense. – Alleluia. Glory. – All those from Sheba.

℣. Before you, O God, all the earth shall bow, shall sing to you. ℟. It shall sing to your name.

### NONE

Ant. Three gifts, gold, frankincense and myrrh, were offered by the wise men to the Son of God, the great king, alleluia.



Little Chapter Is. 60

All those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord.

℟. Before you, O God, all the earth shall bow, shall sing to you, * alleluia, alleluia. – Before you.

℣. It shall sing to your name. – Alleluia. – Glory. – Before you.

℣. Adore the Lord.
℟. In his holy court.

### II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power; * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever. a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever!

### Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples!

Strong is his love for us; * he is faithful for ever.

Ant. Begotten before the daystar and before the ages, the Lord our Saviour has appeared today to the world.

### Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you.



### Hymn

O Herod, wicked foe, why fear
That Christ the Lord approaches near?
He does not take your earthly sway
Who heavenly kingdoms gives away.

The wise men travel from afar,
They follow well that guiding star;
By light, unfading Light they seek,
By gift, proclaiming God, the meek.

Unto the pure and cleansing stream
Then came the heavenly Lamb supreme;
No sin did he bring there that day,
But cleansing us, took ours away.

O power new from heaven afar!
The water reddens in each jar;
And ordered, then, to flow as wine,
Its nature changed by power divine.

All glory, Lord, to you we pay,
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

Magnif. ant. Wise men came from the East to Bethlehem to worship the Lord: and opening their treasures, they offered him precious gifts; gold to the great king, frankincense to the true God, and myrrh for his burial, alleluia.

### Prayer

O God, who today, by a guiding star, revealed the birth of your Son to the Gentiles, grant that we who now know you by faith, may come to the contemplation of your glory. Through the same.

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I Sunday After Epiphany

## THE HOLY FAMILY, JESUS, MARY, JOSEPH

II class

¶ If this feast occurs on January 13th, the commemoration of the Baptism of Our Lord is omitted.

## I VESPERS

Ant. to psalms And Jacob was the father of Joseph, the husband of

Mary, of whom Jesus was born, who is called Christ.

Psalm Praise, O servants etc. [1].

Little Chapter Luke 2

Jesus went down with Mary and Joseph and came to Nazareth and was obedient to them.

℟. Jesus went down with his parents and came to Nazareth, and was obedient to them. And his mother kept all these things in her heart. * And Jesus increased in wisdom and in stature, and in favour with God and man.

℣. Honour your father and your mother: so the Lord God commanded in the law of Moses, and so also he gave us an example in his Son. – And Jesus. – Glory. – And Jesus.

Hymn

O blessed light of heaven's fold
And highest hope that mortals hold,
With love, God's household greets your birth,
And smiles on you, now come on earth !

O Mary, ever full of grace,
None else there is can take your place
And cherish Jesus on chaste breast,
With milk bestowing kisses blest.

O Virgin's loved defender true,
Of patriarchal line are you ;
The child divine, now born in time,
You "Father" calls, a name sublime.

From Jesse's noble stock, your birth,
To save all nations, come on earth !
We beg you, hear us all today,
Who at your altars come to pray.

As evening sun approaches night,
Depriving earthly things of light,
Remaining here, we you implore
And every inmost wish outpour.

That grace which in your home took root,
In every virtue bore great fruit ;
May that same grace in all abound
And in each family be found.

O Jesus, who, to parents mild,
Were ever true, obedient child ;
With Father high and Spirit be
All glory yours eternally. Amen.



℣. They are happy who dwell in your house. ℟. For ever singing your praise.

Magnif. ant. The Word became flesh and dwelt among us, full of grace and truth; and from his fullness have we all received, grace upon grace, alleluia.

Prayer

Lord Jesus Christ, in obeying Mary and Joseph, you consecrated family life with admirable virtues. Grant that, with the help of both, we may learn from the example of your holy family and so become part of it for eternity. For you live.

Compline of the Epiphany.

## MATINS

Invit. Christ, the Son of God, is subject to Mary and Joseph. * Come, let us adore.

Hymn

Now holy temples shine with lamps resplendent,
Now is the altar decked with precious garlands ;
And smoking censers spread their pungent fragrance,
In sacred worship.

Is it not joy to sing his royal birthday,
That Son begotten of the highest Father ;
And house of David with the names ennobling
That ancient kindred ?

More does it please us to recall devoutly
That little home at Nazareth, so modest ;
More does it please in song to trace the hidden
Lifetime of Jesus.

Back from the borders of the Nile's far limits,
Led by an angel, swift the Boy returning,
Bears many hardships, then, with foster-father,
Finds home and safety.

There, humbly learning Jospeh's trade so lowly,
Jesus grows older, leading life all-hidden ;
Freely he joins the carpenter at labour,
Helping at woodwork.

Saying, "Let sweat now moisten all my members;
Later shall they be wet and blood bespattered.
May this endurance paid for mankind, also,
Make due atonement!"

There, the true mother sits by Son beloved,
There, this good wife, too, sits beside her husband ;
Happy in easing weary cares and burdens
By loving service.

You, that all know, so well,
both toil and labour,
You suffered hardship;
help the poor and
wretched,
Whom, all reluctant, in
hard circumstances,
Poverty presses.

Banish all pride from those
whom fortune favours,
Make the mind tranquil,
fit for every challenge;
All who implore you, ask-
ing your assistance,
View with good favour!

So to you, Jesus, glory be
and power,
Who give examples holy
life inspiring,
With highest Father and
life-giving Spirit,
Reigning for ever.
Amen.

### I Nocturn

Ant. 1 When the parents brought in the child Jesus, Simeon took him up in his arms and blessed God.

Psalms as in feasts of Our Lady [22].

Ant. 2 When they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

Ant. 3 And the child grew and became strong, filled with wisdom; and the favour of God was upon him.

℣. Though he was rich, yet for our sake he became poor. ℟. So that by his poverty we might become rich.

From the blessed Apostle Paul's Letter to the Colossians

Lesson i Chapter. 3

Put on, then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.

℟. i. Our God appeared upon earth, * and lived among men. ℣. He has marked out here the way of wisdom and has given it to Jacob his servant. – And lived.



Lesson ii

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.

℟. ii. They are happy who dwell * in your house. ℣. For ever singing your praise. – In your house.

Lesson iii

Slaves, obey in everything those who are your earthly masters, not with eye service, as men-pleasers, but in singleness of heart, fearing the Lord. Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ. For the wrong-doer will be paid back for the wrong he has done, and there is no partiality. Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven. Continue steadfastly in prayer, being watchful in it with thanksgiving.

℟. iii. He had to be made like his brethren in every respect, * so that he might become merciful. ℣. Although he was a son, he learned obedience through what he suffered. – So that he might become merciful. – Glory. – So that he might become merciful.

### II Nocturn

Ant. 4 Joseph rose and took the child and his mother by night, and departed to Egypt.

Ant. 5 An angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother, and go to the land of Israel."

Ant. 6 And he went and dwelt in Nazareth, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene."

℣. The Lord will teach us his ways. ℟. And we shall walk in his paths.

From an Apostolic Letter of Pope Leo XIII
Brief Neminem fugit

June 14, 1892

Lesson iv

When the merciful God determined to accom-

plish the work of man's redemption, so long awaited, he so arranged the method and the order of this work that from the very beginning it would show the world the sacred example of a family divinely constituted. All men could find in this family the greatest model of home life, of virtue and of holiness. Such indeed was the family of Nazareth. There, before shining forth in full splendour on all the world, the Sun of Justice, Christ our God and our Saviour, was hidden with his virgin mother and Joseph, that most holy man, who discharged the duties of a father towards Jesus. We can be certain that the Holy Family possessed to the highest degree, and exemplified for others, those praiseworthy qualities of domestic life which find their source in the exercise of mutual charity, in holiness of character, and in filial devotion. For in all this, the Holy Family was to be the model family. And so, according to the generous plan of Providence, this family was formed, that all christians of whatever condition or place, by reflecting on it, might easily find both reason and incentive for the practice of every virtue.

℟. iv. As for me, wretched and poor, * the Lord thinks of me. ℣. By the labour of your hands you shall eat. You will be happy and prosper. – The Lord.

### Lesson v

Fathers of families have indeed in Joseph a most outstanding model of vigilant paternal care. In the most holy virgin-mother of God, mothers have an exceptional example of love and modesty, submissiveness and perfect trust; while in Jesus, who was subject to his parents, children have a divine model of obedience that they should admire, study and imitate. The highly-born should learn from this royal family how to be moderate in time of prosperity, and how to maintain dignity when times are bad. Those who are rich should learn from it that virtue is to be preferred to wealth. At the same time, workers and those who have become bitter and resentful at their lowly state of life and lack of home comforts, should look to the members of this most holy family. Here they will discover a reason to rejoice rather than to grieve over their lot in life. They have in common with the Holy Family the same cares and



labours of daily life. Joseph had to provide the necessaries of life from his earnings. Indeed, the divine hands themselves worked with the carpenter's tools. It is no wonder, then, that very wise and rich men wish to rid themselves of wealth, and to choose poverty in company with Jesus, Mary, and Joseph.

℟. v. Foxes have holes and the birds of the air have nests, but * the Son of Man has nowhere to lay his head. ℣. Wretched, close to death from my youth. – The Son.

### Lesson vi

As a result of all these things, devotion to the Holy Family has quite rightly developed among catholics and increases daily. This is clear from the christian sodalities established under the patronage of the Holy Family; from the unique honour paid to it; and especially from the privileges and favours granted by our predecessors, in order to arouse true piety towards it. Since the seventeenth century this devotion has been held in great esteem. It was widespread throughout Italy, France and Belgium, and indeed touched almost the whole of Europe. From there it crossed the wide ocean and reached the American continent by Canada, where it took root most promisingly. Indeed, nothing more salutary or more efficacious for christian families can be imagined than the example of the Holy Family, which shows us the perfection of all the domestic virtues. If their help is sought, Jesus, Mary and Joseph will be present in the home, fostering charity, guiding conduct, and inspiring to virtue by their example, while they alleviate and make more bearable those human miseries that are to be found everywhere. – In order to increase devotion to the Holy Family, Pope Leo XIII decreed that christian families be consecrated to it; while Benedict XV extended the Office and Mass to the universal church.

℟. vi. Though he was in the form of God, he emptied himself, * taking the form of a servant. ℣. He humbled himself, and became obedient unto death. – Taking the form. – Glory. – Taking the form.

## III Nocturn

Ant. 7 The parents of Jesus went to Jerusalem every year at the feast of the Passover.

Ant. 8 As they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it.

Ant. 9 When they did not find Jesus they returned to Jerusalem, seeking him.

℣. Wretched, close to death from my youth. ℟. I have borne your trials; I am numb.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 2

When Jesus was twelve years old they went up to Jerusalem, according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it. Etc.

Homily of St. Bernard, Abbot

Homily I on the passage Missus est, n. 7-8

And he was subject to them. Who was subject to whom? God to men. God, I repeat, to whom the angels are subject, whom the Principalities and Authorities obey, was subject to Mary, and not only to Mary, but to Joseph as well, for Mary's sake. Look with wonder at both aspects of this divine subjection and decide which you find the more marvellous; the gracious condescension of the Son, or the sublime dignity of the mother. Both are stupendous, both are miraculous. That God should obey a woman is humility without precedent; that a woman should be placed over God is sublimity without compare. In singing the praises of virgins it is specially mentioned that they follow the Lamb wherever he goes. What praises then does not she merit who even leads him?

℟. vii. Truly you are a king who hides yourself, * O God of Israel, the Saviour. ℣. You teach men knowledge. – O God.

Lesson viii

Learn, O man, to obey; learn, O earth, to be subject; learn, O dust, to submit. The evangelist, speaking of your Creator, says, "And he was obedient to them"; that is, of course, to Mary and Joseph. Blush for shame then, proud ashes. God humbles himself, but you exalt yourself. God subjects himself to men, but you, longing to lord it over them, set yourself above your Creator. If ever I should so desire, may God say to me what he said in rebuking his apostle:



"Get behind me, Satan, for you are not on the side of God." As often as I wish to dominate men, so often do I try to be greater than God. And then indeed I am not on the side of God, for of him it is said, "and he was obedient to them." If you think it beneath you to follow the example of man, at least it will not be an unworthy thing to imitate your Creator. If you cannot follow him everywhere he goes, then at least have the grace to follow him in those things where he has come down to your level.

℟. viii. As by one man's disobedience many were made sinners, * so by one man's obedience many will be made righteous. ℣. He came to Nazareth and was obedient to them. – So by one.

Lesson ix

If you cannot take the sublime path of virginity, at least follow God along that most secure way of humility, from which, if even virgins stray, it is true to say that they do not follow the Lamb wherever he goes. A sinner who is humble, for instance, follows the Lamb; so too does the virgin who is proud. Yet neither follows the Lamb wherever he goes. The former cannot attain to the purity of the Lamb without stain, while the latter does not deign to come down to the meekness of that same Lamb who was silent, not just before the shearer, but even before the one who put him to death. Nevertheless, the sinner follows a sounder course in choosing humility, than does the proud soul in choosing virginity. Reparation humbly made, cleanses his soul of guilt, while the other's pride stains even his purity.

℟. ix. Jesus went down with his parents and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. * And Jesus increased in wisdom and in stature, and in favour with God and man. ℣. Honour your father and your mother: So the Lord God commanded in the law of Moses and so also he gave us an example in his Son. – And Jesus increased. – Glory. – And Jesus increased.

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Before Lauds: ℣. Behold, I made him as a witness to the peoples. ℟. A leader and commander for the peoples.

## LAUDS

### Antiphons

1. After three days they found Jesus in the temple, sitting among the teachers, listening to them and asking them questions.

Psalm The Lord is king etc. p. 29.

2. The mother of Jesus said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously."

3. Jesus went down with them and came to Nazareth and was obedient to them.

4. And Jesus increased in wisdom and in stature and in favour with God and man.

5. And they said, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?"

### Little Chapter Luke 2

Jesus went down with Mary and Joseph and came to Nazareth, and was obedient to them.

### Hymn

O Nazareth, home royal, blest
To have this household as your guest;
You ushered in and fostered all
The church's first beginning small.

The sun that from its lofty height
Traverses lands with golden light,
Has never seen, through ages bright,
A holier, more pleasing sight.

Repeatedly there angels fly,
Swift messengers from heaven on high;
To honour virtue's temple rare,
They visit and re-visit there.

How earnestly, with what good-will
Does Jesus father's wish fulfil!
How great, O Virgin, is your joy
In mother's duties towards your boy!

In purpose and in love allied,
There Joseph stands, his wife beside;
And virtue's Source, in grace most true,
By many links unites these two.

Thus live these two in love complete,
And both their loves in Jesus meet;
And Jesus to them both accords
True charity's supreme rewards.

So, too, may charity unite
Us all in bonds of endless light;



Then, bringing peace, end household strife,
And counter bitterness in life.

O Jesus, who, to parents mild,
Were ever true, obedient child;
With Father high and Spirit be
All glory yours eternally.
Amen.

℣. All your sons shall be taught by the Lord. ℟. And great shall be the prosperity of your sons.

Bened. ant. Enlighten us, Lord, by the example of your family, and guide our feet into the way of peace.

### Prayer

Lord Jesus Christ, in obeying Mary and Joseph, you consecrated family life with admirable virtues. Grant that, with the help of both, we may learn from the example of your holy family and so become part of it for eternity. For you live.

At the Hours psalms and antiphon of Sunday.

## TERCE

### Little Chapter as in II Vespers

℟. Though he was rich, yet for our sake he became poor, * alleluia, alleluia. –Though he. ℣. That by his poverty we might become rich.-Alleluia.-Glory. –Though he.

℣. The Lord will teach us his ways. ℟. And we shall walk in his paths.

## SEXT

### Little Chapter Rom. 5

For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

℟. The Lord will teach us his ways, * alleluia, alleluia. –The Lord. ℣. And we shall walk in his paths. – Alleluia. – Glory. –The Lord.

℣. Wretched, close to death from my youth. ℟. I have borne your trials; I am numb.

## NONE

### Little Chapter Philipp. 2

He emptied himself, taking the form of a servant, being born in the likeness of men.

℟. Wretched, close to death, from my youth, * alleluia, alleluia. – Wretched. ℣. I have borne your trials; I am numb. – Alleluia.-Glory.-Wretched.

℣. All your sons shall be taught by the Lord. ℟.

And great shall be the prosperity of your sons.

## II VESPERS

Ant. to psalms After three days they found Jesus in the temple, sitting among the teachers, listening to them and asking them questions.

Psalms as in feasts of B.V.M. [35].

Little Chapter Luke 2

Jesus went down with Mary and Joseph and came to Nazareth, and was obedient to them.

Hymn

O blessed light of heaven's fold
And highest hope that mortals hold,
With love, God's household greets your birth,
And smiles on you, now come on earth !

O Mary, ever full of grace,
None else there is can take your place
And cherish Jesus on chaste breast,
With milk bestowing kisses blest.

O Virgin's loved defender true,
Of patriarchal line are you ;
The child divine, now born in time,
You "Father" calls, a name sublime.

From Jesse's noble stock, your birth,
To save all nations, come on earth !
We beg you, hear us all today,
Who at your altars come to pray.

As evening sun, approaches night,
Depriving earthly things of light,
Remaining here, we you implore,
And every inmost wish outpour.

That grace which in your home took root,
In every virtue bore great fruit ;
May that same grace in all abound
And in each family be found.

O Jesus, who, to parents mild,
Were ever true, obedient child ;
With Father high and Spirit be
All glory yours eternally.
Amen.

℣. They are happy who dwell in your house. ℟. For ever singing your praise.

Magnif. ant. But Mary kept all these things, pondering them in her heart.

Compline of the Epiphany.



January 7th to 12th

### Ferial office of the season of the Epiphany

Preces and genuflexions are omitted.

At all the Hours, except Compline, antiphons and psalms and the versicle of the Nocturn, are taken from the current weekday, as in the Psalter.

## MATINS

Invit. Christ has appeared to us: ✱ Come, let us adore.

Hymn

O Herod, wicked foe, why fear
That Christ the Lord approaches near ?
He does not take your earthly sway
Who heavenly kingdoms gives away.

The wise men travel from afar,
They follow well that guiding star ;
By light, unfading Light they seek,
By gift, proclaiming God, the meek.

Unto the pure and cleansing stream
Then came the heavenly Lamb supreme ;
No sin did he bring there that day,
But cleansing us, took ours away.

O power new from heaven afar!
The water reddens in each jar ;
And ordered, then, to flow as wine,
Its nature changed by power divine.

All glory, Lord, to you we pay,
Who showed yourself to man today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

Lessons are from current Scripture with their own responsories. Te Deum is not said.

## LAUDS

Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you.

Hymn

From Father, through the virgin-birth,
The Son came down to us on earth ;

And sanctified, through cross's strife,
That baptism which brings true life.

All-high, from heaven, come here to dwell,
He took man's nature, shape as well;
By death, redeemed the world he made,
And gave us joys that do not fade.

Redeemer, this we ask of you,
Come down to us in mercy too;
And to our faithful senses, show
The light most clear that you bestow.

Remain with us, O Lord, we pray,
All gloom of night drive far away;
From every sin, O wash us free,
And grant that healed each one may be.

For we, who know you came of yore,
Believe you will return once more;
Defend your people, Lord, who stay
Beneath your mighty sceptre's sway.

All glory, Lord, to you we pay,
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Adore the Lord. ℟. In his holy court.

Bened. ant. The Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven: "This is my beloved Son," alleluia.

Prayer

O God, who today, by a guiding star, revealed the birth of your Son to the Gentiles, grant that we who know you by faith, may come to the contemplation of your glory. Through the same.

From the First Sunday after the Epiphany, the following prayer is said.

Prayer

We beg you, Lord, in your heavenly love, to further the desires of your people who pray to you, so that they may see what is to be done and that they may be strengthened to do what they see. Through.



## TERCE

Little Chapter as in Lauds.

℟ The kings of Tarshish and the sea coasts shall pay him tribute, * alleluia, alleluia. – The kings. ℣. The kings of Sheba and Seba shall bring him gifts. - Alleluia. - Glory. - The kings.

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

## SEXT

Little Chapter Is. 60

The Lord will arise upon you, Jerusalem, and his glory will be seen upon you; and nations shall come to your light and kings to the brightness of your rising.

℟. All those from Sheba shall come, * alleluia, alleluia. – All those from Sheba. They shall bring gold and frankincense. – Alleluia. – Glory. – All those from Sheba.

℣. Before you, O God, all the earth shall bow, shall sing to you. ℟. It shall sing to your name.

## NONE

Little Chapter Is. 60

All those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord.

℟. Before you, O God, all the earth shall bow, shall sing to you, * alleluia. – Before you. ℣. It shall sing to your name. – Alleluia. – Glory. – Before you.

℣. Adore the Lord. ℟. In his holy court.

Prayer

O God, who today, by a guiding star, revealed the birth of your Son to the Gentiles; grant that we who know you by faith, may come to the contemplation of your glory. Through the same.

From the first Sunday after the Epiphany the following prayer is said.

Prayer

We beg you, Lord, in your heavenly love, to further the desires of your people who pray to you, so that they may see what is to be done and that they may be strengthened to do what they see. Through.

## VESPERS

Little Chapter Is. 60

Arise, shine, Jerusalem; for your light has

come, and the glory of the Lord has risen upon you.

Hymn

O Herod, wicked foe, why fear
That Christ the Lord approaches near?
He does not take your earthly sway
Who heavenly kingdoms gives away.

The wise men travel from afar,
They follow well that guiding star;
By light, unfading Light they seek,
By gift, proclaiming God, the meek.

Unto the pure and cleansing stream
Then came the heavenly Lamb supreme;
No sin did he bring there that day,
But cleansing us, took ours away.

O power new from heaven afar!
The water reddens in each jar;
And ordered, then, to flow as wine,
Its nature changed by power divine.

All glory, Lord, to you we pay,
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

Magnif. ant. When the wise men saw the star, they rejoiced with great joy: and going into the house, they offered to the Lord, gold, frankincense and myrrh.

## COMPLINE

Ant. to psalms
Light from light, you have manifested yourself, O Christ. The wise men offer gifts to you, alleluia, alleluia, alleluia.

Psalms from Sunday.

Nunc dimittis ant.
Alleluia. All those from Sheba shall come, alleluia; they shall bring gold and frankincense, alleluia, alleluia.

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### 7 January

From the Letter to the Romans

Lesson i Chapter 12

I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him.

℟. i. Today, when the Lord had been baptized in the Jordan, the heavens were opened; and, like a dove, the Spirit remained on him, while the voice of the Father resounded, ✱ "This is my beloved Son with whom I am well pleased." ℣. The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven. – This is.

Lesson ii

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

℟. ii. The Holy Spirit was seen in the form of a dove. The voice of the Father was heard, ✱ "This is my beloved Son with whom I am well pleased." ℣. The heavens were opened above him, and the voice of the Father resounded. – This is.

Lesson iii

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honour. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practise hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly.

℟. iii. The kings of Tarshish and the sea coasts shall pay him tribute: * The kings of Sheba and Seba shall bring gifts to the Lord God. ℣. All those from Sheba shall come, they shall bring gold and frankincense. – The kings Sheba. – Glory. – The kings of Sheba.

## 8 January

From the Letter to the Romans

Lesson i Chapter 13

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good.

℟. i. Shine, Jerusalem, shine; for your light has come, * and the glory of the Lord has risen upon you. ℣. And nations shall come to your light, and kings to the brightness of your rising. – And the glory.

Lesson ii

But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath, but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

℟. ii. All those from Sheba shall come. They shall bring gold and frankincense, * and shall proclaim the praise of the Lord. ℣. The kings of Tarshish and the sea coasts shall pay him tribute; the kings of Sheba and Seba shall bring him gifts. – And shall proclaim.

Lesson iii

Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbour as yourself." Love does no wrong to a neighbour; therefore love is the fulfilling of the law.

℟. iii. The wise men come to Jerusalem from the East, seeking and asking, "Where is he who has been born? For we have seen his star, * and we have come to worship the Lord." ℣. We have seen his star in the East. – And we have come. – Glory. – And we have come.



## 9 January

From the Letter to the Romans

Lesson i Chapter 14

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

℟. i. The star which the wise men had seen in the East went before them, till they came to the place where the child was. When they saw it * they rejoiced with great joy. ℣. And going into the house, they saw the child with Mary his mother, and they fell down and worshipped him. – They rejoiced.

Lesson ii

One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honour of the Lord. He also who eats, eats in honour of the Lord, since he gives thanks to God; while he who abstains, abstains in honour of the Lord and gives thanks to God. None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then whether we live or whether we die, we are the Lord's.

℟. ii. When the wise men saw the star they rejoiced with great joy; and going into the house they saw the child with

Mary his mother, and they fell down and worshipped him. * Then, opening their treasures, they offered him gifts, gold, and frankincense and myrrh. ℣. The star which the wise men had seen in the East went before them, till it came to rest over the place where the child was. – Then opening their treasures.

Lesson iii

For to this end Christ died and lived again, that he might be Lord both of the dead and the living. Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; for it is written: As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God. So each of us shall give account of himself to God. Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother.

℟. iii. There are three precious gifts which the wise men offered to the Lord on that day, and in themselves they have sacred significance. * In the gold is shown kingly power; in frankincense contemplate the great priest, and in myrrh, the Lord's burial. ℣. The wise men venerated, in his cradle, the author of our salvation, and from their treasures they offered him symbolic gifts. – In the gold. – Glory. – And in myrrh.

## 10 January

From the Letter to the Romans

Lesson i Chapter 14

So do not let what is good in you be spoken of as evil. For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men. Let us then pursue what makes for peace and for mutual upbuilding. Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for any one to make others fall by what he eats.

℟. i. Today, when the Lord had been baptized in the Jordan, the heavens were opened; and, like a dove, the Spirit remained on him while the voice of the Father resounded, * "This is my beloved Son with whom I am well pleased." ℣. The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven. – This is.

Lesson ii

It is right not to eat meat or drink wine or do anything that makes your brother stumble. The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves. But he who has doubts is condemned, if he eats, because he does not act from faith; for whatever does not proceed from faith is sin.

℟. ii. The Holy Spirit was seen in the form of a dove. The voice of the Father was heard, * "This is my beloved Son with whom I am well pleased." ℣. The heavens were opened above him, and the voice of the Father resounded. – This is.

Lesson iii Chapter 15

We who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbour for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached you fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

℟. iii. The kings of Tarshish and the sea coasts shall pay him tribute: * The kings of Sheba and Seba shall bring gifts to the Lord God. ℣. All those from Sheba shall come; they shall bring gold and frankincense. – The kings of Sheba. – Glory. – The kings of Sheba.

## 11 January

From the Letter to the Romans

Lesson i Chapter 15

Welcome one another, therefore, as Christ has welcomed you, for the glory of God. For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order

that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name." And again it is said, "Rejoice, O Gentiles, with his people"; and again, "Praise the Lord, all Gentiles, and let all the peoples praise him"; and further, Isaiah says, "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope." May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

℟. i. Shine, Jerusalem, shine; for your light has come, * and the glory of the Lord has risen upon you. ℣. And nations shall come to your light, and kings to the brightness of your rising. – And the glory.

### Lesson ii

I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. But on some points I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

℟. ii. All those from Sheba shall come. They shall bring gold and frankincense, * and shall proclaim the praise of the Lord. ℣. The kings of Tarshish and the sea coasts shall pay him tribute; the kings of Sheba and Seba shall offer him gifts. – And shall proclaim.

### Lesson iii

In Christ Jesus, then, I have reason to be proud of my work for God. For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles by word and deed, by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ.

℟. iii. The wise men come to Jerusalem from the East, seeking and asking, "Where is he who has been born? For we have seen his star * and we have come to worship the Lord." ℣. We have seen his star in the East. – And we have come. – Glory. – And we have come.



## 12 January

From the Letter to the Romans

### Lesson i Chapter 16

I commend to you our sister Phoebe, a deaconess of the church at Cen'chre-ae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well. Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house.

℟. i. The star which the wise men had seen in the East went before them, till they came to the place where the child was. When they saw it * they rejoiced with great joy. ℣. And going into the house, they saw the child with Mary his mother, and they fell down and worshipped him. – They rejoiced.

### Lesson ii

I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded. For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good, and guileless as to what is evil; then the God of peace will soon crush Satan under your feet.

℟. ii. When the wise men saw the star they rejoiced with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshipped him. * Then, opening their treasures, they offered him gifts, gold, frankincense, and myrrh. ℣. The star which the wise men had seen in the East went before them, till it came to rest over the place where the child was. – Then opening their treasures.

### Lesson iii

Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages but is now disclosed and, through the prophetic writings, is made

known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory for evermore through Jesus Christ! Amen. – Indeed, Lord.

℟. iii. There are three precious gifts which the wise men offered to the Lord on that day, and in themselves they have sacred significance. * In the gold is shown kingly power; in frankincense contemplate the great priest, and in myrrh, the Lord's burial. ℣. The wise men venerated, in his cradle, the author of our salvation, and from their treasures they offered him symbolic gifts. – In the gold. – Glory. – And in myrrh.

## 13 January

### Commemoration of the Baptism of Our Lord Jesus Christ

II class

If the Commemoration of the Baptism of Our Lord occurs on a Sunday, the Office is of the feast of the Holy Family, without any commemoration.

Where this feast has I Vespers, all is from I Vespers of the Epiphany p. 350 with the exception of what is given here.

Magnif. ant. The soldier baptizes his King, the Saviour; the water of the Jordan was amazed; the dove bore witness: the voice of the Father was heard saying, "This is my Son."

### Prayer

O God, whose only Son appeared in the substance of our flesh, grant, we ask of you, that as we acknowledge him to have been outwardly like ourselves, so may we deserve to be inwardly renewed by him. Who lives and reigns with you.

### MATINS

All as on the feast of the Epiphany p. 351 with the changes noted there. The following lessons are said.

#### I Nocturn

Here begins the blessed apostle Paul's First Letter to the Corinthians.

Lesson i Chapter 1

Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, to the church of God which is at Corinth, to those sanctified in Christ Jesus, called to



be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

℟. i. Today, when the Lord had been baptized in the Jordan, the heavens were opened; and, like a dove, the Spirit remained on him, while the voice of the Father resounded, * "This is my beloved Son with whom I am well pleased." ℣. The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven. – This is.

Lesson ii

I give thanks to God always for you because of the grace of God which was given you in Christ Jesus, that in every way you were enriched in him with all speech and all knowledge—even as the testimony to Christ was confirmed among you—so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

℟. ii. The Holy Spirit was seen in the form of a dove. The voice of the Father was heard, * "This is my beloved Son with whom I am well pleased." ℣. The heavens were opened above him, and the voice of the Father resounded. – This is.

Lesson iii

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarrelling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

℟. iii. The kings of Tarshish and the sea coasts shall pay him tribute. * The kings of Sheba and Seba shall bring gifts to the Lord God. ℣. All those from Sheba shall come; they shall bring gold and frankincense. – The kings of Sheba. –

Glory. – The kings of Sheba.

### II Nocturn

Sermon of St. Gregory Nazianzen

Discourse on the feast of the holy Lights

Lesson iv

I cannot restrain my desire to rejoice, and indeed, I am excited and elevated in mind. Forgetting my own insignificance, I endeavour to take upon myself the function or, rather, the spirit of service of the great John. Although I am not the Precursor, yet I come from a desert. So then, Christ becomes visible in brilliant radiance, or rather, he enlightens us by his splendour. Christ is baptized; let us, too, go down with him that we may also ascend with him. ℟. iv. Shine, Jerusalem, shine; for your light has come, * and the glory of the Lord has risen upon you. ℣. And nations shall come to your light and kings to the brightness of your rising. – And the glory.

Lesson v

While John is baptizing Jesus approaches, sanctifying him who baptizes, in order, especially, that he may bury the old Adam in the waters, and that, above all, the waters of the Jordan should be sanctified. Just as he himself was spirit and flesh, so also to those who were to be baptized in the future, holiness should be passed on by water and the Spirit. Jesus insists, but the Baptist hesitates. He says, "I ought to be baptized by you." So speaks the lamp to the Sun, the voice to the Word. ℟. v. All those from Sheba shall come. They shall bring gold and frankincense, * and shall proclaim the praise of the Lord. ℣. The kings of Tarshish and the sea coasts shall pay him tribute; the kings of Sheba and Seba shall offer him gifts. – And proclaiming.

Lesson vi

Jesus came up out of the water, raising up the world, which, as it were, had been immersed with him. He saw the heavens not just divided, but opened; heavens which Adam had formerly closed to himself and to us who came after him, as paradise also was barred by a flaming sword. The Holy Spirit gives testimony; indeed, things that are alike draw together. Testimony



is given from heaven, since the one about whom the testimony is being given, came from there. ℟. vi. The wise men come to Jerusalem from the East, seeking and asking, "Where is he who has been born? For we have seen his star, * and we have come to worship the Lord." ℣. We have seen his star in the East. – And we have come. – Glory. – And we have come.

### III Nocturn

Reading from the holy Gospel according to John

Lesson vii Chapter 1

In those days, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world." Etc.

Homily of St. Augustine, Bishop

Treatise 6 on John, in the first half

Before the Lord came to be baptized in the Jordan by John, the latter had already known him, as is clear from the words: "Do you come to me? I need to be baptized by you." Obviously he knew him as the Lord, the Son of God. How do we prove that John already knew that Jesus would baptize in the Holy Spirit? Before the Lord came to the river where many were rushing to John to be baptized, John said to them: "I baptize you with water, but he who is coming after me is mightier than I, the thong of whose sandal I am not worthy to untie. He will baptize you with the Holy Spirit and with fire." Already, then, he knew this. ℟. i. The star which the wise men had seen in the East went before them, till they came to the place where the child was. When they saw it * they rejoiced with great joy. ℣. And going into the house, they saw the child with Mary his mother, and they fell down and worshipped him. – They rejoiced.

Lesson viii

What then, did he learn from the dove which prevented him from later being found out in falsehood? (God forbid that we should think such a thing.) Is it not this? There was to be in Christ a certain quality, so that although many ministers would baptize, some of them holy, others not, the sanctity of baptism would not be attributed to them, but to him alone upon

whom the dove descended. Of him it was said, "He it is who baptizes with the Holy Spirit." If Peter baptizes, it is Christ who baptizes; if Paul baptizes, it is Christ who baptizes.

℟. viii. When the wise men saw the star they rejoiced with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshipped him. * Then, opening their treasures, they offered him gifts, gold, frankincense, and myrrh. ℣. The star which the wise men had seen in the East went before them, till it came to rest over the place where the child was. – Then opening their treasures.

### Lesson ix

For, were the sanctity of Baptism to depend upon the degree of merit, then, since there are different degrees of merit, there would be different baptisms. And one would be thought to have received something better inasmuch as the person from whom he received it appears to be better. Brethren, know that even the saints themselves, those good people who belong to the dove, who share the destiny of that city Jerusalem, those good people in the church of whom the Apostle says, "The Lord knows who are his"; even these vary in grace. Not all have equal merit.

℟. ix. There are three precious gifts which the wise men offered to the Lord on that day, and in themselves they have sacred significance. * In the gold is shown kingly power; in frankincense contemplate the great priest, and in myrrh, the burial of the Lord. ℣. The wise men venerated, in his cradle, the author of our salvation, and from their treasures they offered him symbolic gifts. – In the gold. – Glory – And in myrrh.

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Before Lauds ℣. We have seen his star in the East. ℣. And we have come to worship him.

## LAUDS

### Antiphons

1. The Saviour, making the new man from the old, clothing us with an incorruptible garment, comes to the baptism that by water he might restore the nature which had been corrupted.

Psalm The Lord is king etc. p. 29.

2. We all glorify you, God and Redeemer, who



with the Spirit and with fire purifies the uncleanness of man.

3. The Baptist trembled greatly. Not daring to touch the sacred head of God, he cries out in awe: "Sanctify me, O Saviour."

4. The Saviour crushed the head of the dragon in the river Jordan and rescued all men from his power.

5. A great mystery is made manifest today: the creator of all things washes away our offences in the Jordan.

### Little Chapter Is. 60

Arise, shine Jerusalem: for your light has come, and the glory of the Lord has risen upon you.

### Hymn

From Father, through the virgin-birth,
The Son came down to us on earth;
And sanctified, through cross's strife,
That baptism which brings true life.

All-high, from heaven, come here to dwell,
He took man's nature, shape as well;
By death, redeemed the world he made,
And gave us joys that do not fade.

Redeemer, this we ask of you,
Come down to us in mercy too;
And to our faithful senses, show
The light most clear that you bestow.

Remain with us, O Lord, we pray,
All gloom of night drive far away;
From every sin, O wash us free,
And grant that healed each one may be.

For we, who know you came of yore,
Believe you will return once more;
Defend your people, Lord, who stay
Beneath your mighty sceptre's sway.

All glory, Lord, to you we pay
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Adore the Lord. ℟. In his holy court.

Bened. ant. John the Precursor rejoices with the Jordan. When the Lord is baptized, there is joy throughout the whole world, and our sins are

forgiven. As he sanctifies the waters, let us all cry out, " Have mercy on us."

Prayer

O God, whose only Son appeared in the substance of our flesh, grant, we ask of you, that as we acknowledge him to have been outwardly like ourselves, so may we deserve to be inwardly renewed by him. Who lives and reigns with you.

## TERCE

Little Chapter as in Lauds.

℟. The kings of Tarshish and the sea coasts shall pay him tribute, * alleluia, alleluia. – The kings of Tarshish. ℣. The kings of Sheba and Seba shall bring him gifts. – Alleluia. – Glory. – The kings of Tarshish.

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

## SEXT

Little Chapter Is. 60

Your light has come, Jerusalem, and the glory of the Lord has risen upon you. And nations shall come to your light, and kings to the brightness of your rising.

℟. All those from Sheba shall come. * alleluia, alleluia. – All those. ℣. They shall bring gold and frankincense. – Alleluia. – Glory. – All those.

℣. Before you, O God, all the earth shall bow, shall sing to you. ℟. It shall sing to your name.

## NONE

Little Chapter Is. 60

All those from Sheba shall come; they shall bring gold and frankincense and shall proclaim the praise of the Lord.

℟. Before you, O God, all the earth shall bow, shall sing to you, * alleluia, alleluia. – Before you. ℣. It shall sing to your name. – Alleluia. – Glory. – Before you.

℣. Adore the Lord. ℟. In his holy court.

## VESPERS

Ant. to the psalms. The Saviour, making the new man from the old, clothing us with an incorruptible garment, comes to the baptism that by water he might restore the nature which had been corrupted.

Psalms as on the feast of the Epiphany, p. 365.



Little Chapter Is. 60

Arise, shine Jerusalem: for your light has come and the glory of the Lord has risen upon you.

Hymn

O Herod, wicked foe, why fear
That Christ the Lord approaches near?
He does not take your earthly sway
Who heavenly kingdoms gives away.

The wise men travel from afar,
They follow well that guiding star;
By light, unfading Light they seek;
By gift, proclaiming God, the meek.

Unto the pure and cleansing stream
Then came the heavenly Lamb supreme;
No sin did he bring there that day,
But cleansing us, took ours away.

O power new from heaven afar!
The water reddens in each jar;
And ordered, then, to flow as wine,
Its nature changed by power divine.

All glory, Lord, to you we pay
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

Magnif. ant. The springs of water were sanctified when Christ appeared in glory. O earth, draw water from the wells of salvation; for Christ our God has now sanctified every creature.

Prayer

O God, whose only Son appeared in the substance of our flesh, grant, we ask of you, that as we acknowledge him to have been outwardly like ourselves, so may we deserve to be inwardly renewed by him. Who lives and reigns with you.

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## I SUNDAY AFTER EPIPHANY

II class

Office of the Holy Family as above p. 367.

The prayer of this Sunday is said in ferial offices occurring during the week.

Prayer

We beg you, Lord, in your heavenly love, to further the desires of your people who pray to you, so that they may see what is to be done and that they may be strengthened to do what they see. Through.

## Lessons from Scripture

to be said on days occurring between January 13 and the second Sunday after the feast of the Epiphany.

### Monday

From the First Letter to the Corinthians

Lesson i Chapter 2

When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you in the sight of men. – That you keep.

Lesson ii Chapter 2

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him."

℟. ii. I will bless the Lord at all times: * his praise always on my lips. ℣. In the Lord my soul shall make its boast: The humble shall hear and be glad. – His praise always.

Lesson iii Chapter 2

God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also



no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord and do good, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.

### Tuesday

### MATINS

From the First Letter to the Corinthians

Lesson i Chapter 3

But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth.

℟. i. O Lord, turn your ear to my weeping. Do not be deaf to me. Heed me, * for I, a stranger, dwell within your walls. ℣. I said, "I will be watchful of my ways, for fear I should sin with my tongue." – For.

Lesson ii

So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labour. For we are God's fellow workers; you are God's field, God's building. According to the commission of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it.

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord, and he looked kindly upon me. – He put.

Lesson iii

For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, stubble—each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

℟. iii. As for me, I said, "Lord, have mercy on me. * Heal my soul, for I have sinned against you. ℣. Lord, do not reprove me in your anger; punish me not in your rage." – Heal. – Glory. – Heal.

Prayer

We beg you, Lord, in your heavenly love, to further the desires of your people who pray to you, so that they may see what is to be done and that they may be strengthened to do what they see. Through.

**Wednesday**
**MATINS**

From the First Letter to the Corinthians

Lesson i Chapter 5

It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. And you are arrogant. Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body I am present in spirit, and as if present, I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

℟. i. Do not destroy me, Lord, in my sins, * and do not in anger heap up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

Lesson ii Chapter 5

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.



℟. ii. My heart is ready, O God, my heart is ready. * I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

Lesson iii Chapter 5

I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolators, since you would need to go out of the world. But rather I wrote to you not to associate with one who bears the name of brother, if he is guilty of immorality or greed, or is an idolator, reviler, drunkard, or robber—not even to eat with such a one.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, * the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.

**Thursday**
**MATINS**

From the First Letter to the Corinthians

Lesson i Chapter 6

When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life. If then you have such cases, why do you lay them before those who are least esteemed by the church?

℟. i. In you, O God, I take refuge; let me never be put to shame, O Lord. * In your justice rescue me, free me. – Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

Lesson ii

I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to

law against brother, and that before unbelievers? To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud, and that even your brethren. Do you not know that the unrighteous will not inherit the kingdom of God?

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old. When my strength fails, ✱ O God, do not forsake me. ℣. O God, do not stay far off: my God, make haste to help me. – O God.

Lesson iii

Do not be deceived; neither the immoral, nor idolators, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

℟. iii. When I sing to you my lips shall rejoice, ✱ and my soul also, which you have redeemed, Lord. ℣. Then my tongue shall speak of your justice, and all the day long of your praise. – And my soul. – Glory. – And my soul.

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## Friday

## MATINS

From the First Letter to the Corinthians

Lesson i Chapter 6

"All things are lawful for me," but not all things are helpful. "All things are lawful for me"; but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food—and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power.

℟. i. I will praise you, Lord my God, with all my heart and will honour your name for ever, ✱ for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

Lesson ii

Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never. Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one." But he who is united to the Lord becomes one spirit with him.

℟. ii. Your love to me has been great, Lord. ✱ You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You.

Lesson iii

Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a great price. So glorify God in your body.

℟. iii. As for me, the Lord will be a stronghold; my God will be the rock ✱ where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.

Prayer

We beg you, Lord, in your heavenly love, to further the desires of your people who pray to you, so that they may see what is to be done and that they may be strengthened to do what they see. Through.



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## Saturday

## MATINS

From the First Letter to the Corinthians

Lesson i Chapter 7

Now concerning the matters about which you wrote. It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does.

℟. i. My song is of mercy and justice, ✱ I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I sing.

Lesson ii Chapter 7

Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control. I say this by way of concession, not of command. I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control they should marry. For it is better to marry than to be aflame with passion. To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife. To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy.

℟. ii. Lord, make haste and give me answer, * for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like the grass. – For my days.

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¶ The series Lord, do not, that is, the responsories to the lessons of the Second Sunday after the feast of the Epiphany, is to be said on the following Sundays, up to but not including Septuagesima. Throughout the week, ferial responsories are always said with ferial lessons when the season is *during the year*.

¶ If the following, or any other, Sunday after Epiphany is impeded by Septuagesima, it is omitted, together with the lessons that follow it, even if it is not resumed after Pentecost.

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## II SUNDAY AFTER EPIPHANY

II class

### I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our afflictions.

℟. O God, who sits upon the throne and gives just judgment, be a refuge to the needy in time of trouble: * For you alone note the trouble and sorrow. ℣. The helpless trusts himself to you; for you are the helper of the orphan. – For you alone. – Glory. – For you alone.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

Prayer

Almighty, eternal God, you guide all things in heaven and on earth; mercifully hear the prayers of your people, and grant your peace in our days. Through.

### MATINS

From the First Letter to the Corinthians

Lesson i Chapter 8

Now concerning food offered to idols: we know that "all of us possess knowledge." "Knowledge" puffs up, but love builds up. If any one imagines that he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him. Hence, as to the eating of food offered to idols, we know that " an idol has no real existence," and that " there is no God but one."

℟. i. Lord, do not reprove me in your anger; punish me not in your rage. * Have mercy on me, Lord, I have no

strength. ℣. Trembling and fear fall upon me and horror overwhelms me, and I say. – Have mercy.

Lesson ii

For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ.

℟. ii. The Lord is at my right hand, I shall stand firm. * And so my heart rejoices, my soul is glad. ℣. Preserve me, God, I take refuge in you. I say to the Lord, "You are my God." – And so my heart.

Reading from the holy Gospel according to John

Lesson iii Chapter 2

At that time, there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. Etc.

Homily of Saint Augustine, Bishop

Treatise 9 on John, in the first half.

Even apart from the mystical significance of the event, the fact that the Lord went to the wedding feast when invited, shows that he wished to make clear that he himself had instituted marriage. In the future there would be those, to whom the Apostle referred, who would abolish marriage, on the plea that it was an evil thing started by the devil. Yet, the same Lord, as we read in the Gospel, when asked whether it was lawful to put away a wife for any cause, said that it was not, except on the ground of unchastity.

℟. iii. I have hidden my sins like gold, and have concealed my iniquity in my bosom: * Have mercy on me, God, in your kindness. ℣. My offences, truly I know them; my sin is always before me. Against you, you alone, have I sinned. – Have mercy. – Glory. – In your kindness.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. There was a marriage at Cana in Galilee; and Jesus was there with Mary his mother.

Prayer Almighty, eternal as above p. 405.

## II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. When the wine failed, Jesus commanded that the jars be filled with water; and it was changed into wine, alleluia.



## Monday

## MATINS

From the First Letter to the Corinthians

Lesson i Chapter 9

Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you, in the sight of men. – That you keep.

Lesson ii Chapter 10

I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock

was Christ. Nevertheless with most of them God was not pleased; for they were overthrown in the wilderness.

℟. ii. I will bless the Lord at all times: * his praise always on my lips. ℣. In the Lord my soul shall make its boast. The humble shall hear and be glad. – His praise.

### Lesson iii

Now these things are warnings for us, not to desire evil as they did. Do not be idolators as some of them were; as it is written: The people sat down to eat and drink and rose up to dance. We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord and do good, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.

### Prayer

Almighty, eternal God, you guide all things in heaven and on earth; mercifully hear the prayers of your people, and grant your peace in our days. Through.

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## Tuesday

## MATINS

From the First Letter to the Corinthians

### Lesson Chapter 10

Therefore, my beloved, shun the worship of idols. I speak as to sensible men; judge for yourselves what I say. The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the practice of Israel; are not those who eat the sacrifices partners in the altar?

℟. i. O Lord, turn your ear to my weeping. Do not be deaf to me. – Heed me, * for I, stranger, dwell within your walls. ℣. I said, "I will be watchful of my ways, for fear I should sin with my tongue." – For.

### Lesson ii

What do I imply then? That food offered to idols is anything or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he?

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord and he looked kindly upon me. – He put.

### Lesson iii

"All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. Let no one seek his own good, but the good of his neighbour. Eat whatever is sold in the meat market without raising any question on the ground of conscience. For "the earth is the Lord's, and everything in it." If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.

℟. iii. As for me, I said: "Lord, have mercy on me. * Heal my soul for I have sinned against you. ℣. Lord, do not reprove me in your anger; punish me not in your rage." – Heal. – Glory. – Heal.

### Prayer

Almighty, eternal God, you guide all things in heaven and on earth; mercifully hear the prayers of your people, and grant your peace in our days. Through.

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## Wednesday

## MATINS

From the First Letter to the Corinthians

### Lesson i Chapter 11

Be imitators of me, as I am of Christ. I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you. But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God. Any man who prays or prophesies with his head covered dishonours his head, but any woman who prays or prophesies with her head unveiled dishonours her head—it is the same as if her head were shaven.

℟. i. Do not destroy me, Lord, in my sins, * and

do not store up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

### Lesson ii

For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil. For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman but woman for man. That is why a woman ought to have a veil on her head, because of the angels.

℟. ii. My heart is ready, O God, my heart is ready. * I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

### Lesson iii

Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? Does not nature itself teach you that for a man to wear long hair is degrading to him, but if a woman has long hair it is her pride? For her hair is given to her for a covering.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, * the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.

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## Thursday

## MATINS

From the First Letter to the Corinthians

### Lesson i Chapter 12

Now concerning spiritual gifts, brethren, I do not want you to be uninformed. You know that when you were heathen, you were led astray to dumb idols, however you may have been moved. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed." And no one can say "Jesus is Lord," except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord.



℟. i. In you, O God, I take refuge; let me never be put to shame, O Lord. * In your justice, rescue me, free me. ℣. Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

### Lesson ii

To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old. When my strength fails, * O God, do not forsake me. ℣. O God, do not stay far off; my God, make haste to help me. – O God.

### Lesson

All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit.

℟. iii. When I sing to you my lips shall rejoice * and my soul also, which you have redeemed, Lord. ℣. Then my tongue shall speak of your justice, and all the day long of your praise. – And my soul. – Glory. – And my soul.

### Prayer

Almighty, eternal God, you guide all things in heaven and on earth; mercifully hear the prayers of your people, and grant your peace in our days. Through.

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## Friday

## MATINS

From the First Letter to the Corinthians

### Lesson i Chapter 13

If I speak in the tongues of men and of angels

but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

℟. i. I will praise you, Lord my God, with all my heart and will honour your name for ever; ✱ for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

### Lesson ii

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

℟. ii. Your love to me has been great, Lord. ✱ You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You have saved.

### Lesson iii

For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face.

℟. iii. As for me, the Lord will be a stronghold; my God will be ✱ the rock where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.

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## Saturday

## MATINS

From the First Letter to the Corinthians

### Lesson i Chapter 14

Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature. In the law it is written, "By men of strange tongues and by the lips of foreigners will I speak of this people, and even then they will not listen to me, says the Lord." Thus, tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.



℟. i. My song is of mercy and justice; ✱ I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I sing.

### Lesson ii

If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so falling on his face, he will worship God and declare that God is really among you. What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each other of them keep silence in church and speak to himself and to God.

℟. ii. Lord, make haste and give me answer, ✱ for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like the grass. – For my days.

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## III SUNDAY AFTER EPIPHANY

II class

## I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

### Prayer

Almighty, eternal God, mercifully look upon our weakness and stretch out the right hand of your majesty to protect us. Through.

## MATINS

From the First Letter to the Corinthians

### Lesson i Chapter 15

Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand,

by which you are saved, if you hold it fast – unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve.

℟. i. Lord, do not reprove me in your anger; punish me not in your rage. * Have mercy on me, Lord, I have no strength. ℣. Trembling and fear fall upon me, and horror overwhelms me, and I say. – Have mercy.

Lesson ii

Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed. Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised.

℟. ii. The Lord is at my right hand, I shall stand firm. * And so my heart rejoices, my soul is glad. ℣. Preserve me, God, I take refuge in you. I say to the Lord, " You are my God." – And so my heart.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 8

At that time, when he came down from the mountain, great crowds followed him; and behold, a leper came to him and knelt before him. Etc.



Homily of Saint Jerome, Priest

Book 1 Commentary on ch. 8 of Matthew

When the Lord comes down from the mountain, great crowds hasten to him, because they were not able to climb the heights. The first to meet him is a leper, who because of his leprosy was not able to hear the Saviour's far-reaching sermon on the mountain. Note particularly, that this man is the first to be cured, second is the centurion's servant; third is Peter's mother-in-law, ill with a fever at Capharnaum. In fourth place are brought to him those tormented by devils. With a word he cast out these spirits, at the same time as he was curing all who were sick.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. When Jesus came down from the mountain, behold, a leper came to him and knelt before him, saying, " Lord, if you will, you can make me clean." And he stretched out his hand and touched him, saying, " I will; be clean."

Prayer

Almighty, eternal God, mercifully look upon our weakness, and stretch out the right hand of your majesty to protect us. Through.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Lord, if you will, you can make me clean. And Jesus said, " I will; be clean."

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## Monday
## MATINS

From the First Letter to the Corinthians

Lesson i Chapter 16

Now concerning the contribution for the saints: As I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come. And when I arrive, I will send those whom you accredit by

letter to carry your gift to Jerusalem. If it seems advisable that I should go also, they will accompany me.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you, in the sight of men. – That you keep.

Lesson ii

I will visit you after passing through Macedonia, for I intend to pass through Macedonia, and perhaps I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go. For I do not want to see you now just in passing; I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries.

℟. ii. I will bless the Lord at all times; * his praise always on my lips. ℣. In the Lord my soul shall make its boast. The humble shall hear and be glad. – His praise always.

Lesson iii

When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. So let no one despise him. Speed him on his way in peace, that he may return to me; for I am expecting him with the brethren. As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now. He will come when he has opportunity.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.

## Tuesday
## MATINS

Here begins blessed Paul the apostle's Second Letter to the Corinthians

Lesson i Chapter 1

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is at Corinth, with all the saints who are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our afflictions, so



that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort, too.

℟. i. O Lord, turn your ear to my weeping. Do not be deaf to me. Heed me, * for I, a stranger, dwell within your walls. ℣. I said, "I will be watchful of my ways for fear I should sin with my tongue." – For.

Lesson ii

If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort.

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord, and he looked kindly upon me. – He put.

Lesson iii

For we do not want you to be ignorant, brethren, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead; he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.

℟. iii. As for me, I said, "Lord, have mercy on me. * Heal my soul for I have sinned against you." ℣. Lord, do not reprove me in your anger; punish me not in your rage. – Heal. – Glory. – Heal.

Prayer

Almighty, eternal God, mercifully look upon our weakness, and stretch out the right hand of your majesty to protect us. Through.

## Wednesday
## MATINS

From the Second Letter to the Corinthians

Lesson i Chapter 3

Are we beginning to commend ourselves

again? Or do we need, as some do, letters of recommendation to you, or from you? You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on the tablets of human hearts.

℟. i. Do not destroy me, Lord, in my sins, * and do not store up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

### Lesson ii

Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life. Now if the dispensation of death, carved in letters on stone, came with such splendour that the Israelites could not look at Moses' face because of its brightness, fading as this was, will not the dispensation of the Spirit be attended with greater splendour?

℟. ii. My heart is ready, O God, my heart is ready. * I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

### Lesson iii

For if there was splendour in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendour. Indeed, in this case, what once had splendour has come to have no splendour at all, because of the splendour that surpasses it. For if what faded away came with splendour, what is permanent must have much more splendour. Since we have such a hope we are very bold, not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendour. But their minds were hardened.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, * the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.



## Thursday
## MATINS

From the Second Letter to the Corinthians

### Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. In you, O God, I take refuge; let me never be put to shame, O Lord. * In your justice, rescue me, free me. ℣. Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

### Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old. When my strength fails, * O God, do not forsake me. ℣. O God, do not stay far off, my God make haste to help me. – O God.

### Lesson iii

Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.

℟. iii. When I sing to you my lips shall rejoice; * and my soul, also, which you have redeemed, Lord. ℣. Then

my tongue shall speak of your justice, and all the day long of your praise. – And my soul. – Glory. – And my soul.

### Prayer

Almighty, eternal God, mercifully look upon our weakness, and stretch out the right hand of your majesty to protect us. Through.

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## Friday
## MATINS

From the Second Letter to the Corinthians

### Lesson i Chapter 7

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God. Open your hearts to us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together.

℟. i. I will praise you, Lord my God, with all my heart and will honour your name for ever, * for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

### Lesson ii

I have great confidence in you; I have great pride in you; I am filled with comfort. With all our affliction, I am overjoyed. For even when we came into Macedonia, our bodies had no rest but we were afflicted at every turn – fighting without and fear within. But God, who comforts the downcast, comforted us by the coming of Titus.

℟. ii. Your love to me has been great, Lord. * You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You have saved.

### Lesson iii

And not only by his coming but also by the comfort with which he was comforted in you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. For even if I made you sorry with my letter, I do not regret it (though I did regret it), for I see that letter grieved you, though only for a while. As it is, I rejoice, not because you were grieved, but because you were grieved into repenting.



℟. iii. As for me, the Lord will be a stronghold; my God will be * the rock where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.

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## Saturday
## MATINS

From the Second Letter to the Corinthians

### Lesson i Chapter 8

We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favour of taking part in the relief of the saints.

℟. i. My song is of mercy and justice; * I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I sing.

### Lesson ii

And this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. Accordingly we have urged Titus that as he had already made a beginning, he should also complete among you this gracious work. Now as you excel in everything—in faith, in utterance, in knowledge, in all earnestness, and in your love for us—see that you excel in this gracious work also. I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire.

℟. ii. Lord, make haste and give me answer, * for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like grass. – For my days.

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# IV SUNDAY AFTER EPIPHANY

II class

## I VESPERS

℣. May evening prayer.
℟. And may your mercy.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

## MATINS

From the Second Letter to the Corinthians

Lesson i Chapter 10

I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold to you when I am away!—I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion. For though we live in the world we are not carrying on a worldly war.

℟. i. Lord, do not reprove me in your anger; punish me not in your rage. * Have mercy on me, Lord, I have no strength. ℣. Trembling and fear fall upon me, and horror overwhelms me, and I say. – Have mercy on me.

Lesson ii

For the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete. Look at what is before your eyes. If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we. For even if I boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I shall not be put to shame. I would not seem to be frightening you with letters. For they say, " His letters are weighty and strong, but his bodily presence is weak, and his speech of no account." Let such people understand that what we say by letter when absent, we do when present.

℟. ii. The Lord is at my right hand, I shall stand firm. * And so my heart rejoices, my soul is glad. ℣. Preserve me, God, I take refuge in you. I say to the Lord, "You are my God." – And so my heart rejoices.

Lesson iii

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 8

At that time, when Jesus got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. Etc.

Homily of St. Jerome, Priest

Book 1, Commentary on ch. 8 of Matthew

He worked a fifth miracle, when he entered the boat at Capernaum and controlled the wind and the sea; a sixth in the country of the Gerasenes, when he gave the demons power over the swine. A seventh took place when on entering his own city, he cured a second paralytic who was lying on a bed. The first paralytic is the centurion's servant.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. When Jesus got into the boat, behold, there arose a great storm on the sea: and his disciples woke him saying, "Lord, save us, we are perishing."

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

## II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. Lord, save us, we are perishing. Give the command, O God, and create calm.



## Monday

Here begins the blessed apostle Paul's Letter to the Galatians

Lesson i Chapter 1

Paul an apostle—not from men nor through man,

but through Jesus Christ and God the Father, who raised him from the dead— and all the brethren who are with me, to the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; to whom be the glory for ever and ever. Amen.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you, in the sight of men. – That you keep.

### Lesson ii

I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel; not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. As we have said before, so now I say again, if any one is preaching to you a gospel contrary to that which you received, let him be accursed.

℟. ii. I will bless the Lord at all times: * his praise always on my lips. ℣. In the Lord my soul shall make its boast. The humble shall hear and be glad. – His praise always.

### Lesson iii

Am I now seeking the favour of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ. For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.

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## Tuesday

## MATINS

From the Letter to the Galatians

### Lesson i Chapter 3

O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Did you experience so many things in vain? — if it really is in vain.



℟. i. O Lord, turn your ear to my weeping. Do not be deaf to me. Heed me, * for I, a stranger, dwell within your walls. ℣. I said: "I will be watchful of my ways for fear I should sin with my tongue." – For.

### Lesson ii

Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith? Thus Abraham believed God, and it was reckoned to him as righteousness. So you see that it is men of faith who are the sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord and he looked kindly upon me. – He put.

### Lesson iii

So then, those who are men of faith are blessed with Abraham, who had faith. For all who rely on works of the law are under a curse, for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live"; but the law does not rest on faith, for: "He who does them shall live by them."

℟. iii. As for me, I said, "Lord, have mercy on me. * Heal my soul, for I have sinned against you." ℣. Lord, do not reprove me in your anger; punish me not in your rage. – Heal. – Glory. – Heal.

### Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

## Wednesday
## MATINS
From the Letter to the Galatians

Lesson i Chapter 3

Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many; but referring to one, "And to your offspring," which is Christ. This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise.

℟. i. Do not destroy me, Lord, in my sins, ⋆ and do not store up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

Lesson ii

Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary. Now an intermediary implies more than one; but God is one. Is the law then against the promises of God? Certainly not; for if a law had been given which could make alive, then righteousness would indeed be by the law. But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

℟. ii. My heart is ready, O God, my heart is ready. ⋆ I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

Lesson iii

Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, ⋆ the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.



## Thursday
## MATINS
From the Letter to the Galatians

Lesson i Chapter 4

I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

℟. i. In you, O God, I take refuge, let me never be put to shame, O Lord. ⋆ In your justice, rescue me, free me. ℣. Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

Lesson ii

And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba, Father." So through God you are no longer a slave but a son, and if a son then an heir. Formerly, when you did not know God, you were in bondage to beings that by nature are no gods; but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to become once more?

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old; when my strength fails, ⋆ O God, do not forsake me. ℣. O God, do not stay far off, my God make haste to help me. – O God.

Lesson iii

You observe days, and months, and seasons and years! I am afraid I have laboured over you in vain. Brethren, I beseech you, become as I am, for I also have become as you are. You did me no wrong; you know it was because of a bodily ailment that I preached the gospel to you at first; and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus.

℟. iii. When I sing to you my lips shall rejoice, ⋆ and my soul, also, which you have redeemed, Lord. ℣. Then my tongue shall speak of your justice, and

all the day long of your praise. – And my soul. – Glory. – And my soul

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that by your help, we may overcome those things that we suffer as a result of our sins. Through.

## Friday

## MATINS

From the Letter to the Galatians

Lesson i Chapter 5

But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law.

℟. i. I will praise you, Lord my God, with all my heart, and will honour your name for ever, * for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

Lesson ii

Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God.

℟. ii. Your love to me has been great, Lord. * You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You have saved.

Lesson iii

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another.

℟. iii. As for me, the Lord will be a stronghold; my God will be * the rock where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.



## Saturday

## MATINS

From the Letter to the Galatians

Lesson i Chapter 6

Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfil the law of Christ. For if any one thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbour. For each man will have to bear his own load.

℟. i. My song is of mercy and justice; * I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I will walk.

Lesson ii

Let him who is taught the word share all good things with him who teaches. Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith. See with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh.

℟. ii. Lord, make haste and give me answer, * for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like grass. – For my days.

## V SUNDAY AFTER EPIPHANY

II class

## I VESPERS

℣. May evening prayer.
℟. And may your mercy.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

Prayer

Keep your household, we beseech you, Lord, in your increasing love, that since it depends solely on the help of your grace, it may ever be shielded by your protection. Through.

## MATINS

Here begins blessed Paul the apostle's Letter to the Ephesians

Lesson i Chapter 1

Paul, an apostle of Christ Jesus by the will of God, to the saints who are also faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

℟. i. Lord, do not reprove me in your anger; punish me not in your rage. * Have mercy on me, Lord, I have no strength. ℣. Trembling and fear fall upon me, and horror overwhelms me, and I say. – Have mercy.

Lesson ii

He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praises of his glory.



℟. ii. The Lord is at my right hand, I shall stand firm. * And so my heart rejoices, my soul is glad. ℣. Preserve me, God, I take refuge in you. I say to the Lord, "You are my God." – And so my heart rejoices.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. "The Kingdom of heaven may be compared to a man who sowed good seed in his field." Etc.

Homily of St. Augustine, Bishop

Book of Questions 17 on the Gospel of Matthew, Chap. 11

When the church's leaders became negligent, or when the Apostles had died, the devil came and implanted those whom our Lord describes as wicked sons. One might ask whether heretics are meant, or evil-living catholics? For heretics can also be called wicked sons: begotten in the name of Christ, from the same gospel seed, yet by wrong conjectures they are swung over to false doctrines.

℟. iii. Honour, power, might and dominion be to the Trinity in One, the One in Trinity, * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless. – Glory. – For endless.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. "Sir, did you not sow good seed in your field? How then has it weeds?" He said to them, "An enemy has done this."

Prayer

Keep your household, we beseech you, Lord, in your unceasing love, that since it depends solely on the help of your grace, it may ever be shielded by your protection. Through.

## II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn," says the Lord.

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## Monday
## MATINS

From the Letter to the Ephesians

Lesson i Chapter 4

I therefore, a prisoner for the Lord, beg you to

lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you, in the sight of men. – That you keep.

### Lesson ii

But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.)

℟. ii. I will bless the Lord at all times: * his praise always on my lips. ℣. In the Lord my soul shall make its boast. The humble shall hear and be glad. – His praise.

### Lesson iii

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and to the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.

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## Tuesday

## MATINS

From the Letter to the Ephesians

### Lesson i Chapter 4

Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; they have become callous and have given themselves up to licentiousness, greedy to practise every kind of uncleanness.



℟. O Lord, turn your ear to my weeping. Do not be deaf to me. Heed me, * for I, a stranger, dwell within your walls. ℣. I said, "I will be watchful of my ways for fear I should sin with my tongue." – For.

### Lesson ii

Be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness; therefore, putting away falsehood, let every one speak the truth with his neighbour, for we are members one of another. Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord, and he looked kindly upon me. – He put.

### Lesson iii

Let the thief no longer steal, but rather let him labour, doing honest work with his hands, so that he may be able to give to those in need. Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

℟. iii. As for me, I said, "Lord, have mercy on me. * Heal my soul, for I have sinned against you." ℣. Lord, do not reprove me in your anger; punish me not in your rage. – Heal. – Glory.

### Prayer

Keep your household, we beseech you, Lord, in your increasing love, that since it depends solely on the help of your grace, it may ever be shielded by your protection. Through.

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## Wednesday

## MATINS

From the Letter to the Ephesians

### Lesson i Chapter 5

Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave

himself up for us, a fragrant offering and sacrifice to God. But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints. Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving.

℟. i. Do not destroy me, Lord, in my sins, * and do not store up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

Lesson ii

Be sure of this, that no immoral or impure man, or one who is covetous (that is, an idolator), has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore do not associate with them, for once you were darkness, but now you are light in the Lord; walk as children of light.

℟. ii. My heart is ready, O God, my heart is ready. * I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

Lesson iii

(For the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, * the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.

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**Thursday**

**MATINS**

From the Letter to the Ephesians

Lesson i Chapter 5

Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And



do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

℟. i. In you, O God, I take refuge; let me never be put to shame, O Lord. * In your justice, rescue me, free me. ℣. Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

Lesson ii

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Saviour. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her.

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old. When my strength fails, * O God, do not forsake me. ℣. O God, do not stay far off, my God make haste to help me. – O God.

Lesson iii

He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I mean in reference to Christ and the church.

℟. iii. When I sing to you my lips shall rejoice, * and my soul, also, which you have redeemed, Lord. ℣. Then my tongue shall speak of your justice, and all the day long of your praise. – And my soul. – Glory. – And my soul.

Prayer

Keep your household, we beseech you, Lord, in your unceasing love, that since it depends solely on the help of your grace, it may ever be shielded by your protection. Through.

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### Friday
### MATINS

From the Letter to the Ephesians

Lesson i Chapter 6

Children, obey your parents in the Lord, for this is right. "Honour your father and mother" (this is the first commandment with a promise), "that it may be well with you and that you may live long on the earth." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

℟. i. I will praise you, Lord my God, with all my heart, and will honour your name for ever, * for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

Lesson ii

Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men, knowing that whatever good any one does, he will receive the same again from the Lord, whether he is a slave or free.

℟. ii. Your love to me has been great, Lord. * You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You have saved.

Lesson iii

Masters, do the same to them, and forbear threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him. Finally, be strong in the Lord and in the strength of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil.

℟. iii. As for me, the Lord will be a stronghold; my God will be * the rock where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.

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### Saturday
### MATINS

From the Letter to the Ephesians

Lesson i Chapter 6

For we are not contending against flesh and blood,



but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace.

℟. i. My song is of mercy and justice: * I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I sing.

Lesson ii

Above all, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly as I ought to speak. Now that you also may know how I am and what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will tell you everything. I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

℟. ii. Lord, make haste and give me answer, * for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like grass. – For my days.

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## VI SUNDAY AFTER EPIPHANY

II class

### I VESPERS

℣. May evening prayer.
℟. And may your mercy.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

Prayer

Grant, we beseech you, almighty God, that, ever bearing in mind what is in accordance with reason, we may carry out both in word and deed whatever is pleasing to you. Through.

## MATINS

Here begins blessed Paul the apostle's Letter to the Philippians

Lesson i Chapter 1

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ.

℟. i. Lord, do not reprove me in your anger; punish me not in your rage. * Have mercy on me, Lord, I have no strength. ℣. Trembling and fear fall upon me, and horror overwhelms me, and I say. – Have mercy on me.

Lesson ii

It is right for me to feel thus about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defence and confirmation of the gospel. For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God. I want you to know, brethren, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear. Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defence of the gospel.



℟. ii. The Lord is at my right hand, I shall stand firm. * And so my heart rejoices, my soul is glad. ℣. Preserve me, God, I take refuge in you. I say to the Lord: "You are my God." – And so my heart rejoices.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field." Etc.

Homily of St. Jerome, Priest

Book 2 Commentary on Matt. ch. 13

The preaching of the Gospel and a knowledge of the Scriptures that leads to life, is the kingdom of heaven concerning which it was said to the Jews, "The Kingdom of God will be taken away from you, and given to a nation producing the fruits of it." This type of kingdom, then, is like a grain of mustard seed which a man took and sowed in his field. The man who sows in his field is understood by many to be the Saviour, since he sows in the souls of believers; others understand the sower as man himself sowing in his own field, that is, in himself, in his own heart.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. The kingdom of heaven is like a grain of mustard seed, which is the smallest of all seeds, but when it has grown it is the greatest of shrubs.

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what is in accordance with reason, we may carry out, both in word and in deed, whatever is pleasing to you. Through.

## II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.

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### Monday
### MATINS

From the Letter to the Philippians

Lesson i Chapter 2

So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than ourselves. Let each of you look not only to his own interests, but also to the interests of others.

℟. i. How great is the goodness, Lord, * that you keep for those who fear you. ℣. That you show to those who trust you, in the sight of men. – That you keep.

Lesson ii

Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

℟. ii. I will bless the Lord at all times: * his praise always on my lips. ℣. In the Lord my soul shall make its boast. The humble shall hear and be glad. – His praise always.

Lesson iii

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.

℟. iii. If you find your delight in the Lord, * he will grant your heart's desire. ℣. If you trust in the Lord, then you will live in the land and be secure. – He will grant. – Glory. – He will grant.



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### Tuesday
### MATINS

From the Letter to the Philippians

Lesson i Chapter 2

Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labour in vain.

℟. i. O Lord, turn your ear to my weeping. Do not be deaf to me. Heed me, * for I, a stranger, dwell within your walls. ℣. I said, "I will be watchful of my ways for fear I should sin with my tongue." – For.

Lesson ii

Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me. I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. I have no one like him who will be genuinely anxious for your welfare.

℟. ii. The Lord set my feet upon a rock and my God made my footsteps firm. * He put a new song into my mouth. ℣. I waited, I waited for the Lord, and he looked kindly upon me. – He put.

Lesson iii

They all look after their own interests, not those of Jesus Christ. But Timothy's worth you know, how as a son with a father he has served with me in the gospel. I hope therefore to send him just as soon as I see how it will go with me; and I trust in the Lord that shortly I myself shall come also.

℟. iii. As for me, I said, "Lord, have mercy on me. * Heal my soul, for I have sinned against you." ℣. Lord, do not reprove me in your anger; punish me not in your rage. – Heal. – Glory. – Heal.

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what

is in accordance with reason, we may carry out, both in word and in deed, whatever is pleasing to you. Through.

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### Wednesday

### MATINS

From the Letter to the Philippians

Lesson i Chapter 3

Finally, my brethren, rejoice in the Lord. To write the same things to you is not irksome to me, and is safe for you. Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh. For we are the true circumcision, who worship God in spirit, and glory in Christ Jesus, and put no confidence in the flesh. Though I myself have reason for confidence in the flesh also.

℟. i. Do not destroy me, Lord, in my sins, and do not store up my afflictions for ever. ℣. Have mercy on me, God, have mercy, for in you my soul has taken refuge. – And do not.

Lesson ii

If any other man thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal a prosecutor of the church, as to righteousness under the law blameless. But whatever gain I had, I counted as loss for the sake of Christ.

℟. ii. My heart is ready, O God, my heart is ready.* I will sing, sing praise to the Lord. ℣. Awake, my soul; awake, lyre and harp. I will awake the dawn. – I will sing.

Lesson iii

Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith.

℟. iii. O my Strength, it is you to whom I turn, for you, O God, are my stronghold, * the God who shows me love. ℣. Rescue me, God, from my foes; protect me from those who attack me. – The God. – Glory. – The God.

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### Thursday

### MATINS

From the Letter to the Philippians

Lesson i Chapter 3

Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained.

℟. i. In you, O God, I take refuge; let me never be put to shame, O Lord. * In your justice, rescue me, free me. ℣. Be a rock where I can take refuge, a mighty stronghold to save me. – In your justice.

Lesson ii

Brethren, join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven.

℟. ii. My lips are filled with your praise, with your glory all the day long. Do not reject me now that I am old. When my strength fails, * O God, do not forsake me. ℣. O God, do not stay far off, my God make haste to help me. – O God.

Lesson iii

And from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

℟. iii. When I sing to you my lips shall rejoice, * and my soul, also, which you have redeemed, Lord. ℣. Then my tongue shall speak of your justice, and all the day long of your praise. – And my soul. – Glory. – And my soul

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## Friday

### MATINS

From the Letter to the Philippians

Lesson i Chapter 4

And I ask you also, true yokefellow, help these women, for they have laboured side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

℟. i. I will praise you, Lord my God, with all my heart, and will honour your name for ever, * for your love to me has been great, Lord. ℣. You have saved me from the depths of the grave. – For your love.

Lesson ii

And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

℟. ii. Your love to me has been great, Lord, * You have saved me from the depths of the grave. ℣. The proud have risen against me, ruthless men seek my life. – You have saved.

Lesson iii

What you have learned and received and heard and seen in me, do; and the God of peace will be with you. I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. Not that I complain of want; for I have learned, in whatever state I am, to be content.

℟. iii. As for me, the Lord will be a stronghold; my God will be * the rock where I take refuge. ℣. O Lord, avenging God, avenging God, appear. – The rock. – Glory. – The rock.



## Saturday

### MATINS

From the Letter to the Philippians

Lesson i Chapter 4

I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me. Yet it was kind of you to share my trouble. And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving except you only; for even in Thessalonica you sent me help once and again.

℟. i. My song is of mercy and justice; * I sing to you, O Lord. I will walk in the way of perfection. O when, Lord, will you come? ℣. I will walk with blameless heart within my house. – I sing.

Lesson ii

Not that I seek the gift; but I seek the fruit which increases to your credit. I have received full payment, and more; I am filled, having received from Epaphroditus, the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen. Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.

℟. ii. Lord, make haste and give me answer, * for my days are vanishing like smoke. ℣. My days are like a passing shadow and I wither away like grass. – For my days.

# Septuagesima Sunday

II class

## I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. Thus the heavens and the earth were finished and all the host of them; and on the seventh day God finished his work which he had done. * And he rested from all his work which he had done. ℣. And God saw all he had done, and it was very good. – And he rested. – Glory. – From all his work which he had done.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes his way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. My sins, Lord, like arrows, are sunk deep in me. But before they produce wounds in me, heal me, Lord God, with the antidote of repentance.

Prayer

Graciously hear the prayers of your people, we beseech you, Lord, that we who are justly afflicted for our sins, may for the glory of your name, mercifully be freed. Through.



After the last prayer is added:

The Lord be with you. ℟. And also with you.
Let us bless the Lord, alleluia, alleluia. ℟. Thanks be to God, alleluia, alleluia.

The above Let us bless is said in this way even if Vespers were festive.

¶ Henceforth Alleluia is not said until the Mass of the Paschal Vigil. But at the beginning of the Hours, after ℣. O God, make haste to my rescue, in place of Alleluia is said

Praise be to you, Lord, King of eternal glory.

## MATINS

Invit. Let us come before the Lord, * with songs let us hail him.

Psalm 94

Come, ring out our joy to the Lord; hail the rock who saves us.

Having said who saves us, the invitatory is resumed:

Let us come before the Lord, with songs let us hail him.

When this has been said, there follows:

℣. A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth; the heights of the mountains are his.

With songs let us hail him.

℣. To him belongs the sea, for he made it and the dry land shaped by his hands. Come in; let us bow and bend low; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

Let us come before the Lord, with songs let us hail him.

℣. O that today you would listen to his voice! "Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work."

With songs let us hail him.

℣. "For forty years I was wearied of these people and I said: 'Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger: 'Never shall they enter my rest.'"

Let us come before the Lord, with songs let us hail him.

℣. Glory be to the Father. As it was. – With

songs let us hail him. Let us come before the Lord, with songs let us hail him.

Hymn Now from the slumbers, p. 19.

## Nocturn

Here begins the book of Genesis

Lesson i Chapter 1

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

℟. i. In the beginning God made the heavens and the earth; and on the earth he created man * in his image and after his own likeness. ℣. Then God formed man of dust from the ground, and breathed into his nostrils the breath of life. – In his image.

Lesson ii

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said: "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days



and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

℟. ii. Thus the heavens and the earth were finished and all the host of them; and on the seventh day God finished his work which he had done. * And he rested from all his work which he had done. ℣. And God saw all that he had done, and it was very good. – And he rested.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 20

At that time, Jesus spoke this parable to his disciples: "The kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard." Etc.

Homily of Pope St. Gregory

Homily 19 on the Gospel near the beginning

The kingdom of heaven is compared to a householder who hired labourers to cultivate his vineyard. Who more fittingly fills the part of the householder than our Creator, who rules over those whom he has created, and who controls his chosen ones in this world, as a master controls his household. He has a vineyard, the universal church, which, from Abel the just down to the last of the elect, who is to be born at the end of the world, produces saints, like so many vine branches.

℟. iii. "Where is Abel your brother?" said the Lord to Cain. "I do not know, Lord. Am I my brother's keeper?" And the Lord said, "What have you done? * See, the voice of your brother's blood is crying to me from the ground. ℣. You are cursed from the ground which has opened its mouth to receive your brother's blood from your hand." – See. – Glory. – See. ℟. Where is Abel.

Te Deum is not said until Easter, except on I and II class feasts, but on all Sundays the third responsory

is repeated up to the ℣. exclusive.

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Before Lauds ℣. High above all nations is the Lord. ℟. Above the heavens his glory.

## LAUDS

### Antiphons

1. Have mercy on me, God, and cleanse me from my sin, for against you alone have I sinned.

Psalm 50 Have mercy, etc. p. 33.

2. I will thank you, Lord, for you have given answer.

3. O God, you are my God, for you I long, because you came to my help.

4. Blessed are you, our God, in the firmament of heaven, and to be sung for ever.

5. Praise the Lord from the heavens.

Little Chapter Rev. 7

Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen.

℟. Thanks be to God.

### Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning;
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he grant us, of a father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. O Lord, you have been our refuge. ℟. From one generation to the next.

Bened. ant. The Lord says, "The kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard."

### Prayer

Graciously hear the prayers of your people, we beseech you, Lord, that we who are justly afflicted for our sins, may for the glory of your name, mercifully be freed. Through.



## TERCE

Ant. You go into the vineyard too, and whatever is right I will give you.

Little Chapter 1 John 4

God is love, and he who abides in love abides in God, and God abides in him.

℟. In you is my trust, O Lord, * since my youth.

The ℟ is not repeated. (The same applies to all ℟℟ at Terce, Sext and None on Sundays until Palm Sunday inclusive.) There follows immediately

℣. On you I have leaned from my birth; from my mother's womb you have been my help. – Since my youth. – Glory. – In you is my trust.

℣. You have been my help, O Lord, do not abandon me. ℟. Nor forsake me, O God, my help.

## SEXT

Ant. "Why do you stand here idle all day?" They answered saying, "Because no one has hired us."

Little Chapter 2 Cor. 13

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

℟. Be to us, Lord, * a strong tower. ℣. Against the foe. – A strong tower. – Glory. – Be.

℣. The Lord is my shepherd, there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

## NONE

Ant. The Lord says: "Call the labourers, and pay them their wages."

Little Chapter 1 John 5

There are three witnesses in heaven: the Father, the Word, and the Holy Spirit. And these three are one.

℟. Bring my soul out of this prison, * and then I shall praise your name, O Lord. ℣. I have no means of escape, not one who cares for my soul.–And then I shall praise. – Glory. – Bring.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

## II VESPERS

Antiphons and psalms are of Sunday, as in the Psalter, p. 46.

Little chapter May the Lord direct and hymn O blest Creator of the light. p. 49.

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. The householder said to his labourers, "Why do you stand here idle all day?" They answered saying, "Because no one has hired us." "You, too, go into my vineyard and whatever is right I will give you."

Prayer Graciously hear, as above.

**During the week when there is a ferial office**

Bened. ant. These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.

Prayer

Graciously hear the prayers of your people, we beseech you, Lord, that we who are justly afflicted for our sins, may for the glory of your name, mercifully be freed. Through.

Magnif. ant. "So the last will be first, and the first last; for many are called but few are chosen," says the Lord.

## Monday

### MATINS

From the book of Genesis

Lesson i Chapter 2

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation. These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—

℟. In the beginning God made the heavens and the earth; and on the earth he created man ✱ in his image and after his own likeness. ℣. Then God formed man of dust from the ground, and breathed into his nostrils the breath of life. – In his image.

Lesson ii

For the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground — then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.

℟. ii. In the beginning God created the heavens and the earth; and the Spirit of God was moving over the face of the waters. And God saw everything that he had made ✱ and it was very good. ℣. Thus the heavens and the earth were finished, and all the host of them. – And it was.

Lesson iii

And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there.

℟. iii. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God finished his work which he had done, ✱ and he rested from all his work which he had done. ℣. And God saw all that he had done, and it was very good. – And he rested. – Glory. – From all.

## Tuesday

### MATINS

From the book of Genesis

Lesson i Chapter 2

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him."

℟. ii. The Lord formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became ✱ a living being. ℣. In the beginning God made the heavens and the earth, and on the earth he created man. – A living being.

Lesson ii

So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them;

and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

℟. ii. The Lord took the man and put him in the garden of Eden * to till it and keep it. ℣. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. – To till it.

Lesson iii

So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

℟. iii. Then the Lord God said, "It is not good that the man should be alone; * I will make him a helper fit for him." ℣. But for the man there was not found a helper fit for him. Then God said. – I will make. – Glory. – I will make.

## Wednesday
## MATINS

From the book of Genesis

Lesson i Chapter 3

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'"

℟. i. The Lord caused a deep sleep to fall upon the man. He then took one of his ribs. And the rib which he had taken from the man he made into a woman, and brought her to the man to see what he would call her: * And he named her "Woman," because she was taken out of man. ℣. And while he slept, he took one of his ribs and closed up its place with flesh. – And he named.

Lesson ii

But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its food and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened.



℟. ii. Behold the man has become like one of us, knowing good and evil. * Watch lest he take also of the tree of life and live for ever. ℣. The Lord placed the cherubim, and a flaming sword which turned every way to guard the way to the tree of life; and he said. – Watch lest.

Lesson iii

And they knew that they were naked; and they sewed fig leaves together and made themselves aprons. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

℟. iii. "Where is Abel your brother?" said the Lord to Cain. "I do not know, Lord. Am I my brother's keeper?" And the Lord said, "What have you done? * See, the voice of your brother's blood is crying to me from the ground. ℣. You are cursed from the ground which has opened its mouth to receive your brother's blood from your hand." – See. – Glory. – See.

## Thursday
## MATINS

From the book of Genesis

Lesson i Chapter 3

The Lord God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel." To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

℟. i. In the beginning God made the heavens and

the earth; and on the earth he created man * in his image and after his own likeness. ℣. Then God formed man of dust from the ground, and breathed into his nostrils the breath of life. – In his image.

Lesson ii

And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

℟. ii. In the beginning God created the heavens and the earth: and the Spirit of God was moving over the face of the waters. And God saw everything that he had made * and it was very good. ℣. Thus the heavens and the earth were finished and all the host of them. – And it was.

Lesson iii

Chapters 3 and 4

The man called his wife's name Eve, because she was the mother of all living. Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord." And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground.

℟. iii. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God finished his work which he had done, * and he rested from all his work which he had done. ℣. And God saw all that he had done, and it was very good. And he rested. – Glory. – From all.

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**Friday**

**MATINS**

From the book of Genesis

Lesson i Chapter 4

In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry and his countenance fell.

℟. i. The Lord formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became * a living being. ℣. In the beginning God made the heavens and the earth, and on the earth he created man. – A living being.

Lesson ii

The Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it." Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him.

℟. ii. The Lord took the man and put him in the garden of Eden * to till it and keep it. ℣. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. – To till it.

Lesson iii

Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth."

℟. iii. Then the Lord God said, "It is not good that the man should be alone; * I will make him a helper fit for him." ℣. But for the man there was not found a helper fit for him. Then God said: – I will make. – Glory. – I will make.

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**Saturday**

**MATINS**

From the book of Genesis

Lesson i Chapter 4

Cain said to the Lord, "My punishment is greater than I can bear. Behold, you have driven me this day away from the ground; and from your face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me." Then the Lord said to him, "Not so! If any one slays Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who came upon him should kill him.

℟. i. The Lord caused a deep sleep to fall upon the

man. He then took one of his ribs. And the rib which he had taken from the man he made into a woman, and brought her to the man to see what he would call her: * And he named her "Woman," because she was taken out of man. ℣. And while he slept, he took one of his ribs and closed up its place with flesh. – And he named.

Lesson ii Chapters 4 and 5

Then Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden, Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech. This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth.

℟. ii. Behold, the man has become like one of us, knowing good and evil. * Watch lest he take also of the tree of life and live for ever. ℣. The Lord placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life; and he said. – Watch lest.

℟ III p. 455 vel 2 and Gloria

## SEXAGESIMA SUNDAY

II class

### I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. Wherefore, God said, as he blessed Noah: "I will never again curse the ground because of man. * For God made man in his own image. ℣. This is the sign of the covenant between me and the earth: I set my bow in the clouds of heaven." – For God. – Glory. – For God.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes his way,
O spread within our hearts your ray.



To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. "The first shall be last and the last first; for many are called, but few are chosen," says the Lord.

Prayer

O God, you see that we do not trust in anything that we do of ourselves; mercifully grant that by the protection of the doctor of the Gentiles we may be defended against all adversities. Through.

### MATINS

Invit. and psalm Come, ring out as on Septuagesima Sunday p. 447.

Hymn Now from the slumbers, p. 19.

**Nocturn**

From the book of Genesis

Lesson i Chapter 6

When men began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. Then the Lord said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

℟. i. Noah, a righteous and blameless man, walked with God: * and he did all that God commanded him. ℣. But Noah found favour in the eyes of the Lord God. – And he did.

Lesson ii

The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord was sorry that he had made man on the earth, and it grieved him to his heart. So the Lord said,

" I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them." But Noah found favour in the eyes of the Lord. These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. And Noah had three sons, Shem, Ham and Japheth. Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, " I have determined to make an end to all flesh ; for the earth is filled with violence through them ; behold, I will destroy them with the earth."

℟. ii. In the seventh month the ark came to rest upon the mountains of Ararat. * And the waters continued to abate until the tenth month. ℣. In the tenth month, on the first day of the month, the tops of the mountains were seen. – And the waters.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 8

At that time, when a great crowd came together and people from town after town came to him, he said in a parable: "A sower went out to sow his seed." Etc.

Homily of Pope St. Gregory

Homily 15 on the Gospels

The reading from the holy gospel which you have just heard, dear brethren, needs not explanation, but attention. For man, in his frailty, should not presume to analyse what Truth himself has set forth. But there is something in the Lord's explanation that we should carefully consider. For if we were to tell you that by the seed the word is signified ; by the field, the world ; by the birds, evil spirits, and by the thorns riches, you might possibly hesitate to believe us.

℟. iii. Wherefore, God said, as he blessed Noah: " I will never again curse the ground because of man. * For God made man in his own image. ℣. This is the sign of the covenant between me and the earth : I set my bow in the clouds of heaven." – For God. – Glory. – For God. ℟. Wherefore, God.

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Before Lauds ℣. High above all nations is the Lord. ℟. Above the heavens his glory.



## LAUDS

### Antiphons

1. In your compassion, Lord, blot out my offence. Psalm 50 Have mercy, etc. p. 33.

2. You are my God, I thank you. My God, I praise you.

3. O God, for you I long, that I may see your strength.

4. Sing a song of praise and highly exalt him for ever.

5. All his angels, praise the Lord from the heavens.

### Little Chapter Rev. 7

Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever ! Amen.

℟. Thanks be to God.

### Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning ;
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he grant us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. O Lord, you have been our refuge. ℟. From one generation to the next.

Bened. ant. When a great crowd came together and people from town after town came to Jesus, he said in a parable: "A sower went forth to sow his seed."

### Prayer

O God, you see that we do not trust in anything that we do of ourselves ; mercifully grant that by the protection of the doctor of the Gentiles we may be defended against all adversities. Through.

## TERCE

Ant. The seed fell on good soil, and brought forth fruit with patience.

### Little Chapter 1 John 4

God is love, and he who abides in love abides in God, and God abides in him.

℟. In you is my trust, O Lord, * since my youth. ℣. On you I have leaned from my birth; from my mother's womb you have been my help. – Since my youth. – Glory. – In you is my trust.

℣. You have been my help, O Lord, do not abandon me. ℟. Nor forsake me, O God, my help.

## SEXT

Ant. As Jesus said this, he called out, " He who has ears to hear, let him hear."

Little Chapter 2 Cor. 13

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

℟. Be to us, Lord, * a strong tower. ℣. Against the foe. – A strong tower. – Glory. – Be.

℣. The Lord is my shepherd, there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

## NONE

Ant. They who hold fast the word of God in an honest and good heart, bring forth fruit with patience.

Little Chapter 1 John 5

There are three witnesses in heaven: the Father, the Word, and the Holy Spirit. And these three are one.

℟. Bring my soul out of this prison, * and then I shall praise your name, O Lord. ℣. I have no means of escape, not one who cares for my soul.–And then. – Glory. – Bring.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

## II VESPERS

Psalms and antiphons from Sunday, as in the Psalter, p. 46.

Little chapter May the Lord direct and Hymn O blest Creator of the light, p. 49.

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. Jesus said to his disciples : " To you it has been given to know the secrets of the kingdom of God; but for others they are in parables."

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### During the week when there is a ferial office

Bened. ant. The seed is the word of God, and the sower is Christ; whoever heeds him will live always.



Prayer

O God, you see that we do not trust in anything that we do of ourselves; mercifully grant that by the protection of the doctor of the Gentiles we may be defended against all adversities. Through.

Magnif. ant. As for that which fell in the good soil, they are those who hold fast the word in an honest and good heart, and bring forth fruit with patience.

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## Monday
## MATINS

From the book of Genesis

Lesson i Chapter 7

And Noah did all that the Lord had commanded him. Noah was six hundred years old when the flood of waters came upon the earth. And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.

℟. i. Noah, a righteous and blameless man, walked with God: * and he did all that God commanded him. ℣. But Noah found favour in the eyes of the Lord God. – And he did.

Lesson ii

And after seven days the waters of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights.

℟. ii. For forty days and nights the heavens were opened; and some of all flesh in which there was the breath of life * went into the ark; and the Lord shut the door from the outside. ℣. Noah, too, and his sons, his wife and his sons' wives. – Went into the ark; and the Lord shut the door from the outside.

Lesson iii

On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its

kind, and every bird according to its kind, every bird of every sort. They went into the ark with Noah.

℟. iii. In the seventh month the ark came to rest upon the mountains of Ararat. ⋆ And the waters continued to abate until the tenth month. ℣. In the tenth month, on the first day of the month, the tops of the mountains were seen. – And the waters. – Glory. – And the waters.

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### Tuesday

### MATINS

From the book of Genesis

Lesson i Chapter 7

The flood continued forty days upon the earth; and the waters increased and bore up the ark, and it rose high above the earth. The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered.

℟. i. Wishing to know if the waters had subsided, Noah sent forth a dove. The dove, carrying in her mouth a freshly plucked olive twig, ⋆ returned to the ark. ℣. The dove, then, carrying in her mouth the sign of God's mildness. – Returned.

Lesson ii

The waters prevailed above the mountains, covering them fifteen cubits deep. And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; everything on the dry land in whose nostrils was the breath of life died.

℟. ii. Noah built an altar to the Lord and on it he offered burnt offerings. And when the Lord smelled the pleasing odour, he blessed them saying, ⋆ "Be fruitful and multiply, and fill the earth. ℣. Behold, I establish my covenant with you and your descendants after you." – Be fruitful.

Lesson iii

He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.



℟. iii. "I set my bow in the clouds of heaven," said the Lord to Noah; ⋆ "then I will remember my covenant that I have made with you. ℣. When I bring clouds over the earth, and the bow is seen in the clouds." – Then. – Glory. – Then.

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### Wednesday

### MATINS

From the book of Genesis

Lesson i Chapter 8

At the end of forty days Noah opened the window of the ark which he had made, and sent forth a raven; and it went to and fro until the waters were dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him.

℟. i. "By myself I have sworn," says the Lord. "Never again will I cast a flood upon the earth. I will remember my covenant ⋆ and I will not destroy all flesh by the waters of a flood." ℣. I set my bow in the cloud and it shall be a sign of the covenant between me and the earth." – And I will not.

Lesson ii

He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Then he waited another seven days, and sent forth the dove; and she did not return to him any more. In the six hundredth and first year, in the first month, the first day of the month, the waters were dried from off the earth.

℟. ii. Behold, I establish my covenant with you and your descendants after you, ⋆ and never again shall there be a flood to destroy the earth. ℣. When the bow is in the clouds, I will look upon it and remember my everlasting covenant. – And never again.

Lesson iii

And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. In the second month, on the twenty-seventh day

of the month, the earth was dry. Then God said to Noah, " Go forth from the ark, you and your wife, and your sons and your sons' wives with you. Bring forth with you every living thing that is with you of all flesh."

℟. iii. Wherefore, God said as he blessed Noah : " I will never again curse the ground because of man. ✶ For God made man in his own image. ℣. This is the sign of the covenant between me and the earth : I set my bow in the clouds of heaven." – For God. – Glory. – For God.

## Thursday
## MATINS

From the book of Genesis

Lesson i Chapter 8

So Noah went forth, and his sons and his wife and his sons' wives with him. And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark. Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

℟. i. Noah, a righteous and blameless man, walked with God : ✶ and he did all that God commanded him. ℣. But Noah found favour in the eyes of the Lord God. – And he did.

Lesson ii

And when the Lord smelled the pleasing odour, the Lord said in his heart, " I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth ; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

℟. ii. For forty days and nights the heavens were opened ; and some of all flesh in which there was the breath of life ✶ went into the ark : and the Lord shut the door from the outside. ℣. Noah, too, and his sons, his wife and his sons' wives. – Went into the ark : and the Lord shut the door from the outside.

Lesson iii Chapter 9

And God blessed Noah and his sons, and said to them, " Be fruitful and multiply, and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on the ground and all the fish of the sea ; into your hand they are delivered. Every moving thing that lives shall be food for you ; and as I gave you the green plants, I give you everything. Only you shall not eat flesh with its life, that is, its blood.

℟. iii. In the seventh month the ark came to rest upon the mountains of Ararat. ✶ And the waters continued to abate until the tenth month. ℣. In the tenth month, on the first day of the month, the tops of the mountains were seen. – And the waters. – Glory. – And the waters.

## Friday
## MATINS

From the book of Genesis

Lesson i Chapter 9

And God said, " This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations : I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh ; and the waters shall never again become a flood to destroy all flesh.

℟. i. Wishing to know if the waters had subsided, Noah sent forth a dove. The dove, carrying in her mouth a freshly plucked olive twig, ✶ returned to the ark. ℣. The dove, then, carrying in her mouth the sign of God's mildness. – Returned.

Lesson ii

" When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." God said to Noah, " This is the sign of the covenant which I have established between me and all flesh that is upon the earth." The sons of Noah who went forth from the ark were Shem, Ham, and Japheth.

℟. ii. Noah built an altar to the Lord and on it he offered burnt offerings. And when the Lord smelled the pleasing odour, he blessed them saying, ✶ " Be fruitful and multiply, and fill the earth. ℣. Behold, I establish my covenant with you and your descendants after you." – Be fruitful.

Lesson iii

Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk, and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness.

℟. iii. "I set my bow in the clouds of heaven," said the Lord to Noah: ✱ "Then I will remember my covenant that I have made with you. ℣. When I bring clouds over the earth, and the bow is seen in the clouds." – Then. – Glory. – Then.

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**Saturday**
**MATINS**

From the book of Genesis

Lesson i Chapter 11

Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth."

℟. i. "By myself I have sworn," says the Lord. "Never again will I cast a flood upon the earth. I will remember my covenant ✱ and I will not destroy all flesh by the waters of a flood. ℣. I set my bow in the cloud and it shall be a sign of the covenant between me and the earth." – And I will not.

Lesson ii

And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will not be impossible for them. Come, let us go down, and there confuse their language that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth. These are the descendants of Shem. When Shem was a hundred years old, he became the father of Arpachshad two years after the flood.



℟. ii. Wherefore, God said as he blessed Noah: "I will never again curse the ground because of man. ✱ For God made man in his own image. ℣. This is the sign of the covenant between me and the earth: I set my bow in the clouds of heaven." – For God.

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**QUINQUAGESIMA SUNDAY**

II class

**I VESPERS**

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. As Abraham was resting by the oak of Mamre he saw three men approaching. He saw three ✱ and he adored one. ℣. He lifted up his eyes and looked, and behold three men stood in front of him. – And he adored one. – Glory. – And he adored one.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes his way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. And as for that which fell in the good soil, they are those who hold fast the word in an honest and good heart, and bring forth fruit with patience.

Prayer

Mercifully hear our prayers, we beseech you, Lord; and as we are freed from the bonds of sin, keep us from every evil. Through.

## MATINS

Invit. and psalm Come, ring out, as on Septuagesima Sunday, p. 447.

Hymn Now from the slumbers, p. 19.

### Nocturn

From the book of Genesis

Lesson i Chapter 12

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves. So Abram went, as the Lord had told him; and Lot went with him.

℟. i. The Lord spoke to Abram and said, "Go from your country and your kindred to the land that I will show you; and I will make you grow * into a great nation. ℣. I will greatly bless you, and will multiply you." – Into a great nation.

Lesson ii

Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions which they had gathered, and the persons that they had gotten in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, "To your descendants I will give this land." So he built there an altar to the Lord, who had appeared to him. Thence he removed to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called on the name of the Lord. And Abram journeyed on, still going toward the Negeb.

℟. ii. Then the Lord said to Abram: "Behold, my covenant is with you. Every male among you shall be consecrated * and it shall be a sign between me and your descendants." ℣. For from you shall go forth him in whom all the nations of the earth shall be blessed. – And it shall be.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 18

At that time, Jesus, taking the twelve, said to them, "Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished." Etc.

Homily of Pope St. Gregory

Homily 2 on the Gospels

Our Redeemer, foreseeing that the disciples would be greatly upset by his passion, told them well beforehand both of the pain of his suffering and of the glory of his resurrection. Thus, seeing him die, as he had predicted, they would have no doubt of his resurrection, But since the disciples were still looking at things from a human point of view, and were in no way capable of grasping the words of the mystery, a miracle was provided. Before their eyes a blind man received the light. In this way, those who would not assent to news of the heavenly mystery would be strengthened in faith by heavenly deeds.

℟. iii. God of my master Abraham, prosper my way * that I may return safely to the house of my master. ℣. I pray you, Lord, show steadfast love to your servant. – That I may. – Glory. – To the house. ℟. God of my master.

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Before Lauds ℣. High above all nations is the Lord. ℟. Above the heavens his glory.

## LAUDS

Antiphons

1. From my sins, Lord, turn away your face, and blot out all my guilt.

Psalm 50 Have mercy, etc. p. 33.

2. The Lord is my strength and my song, and he has become my salvation.

3. On you, Lord, I muse through the night for you have been my help.

4. Let us bless the Father and the Son with the Holy Spirit for ever.

5. Young men and maidens, old men together with children, let them praise the name of the Lord.

Little Chapter Rev. 7

Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen.

℟. Thanks be to God.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning;
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he grant us, of a father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. O Lord, you have been our refuge. ℟. From one generation to the next.

Bened. ant. Behold, we are going up to Jerusalem and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourge him and kill him, and on the third day he will rise.

Prayer

Mercifully hear our prayers, we beseech you, Lord; and as we are freed from the bonds of sin, keep us from every evil. Through.

## TERCE

Ant. As the Lord was passing by, a blind man cried out to him, " Son of David, have mercy on me!"

Little Chapter 1 John 4

God is love, and he who abides in love abides in God, and God abides in him.

℟. In you is my trust, O Lord, * since my youth. ℣. On you I have leaned from my birth; from my mother's womb you have been my help. – Since my youth. – Glory. – In you is my trust.

℣. You have been my help, O Lord, do not abandon me. ℟. Nor forsake me, O God, my help.

## SEXT

Ant. A blind man was sitting by the roadside, and he cried out, " Son of David, have mercy on me!"



Little Chapter 2 Cor. 13

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

℟. Be to us, Lord, * a strong tower. ℣. Against the foe. – A strong tower. – Glory. – Be.

℣. The Lord is my shepherd, there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

## NONE

Ant. The blind man cried out all the more, asking that the Lord might give him sight.

Little Chapter 1 John 5

There are three witnesses in heaven: the Father, the Word and the Holy Spirit. And these three are one.

℟. Bring my soul out of this prison, * and then I shall praise your name, O Lord. ℣. I have no means of escape, not one who cares for my soul. – And then. – Glory. – Bring.

℣. From hidden faults, acquit me, Lord. ℟. From presumption restrain your servant.

## II VESPERS

Antiphons and psalms of Sunday, as in the Psalter p. 46.

Little chapter May the Lord, direct and hymn O blest Creator of the light p. 49.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. And Jesus stopped, and commanded the blind man to be brought to him. Then he said to him, " What do you want me to do for you?" " Lord, let me receive my sight." And Jesus said to him, " Receive your sight, your faith has made you well." And immediately he received his sight, and followed him glorifying God.

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## Monday

## MATINS

From the book of Genesis

Lesson i Chapter 13

So Abram went up from Egypt, he and his wife, and all that he had, and Lot with him, into the Negeb. Now Abram was very rich in cattle, in silver, and in gold. And he journeyed on from the Negeb as far as Bethel, to the place where

his tent had been at the beginning, between Bethel and Ai, to the place where he had made an altar at the first; and there Abram called on the name of the Lord.

℟. i. The Lord spoke to Abram and said: "Go from your country and your kindred to the land that I will show you; and I will make you grow * into a great nation. ℣. I will greatly bless you, and will multiply you." – Into a great nation.

Lesson ii

And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. At that time the Canaanites and the Perizzites dwelt in the land.

℟. ii. As Abram was returning from the slaughter of the four kings, Melchizedek, King of Salem, came to meet him and offered bread and wine; he was priest of God. * And he blessed him. ℣. Blessed be Abram by God most high, maker of heaven and earth. – And he blessed him.

Lesson iii

Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right; or if you take the right hand, then I will go to the left." So Lot chose for himself all the Jordan valley, and Lot journeyed east.

℟. iii. Then the Lord said to Abram: "Behold, my covenant is with you. Every male among you shall be consecrated * and it shall be a sign between me and your descendants." ℣. For from you shall go forth him in whom all the nations of the earth shall be blessed. – And it shall be. – Glory. – And it shall be.

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**Monday and Tuesday when there is a ferial office**

Bened. ant. He will be delivered to the Gentiles to be mocked and shamefully treated and crucified.



Prayer

Mercifully hear our prayers, we beseech you, Lord; and as we are freed from the bonds of sin, keep us from every evil. Through.

Magnif. ant. All the people, when they saw it, gave praise to God.

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**Tuesday**

**MATINS**

From the book of Genesis

Lesson i Chapter 15

The word of the Lord came to Abram in a vision, "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Behold, you have given me no offspring; and a slave born in my house will be my heir."

℟. i. As Abraham was resting by the oak of Mamre he saw three men approaching. He saw three * and he adored one. ℣. He lifted up his eyes and looked, and behold, three men stood in front of him. – And he adored one.

Lesson ii

And behold, the word of the Lord came to him, "This man shall not be your heir; your own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your descendants be." And he believed the Lord; and he reckoned it to him as righteousness.

℟. ii. "The outcry, against Sodom and Gomorrah has reached me," said the Lord. * "I will go down to see whether they have done altogether according to the outcry." ℣. Abraham stood before the Lord and said: "Far be it from you, Lord, to destroy the righteous with the wicked." – I will go down.

Lesson iii

Then the Lord said to Abram, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years; but I will bring judgment on the nation which they serve, and afterward they shall come out with great possessions. As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation."

℟. iii. The Lord, then, going up from Abraham, rained fire and brimstone on Sodom. ✱ Abraham went early in the morning and from afar stood gazing at the ruined cities. ℣. God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew Sodom. – Abraham. – Glory. – Abraham.

# Ash Wednesday

I class

Today and on ferial days until None of next Saturday inclusive, everything is the same as on the foregoing ferial days after Septuagesima, with the exception of what is proper to each day.

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 6

At that time, Jesus said to his disciples, "When you fast, do not look dismal, like the hypocrites." Etc.

Homily of St. Maximus, Bishop

Homily on Ash Wednesday

Beloved, since some are accustomed to anticipate the coming days of Lent by a stricter fast, one naturally has recourse to this passage of the gospel, where our Lord, the rewarder of virtue, has given us a holy and perfect rule for fasting. He says, "When you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men." He who seeks human glory by ostentatious fasting, fasts for men and not for God.

℟. i. God tested Abraham and said to him: ✱ "Take your son Isaac, whom you love, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." ℣. On being called by the Lord, he answered, "Here I am." And the Lord said to him. – Take.

Lesson ii

They who disfigure their faces are those who, with make-belief sorrow, assume a religious appearance in front of others. But the teacher of heavenly discipline does not wish that something which is commanded for a religious purpose should be performed irreligiously. Nor will he allow the efforts of those who invoke him, for whom he is preparing an eternal reward, to be ruined through the vice of vainglory. "Do not," he says, "look dismal like the hypocrites." For if you are, indeed, sad and dismal because you fast, then you will not gain any grace, because you are not pleasing to God. For although you do a good work, yet because of the perversity of a low outlook you do it unwillingly.



℟. ii. The angel of the Lord called to Abraham and said, ✱ "Do not lay your hand on the lad, as you fear the Lord." ℣. And as he put forth his hand to slay his son, behold, the angel of the Lord called to him from heaven, and said. – Do not.

Lesson iii

And if you simulate sadness to give an appearance of piety, you lose all the fruit of the divine promise, because of your vain display. For if your fasting is done for God, why display it before men who are just the same as yourself, O seeker of vainglory? The Apostle had this in view when he wrote, "Be not seekers of vainglory." Whatsoever is of no account, or is not rooted in virtue, is vain and empty. Whatever does not lead to eternal life, but dies with the passing world, is vain.

℟. iii. God of my master Abraham, prosper my way ✱ that I may return safely to the house of my master. ℣. I pray you, Lord, show steadfast love to your servant. – That I may. – Glory. – To the house of my master.

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Before Lauds ℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

## LAUDS

Little Chapter Joel 2

"Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments," says the Lord Almighty.

Hymn

See, the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returning;

With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he grant us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. When you fast do not look dismal like the hypocrites.

Prayer

Grant to your faithful people, Lord, to undertake the solemn fasts with fitting piety, and to continue them with steadfast earnestness. Through.

## TERCE

Little Chapter as in Vespers.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord, have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God, my help.

## SEXT

Little Chapter Is. 55

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

## NONE

Little Chapter Is. 58

"Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?" says the Lord Almighty.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me your mercy. – Glory. – Redeem me.

℣. From hidden faults, acquit me, Lord. ℟. From presumption restrain your servant.

Today, after Terce, the Penitential Psalms are said in choir. Each psalm ends with Glory be to the Father, etc. Those not present in choir are not obliged to say them.



## VESPERS

Little Chapter Joel 2

"Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments," says the Lord Almighty.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. Lay up for yourselves treasures in heaven, where neither moth nor rust consumes.

Prayer

Look favourably, Lord, on those prostrate before your majesty, so that we who have been restored

by your divine gift may always be nourished by your heavenly help. Through.

Except for those parts that are proper, the ferial office will be as above until Vespers on Saturday exclusive.

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## Thursday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 8

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, " Lord, my servant is lying paralysed at home in terrible distress." Etc.

Homily of St. Augustine, Bishop

Book 2 on the Harmony of the Evangelists, ch. 20

Let us see whether Matthew and Luke agree with each other concerning this servant of the centurion. Matthew says, "A centurion came forward to him, beseeching him and saying, ' Lord, my servant is lying paralysed at home.' " This seems to be at variance with what Luke says, "And when he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. And when they came to Jesus, they besought him earnestly, saying, ' He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue.' "

℟. i. The Lord spoke to Abram and said, " Go from your country and your kindred to the land that I will show you ; and I will make you grow * into a great nation. ℣. I will greatly bless you, and will multiply you. – Into a great nation.

Lesson ii

" And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, ' Lord, do not trouble yourself, for I am not worthy to have you come under my roof.' " If then, this is the way the incident occurred, how can Matthew's version be correct which says, "A centurion came forward to him," for the centurion did not come himself, but sent friends. But if we examine it closely we will understand that Matthew had not quite given up common usage in speech.



℟. ii. As Abram was returning from the slaughter of the four kings, Melchizedek, King of Salem, came to meet him and offered bread and wine ; he was priest of God. * And he blessed him. ℣. Blessed be Abram by God most high, maker of heaven and earth. – And he blessed him.

Lesson iii

Therefore when Matthew wished to tell briefly about the centurion's approach, through others, to the Lord, and this would be understood by all, he not unreasonably said, "A centurion came forward to him." Moreover, the deep mystical meaning of the holy evangelist must not be carelessly considered. Thus we read in the psalm, " Look towards him and be radiant." Furthermore, it was the faith of the centurion, through which he really approached Jesus, that the Lord so praised when he said, " Not even in Israel have I found such faith." Hence the prudent evangelist wished to say that it was the centurion who really came, and not those through whom he sent his words.

℟. iii. Then the Lord said to Abram: "Behold my covenant is with you. Every male among you shall be consecrated * and it shall be a sign between me and your descendants." ℣. For from you shall go forth he in whom all the nations of the earth shall be blessed. – And it shall be. – Glory. – And it shall be.

## LAUDS

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Lord, my servant is lying paralysed at home in terrible distress. Amen I say to you, I will come and heal him.

Prayer

O God, you are offended by sin, but appeased by penance. Look kindly upon the prayers of your suppliant people, and turn aside the lashes of your anger, which we deserve by our sins. Through.

## VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. Lord, I am not worthy to have you under my roof ; but only say the word, and my servant shall be healed.

Prayer

Spare, O Lord, spare your people, that being chastised by fitting punishment it may, in your compassion, obtain relief. Through.

## Friday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 5

At that time, Jesus said to his disciples, " You have heard that it was said, ' You shall love your neighbour, and hate your enemy.' " Etc.

Homily of St. Jerome, Priest

Bk. 1 of Comm. on Matt. ch. 5 and 6

"But I say to you: Love your enemies, do good to those who hate you." Many having regard to their own weakness, rather than the strength of the saints, think that God's commandments are impossible to fulfil. They say that it is as much as one can do not to hate one's enemies, but that to love them is to command more than human nature can endure. It must be realised then, that Christ does not command the impossible, but that which is perfect. This was the way that David acted toward Saul and Absalom.

℟. i. As Abraham was resting by the oak of Mamre he saw three men approaching. He saw three * and he adored one. ℣. He lifted up his eyes and looked, and behold, three men stood in front of him. – And he adored one.

Lesson ii

The martyr Stephen, too, prayed for his enemies as they stoned him, and Paul desires to be accursed for the sake of his persecutors. The same thing Jesus both taught and practised, saying, " Father, forgive them, for they know not what they do." " So that you may be sons of your Father, who is in heaven." If then, one becomes a son of God through keeping his commandments, one is not a son by nature, but by one's own choice. " Thus when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men."

℟. ii. " The outcry against Sodom and Gomorrah has reached me," said the Lord. * " I will go down to see whether they have done altogether according to the outcry." ℣. Abraham stood before the Lord and said, " Far be it from you, Lord, to destroy the righteous with the wicked." – I will go down.



Lesson iii

He who sounds a trumpet when giving alms is a hypocrite. He is a hypocrite who disfigures his face when fasting, that he may look hungry. He is a hypocrite who prays in the synagogues and at street corners just to be seen by men. From all this we gather that they are hypocrites who do anything for the sake of being praised by men. It seems to me that he also is a hypocrite who says to his brother, " Let me take that speck out of your eye," for he seems to be doing it through vainglory, so that he may appear righteous.

℟. iii. The Lord, then, going up from Abraham rained fire and brimstone on Sodom. * Abraham went early in the morning and from afar stood gazing at the ruined cities. ℣. God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew Sodom. – Abraham. – Glory. – Abraham.

## LAUDS

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. When you give alms, do not let your left hand know what your right hand is doing.

Prayer

Let the fast which we have begun, we beseech you, Lord, continue through your kind favour, so that we may be able to perform with sincere minds the sacred discipline that we practise in the body. – Through.

## VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. But when you pray, go into your room, and shut the door and pray to your Father.

Prayer

Protect your people, Lord, and mercifully cleanse it from all sins; for if no vice holds sway there, no hardship will harm it. Through.

## Saturday

### MATINS

Reading from the holy Gospel according to Mark

Lesson i Chapter 6

At that time, when evening came, the boat was out on the sea, and Jesus was alone on the land. And he saw that they were distressed in rowing. Etc.

Homily of St. Bede the Venerable, Priest

Bk. 2, ch. 28 on Mark, ch. 6

The distress of the disciples in rowing and the adverse wind signify the various troubles of holy church, who, from amidst the waves of a hostile world and the winds of unclean spirits, endeavours to arrive at the calm of heaven, as at a safe harbour. Hence, it is well said that the ship was upon the open sea, and he alone upon the shore. For at times the church is not only tossed about, but even defiled by such attacks of unbelievers as to seem, were that possible, abandoned for a time by her Redeemer.

℟. i. God tested Abraham and said to him: * "Take your son Isaac, whom you love, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." ℣. On being called by the Lord, he answered, "Here I am." And the Lord said to him. – Take.

Lesson ii

Hence it is that, caught amidst the waves and storms of onrushing temptations, her voice, seeking his help and protection, cries piteously, "Lord, why do you stand afar off and hide yourself in times of distress?" Likewise, in proposing the following verses of the psalm, she sets out the words of the enemy who follows her. "He says in his heart, 'God has forgotten; he hides his face, he never sees.'"

℟. ii. The angel of the Lord called to Abraham and said, * "Do not lay your hand on the lad, as you fear the Lord." ℣. And as he put forth his hand to slay his son, behold, the angel of the Lord called to him from heaven, and said. – Do not.

Lesson iii

Indeed, he does not forget the prayer of the poor, nor does he turn away from those who trust in him; rather does he help those who struggle with the enemy, that they may overcome, and those who overcome he crowns for all eternity. That is why it is plainly stated here that he saw that they were distressed in rowing. The Lord, indeed, sees those who are struggling in the sea, though he himself is on the shore; for although he may seem for a while to withhold his help from those who are troubled, yet lest they be found wanting in their trials, he strengthens them with a glance of his loving care.

℟. iii. God of my master Abraham, prosper my way * that I may return safely to the house of my master. ℣. I pray you, Lord, show steadfast love to your servant. – That I may. – Glory. – To the house of my master.

### LAUDS

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. How is it that we have fasted, and you have not noticed; that we have humbled our souls and you did not know?

Prayer

Lord, heed our prayers, and grant that, in reverent submission we may keep this solemn fast, which was instituted to heal both souls and bodies. Through.



# I Sunday in Lent

I class

### I VESPERS

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

℟. Let us put right those things in which we have unknowingly erred, lest the day of death suddenly come upon us, and we seek, in vain, time for repentance. * Hear, O Lord, and have mercy on us, for we have sinned against you. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Hear. – Glory. – Hear.

Hymn

O Maker of the world, give ear!
Accept the prayer and own the tear

Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess;
And to the glory of your name
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. Behold, now is the acceptable time; behold, now is the day of salvation; in these days, therefore, as servants of God we commend ourselves through great endurance, in watching, in hunger and in genuine love.

Prayer

O God, each year you purify your church through the lenten fast; grant to your household that what it seeks to obtain from you by fasting, may be implemented by good works. Through.

## COMPLINE

℟. ~~I will lie down,~~ in peace You are, O Christ, Hymn and at Nunc dimittis ant. Watch over us, as in the Ordinary.

## MATINS

Invit. Let it not be in vain that you rise up earlier in the morning; * for the Lord has promised a reward to those who watch.
Hymn O only hope, p. 20.

### Nocturn

Antiphons and psalms from the Sunday with versicle of Lent, as in the Psalter; these are said also during the remaining Sundays of Lent.



From the Prophet Joel

Lesson i Chapter 2

Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Between the vestibule and the altar let the priests, the ministers of the Lord, weep and say, "Spare your people, O Lord, and make not your heritage a reproach, a by-word among the nations. Why should they say among the peoples, 'Where is their God?'" Then the Lord became jealous for his land, and had pity on his people. Thus says the Lord God, "Turn to me, and be saved." ℟. Thanks be to God.

℟. i. Behold, now is the acceptable time; behold now is the day of salvation. We commend ourselves through great endurance, in much hunger, * with the weapons of righteousness and the power of God. ℣. As servants of God we commend ourselves in every way through great endurance. – With the weapons.

From the Prophet Isaiah

Lesson ii Chapter 58

Fasting like yours this day will not make your voice to be heard on high. Is such the fast that I choose, a day for a man to humble himself? Is it to bow down his head like a rush, and to spread sackcloths and ashes under him? Will you call this a fast, and a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily. Thus says the Lord God, "Turn to me, and be saved." ℟. Thanks be to God.

℟. ii. Let us put right those things in which we have unknowingly erred, lest the day of death suddenly come upon us, and we seek, in vain, time for repentance. * Hear, O Lord, and have mercy on us, for we have sinned

against you. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Hear.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 4

At that time, Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. Etc.

Homily of Pope St. Gregory

Homily 16 on the Gospels

It is usual for some to question by what spirit was Jesus led into the desert. And this because of what follows: "The devil took him to the holy city." And again: "He took him to a very high mountain." But it is truly, and, without any question, fittingly, accepted, that one should believe that he was led into the desert by the Holy Spirit, that his own spirit led him to a place where the evil one could find and tempt him.

℟. iii. Jesus was led up by the Spirit into the wilderness to be tempted by the devil: ✱ and the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ℣. And he fasted forty days and forty nights, and afterwards he was hungry. – And the tempter. – Glory. – If you. ℟. Jesus was led.

Before Lauds ℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

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## LAUDS

Antiphons

1. A pure heart create for me, O God, put a steadfast spirit within me.

Psalm Have mercy, etc. p. 33.

2. O Lord, grant us salvation; O Lord, grant success.

3. So I will bless you all my life, O Lord, in your name I will lift up my hands.

4. In a humble spirit with a contrite heart may we be accepted by you, Lord, and such may our sacrifice be this day that it may be accepted by you; and may we wholly follow you, Lord God.

5. Praise God, highest heavens and all waters.



Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

Hymn

O Sun of Justice, Christ, your ray
Drives darkness of the soul away;
May light of virtue come once more,
As you to earth the day restore.

The time acceptable bring near,
And grant repentant heart sincere;
Convert us, with your kindly care,
Whom your long-suffering mercies spare.

O grant, despite the deep offence,
We yet may show some penitence,
Whereby, through your supernal grace,
Most grievous sins you will efface.

The day of days, your day, draws near
When teeming nature will appear;
May we rejoice therein, O Lord,
To your good grace by this restored.

Kind Trinity, whom evermore
Let everything that is, adore,
May we, by pardon made anew,
Sing our new canticle to you.
Amen.

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus was led up by the Spirit into the wilderness, to be tempted by the devil; and he fasted forty days and forty nights, and afterward he was hungry.

Prayer

O God, each year you purify your church through the lenten fast; grant to your household that what it seeks to obtain from you by fasting, may be implemented by good works. Through.

## TERCE

Ant. Man shall not live by bread alone, but by every word that proceeds from the mouth of God.

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I

have listened to you, and helped you on the day of salvation."

℟. Make me, O God, a friend of all who revere you and * who obey your precepts. ℣. Turn and show me your mercy; show justice to your friends. – Who obey. – Glory. – Make me, O God, a friend.

℣. He says to the Lord: "My refuge." ℟. "My stronghold, my God."

## SEXT

Ant. Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down."

Little Chapter 2 Cor. 6

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry.

℟. I turn my feet from evil paths, * to obey your commands, Lord. ℣. I have not turned away from your decrees, you yourself have taught me. – To obey. – Glory. – I turn my feet.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

## NONE

Ant. Begone, Satan! You shall not tempt the Lord your God.

Little Chapter 2 Cor. 6

As servants of God we commend ourselves in every way, through great endurance, in much hunger, with the weapons of righteousness.

℟. Seven times a day I praise you, Lord my God; * do not lose me utterly. ℣. I am lost like a sheep; seek your servant, Lord, for I remember your commands. – Do not lose me utterly. – Glory. – Seven times.

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

## II VESPERS

Psalms and antiphons from Sunday, as in the Psalter, p. 46.

Little Chapter We entreat you, hymn O Maker of the world, give ear, and ℣. For you has God commanded his angels. p. 50.

Magnif. ant. The tempter left him, and angels came and ministered to him.



# Ferial Office During Lent

## MATINS

Invitatory as in the ferial office in Psalter.

Hymn

O only hope of all below
Who will the full reward bestow;
Regard your servants one and all,
Who unto you devoutly call.

Our faithful conscience tells us true
We bitterly offended you:
We pray you, cleanse us by your grace
And every stain of sin efface.

If you will not, who shall condone?
Send pardon, for 'tis yours alone;
And grant, O Lord, that we may pray
To you from hearts all clean today.

Thus may our fast your favour gain,
Who did this time of fast ordain,
That fitly we the mystic fare
Of paschal sacraments may share.

This grant us, Blessed Trinity,
Supreme and wondrous Deity;
Who through all ages glorified,
Will still one God unchanged abide.
Amen.

Psalms and antiphons of the day, with ℣. of Lent, as in the Psalter.

Te Deum is not said.

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Before Lauds ℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

## LAUDS

Psalms of the day from 2nd group, with their own antiphons, as in the Psalter.

Little Chapter Joel 2

"Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments," says the Lord almighty.

Hymn

O Sun of Justice, Christ, your ray
Drives darkness of the soul away;
May light of virtue come once more,
As you to earth the day restore.

The time acceptable bring near,
And grant repentant heart sincere;
Convert us, with your kindly care,
Whom your long-suffering mercies spare.

O grant, despite the deep offence,
We yet may show some penitence,
Whereby, through your supernal grace,
Most grievous sins you will efface.

The day of days, your day, draws near,
When teeming nature will appear;
May we rejoice therein, O Lord,
To your good grace by this restored.

Kind Trinity, whom evermore
Let everything that is, adore;
May we by pardon made anew
Sing our new canticle to you.
Amen.

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

At Ben. proper antiphon.
Preces are said.
Proper prayer.

At the Hours, antiphons of Lent as in the Psalter.

## TERCE

Ant. The days of penance have come to us that sins may be atoned for and souls may be healed.

Little Chapter Joel 2

"Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments," says the Lord Almighty.

During the first and second weeks:

℟. Make me, O God, a friend of all who revere you and * who obey your precepts. ℣. Turn and show me your mercy; show justice to your friends. – Who obey. – Glory. – Make me, O God, a friend.

℣. He says to the Lord: "My refuge." ℟. "My stronghold, my God."

During the third and fourth weeks:

℟. It was good, O Lord, for me to be afflicted; * the law from your mouth means more to me than silver and gold. ℣. It was your hands that made me and shaped me: help me to learn your commands. – The law from your mouth. – Glory. – It was good, O Lord.

℣. He says to the Lord: "My refuge." ℟. "My stronghold, my God."

Preces are said.
Prayer as in Lauds.



## SEXT

Ant. We commend ourselves through great endurance, in much hunger, through the weapons of righteousness.

Little Chapter Is. 55

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon.

During the 1st and 2nd weeks:

℟. I turn my feet from evil paths, * to obey your commands, Lord. ℣. I have not turned away from your decrees, you yourself have taught me. – To obey. – Glory. – I turn my feet.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

During the 3rd and 4th weeks:

℟. I am your servant, * make me understand, Lord. ℣. Then I shall know your will. – Make me. – Glory. – I am.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

Preces are said.
Prayer as in Lauds.

## NONE

Ant. We commend ourselves through great endurance, through the weapons of righteousness and the power of God.

Little Chapter Is. 58

"Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?" says the Lord Almighty.

During the 1st and 2nd weeks:

℟. Seven times a day I praise you, Lord my God; * do not utterly lose me. ℣. I am lost like a sheep; seek your servant, for I remember your commands. – Do not utterly lose me. – Glory. – Seven times.

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

During the 3rd and 4th weeks:

℟. O God, make known to us * your mercy. ℣. The unfolding of your word gives light, Lord. – Your mercy. – Glory. – O God, make known to us your mercy.

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

Preces are said.
Prayer as in Lauds.

## VESPERS

Psalms and antiphons as in the Psalter.

Little Chapter Joel 2

"Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments," says the Lord Almighty.

Hymn

O Maker of the world, give ear!
Accept the prayer and own the tear
Up towards your seat of mercy sent,
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess;
And to the glory of your name
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

At Magn. proper antiphon.

Preces are said.
Proper Prayer.

## COMPLINE

Psalms and antiphon as on the weekday. Remainder as in the Ordinary, p. 10, with changes for Lent as noted on p. 14.



## Monday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 25

At that time, Jesus said to his disciples: "When the Son of man comes in his glory and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations." Etc.

Homily of St. Augustine, Bishop

Book on Faith and Works, ch. 15

If it were possible for a person, without keeping the commandments to gain eternal life by faith alone, which without good works is dead, how could that be true which Christ will say to those who will be placed on his left, "Go into everlasting fire which was prepared for the devil and his angels"? He does not rebuke them because they did not believe in him, but because they did not do good works. It was for this reason that he said he would separate all peoples though they had been intermingled and used the same pastures. This separation will make it clear that those who say to him, "Lord, when did we see you suffer this or that, and did not minister to you?" will be those who had believed in him, but had not taken care to do good works, as though one were going to gain eternal life by dead faith alone.

℟. i. Behold, now is the acceptable time; behold, now is the day of salvation. We commend ourselves through great endurance, in much hunger, * with the weapons of righteousness and the power of God. ℣. As servants of God we commend ourselves in every way: through great endurance. – With the weapons.

Lesson ii

Can it be, then, that those who omit to do works of mercy will go into everlasting fire, but not those who snatch what belongs to others? Nor those, either, who by corrupting within themselves the temple of God lacked mercy to themselves? This would mean that works of mercy done without love would benefit one. Whereas the Apostle says, "If I give away to the poor all that I have, yet do not have love, I gain nothing." How can anyone love his neighbour as himself who does not love himself? For he who

loves evil, hates his own soul.

℟. ii. As servants of God we commend ourselves in every way: through great endurance, * so that no fault may be found with our ministry. ℣. Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way. – So that.

Lesson iii

Nor can it be held that the said everlasting fire is not an everlasting burning—an opinion which leads some astray. They consider that those with a dead faith will be saved through fire, which will be eternal, by their passing through it. In other words, the fire itself is everlasting, but their burning, that is, its action on those persons, is not everlasting. But the Lord, anticipating this opinion, ended his sentence by saying, "And these will go into everlasting burning, but the just into everlasting life."

℟. iii. Let us put right those things in which we have unknowingly erred, lest the day of death suddenly come upon us, and we seek, in vain, time for repentance. * Hear, O Lord, and have mercy on us, for we have sinned against you. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Hear. – Glory. – Hear.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Prayer

Convert us, O God, our Saviour; and, that the lenten fast may profit us, instruct our minds with heavenly teaching. Through.

## VESPERS

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. As you did it to one of the least of these my brethren, you did it to me.

Prayer

Free us, we beseech you, Lord, from the bonds of our sins, and mercifully ward off from us whatever we may incur by them. Through.



## Tuesday
## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 21

At that time, when Jesus entered Jerusalem, all the city was stirred, saying, "Who is this?" Etc.

Homily of St. Bede, the Venerable, Priest

Homily 7 on Lent

In calling down a curse on the barren fig-tree the Lord was indicating in symbolic fashion what he was soon to teach more clearly by expelling the wicked from the temple. The tree could not have been convicted of sin in its being without fruit to satisfy the Lord's hunger; it was not even the time of the year for fruit. But the priests had sinned in that they carried on worldly business in the house of the Lord, and were without the fruit of holiness expected of them and which the Lord had longed to find in them.

℟. i. May the gates of Paradise be opened to us through this time of fasting: let us give ourselves to it with prayer and supplication * that on the day of resurrection we may rejoice with the Lord. ℣. Behold, now is the acceptable time, now is the day of salvation: we commend ourselves through great endurance. – That on the day of resurrection.

Lesson ii

In causing the tree to wither by a curse, the Lord wished all who were witnesses, or who even heard of it, to understand that with much greater reason they themselves would be condemned by divine judgment if, without the fruit of good works, they flattered themselves by mere pious talk, as though by the rustle and outward show of foliage. It was their failure to understand that deservedly brought on them the severity of his punishment. He then proceeded to eliminate the conduct of human affairs from that house where it was commanded that men should be occupied in divine things only; offering sacrifice and prayer to God, reading, hearing and chanting his word.

℟. ii. Rend your hearts and not your garments. * Return to the Lord, your God, for he is gracious and merciful. ℣. Turn now every one of you, from his evil way and wrong doings. – Return.

Lesson iii

It must be presumed that what was being bought and sold in the temple were the very things required for the services there, in accordance with that which, we read in another passage, was done when on entering the temple he found there men selling sheep, oxen and doves. It must undoubtedly be assumed that it was with one purpose only that all these things were purchased from local people by those coming from afar, namely, to offer them in the house of the Lord. If, on account of the inclination towards avarice or fraud, a sin characteristic of traders, the Lord excluded from the temple the sale of the very things that he wished to be offered there, how much more severely, do you not think, will he punish those whom he might find there indulging in frivolity, gossip, or given over to any evil practice?

℟. iii. Store up almsgiving in your treasury, and it shall pray to the Lord for you: * for just as water extinguishes fire, so almsgiving atones for sin. ℣. "Give alms," says the Lord, and behold, all is clean for you. – For just as water. – Glory. – For just as water.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus entered the temple of God, and drove out all who sold and bought: and he overturned the tables of the money-changers and the seats of those who sold pigeons.

Prayer

Look with kindness, Lord, on your household, and grant that as our souls become chastened by mortifying the flesh, they may, by longing for you, shine in your sight. Through.

## VESPERS

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. It is written, "My house shall be called a house of prayer for all peoples"; but you have made it a den of robbers. And he was teaching daily in the temple.

Prayer

Let our prayers rise up to you, Lord, and from your church turn away all evil. Through.



**Wednesday**

Quarter Tense

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 12

At that time, some of the scribes and pharisees said to Jesus, "Teacher, we wish to see a sign from you." Etc.

Homily of St. Ambrose, Bishop

Commentary on Luke, Book vii, chapter 11

As the Jewish people are censured, the mystery of the church is made to stand forth clearly, both by the example of the Ninivites in doing penance, and by the queen of the South in eagerness for wisdom. The church is gathered from the ends of the earth to learn the teaching of the peacemaker—the Solomon. Queen indeed she is, with divided kingdom, as she forms into one body such different peoples from many distant lands.

℟. i. With fasting and with weeping the priests shall pray saying, * "Spare your people, O Lord, and make not your heritage a ruin." ℣. Between the vestibule and the altar let the priests weep, saying. – Spare.

Lesson ii

The former sign is great indeed, signifying, as it does, Christ and the church. Yet the present one is even greater in that now the sign is fulfilled in the truth. The church, then, is composed of two elements; either it should never sin, or it should turn away from sin. By repentance, indeed, sin is blotted out: by wisdom it is avoided.

℟. ii. I should indeed be troubled did I not know your mercies, O Lord. You said, "I do not desire the death of the sinner, but rather that he be converted and live." * You called the Canaanite woman and the publican to repentance. ℣. And you received the weeping Peter, O merciful Lord. – You called.

Lesson iii

Furthermore, just as the sign of Jonas points to the passion of our Lord, it also draws attention to the serious sins committed by the Jews. Here, too, one may observe the warning voice of majesty, and the gesture of love. For in the reference to the Ninivites there is clearly a threat of punishment, but a remedy, too, is indicated. Wherefore, even the Jews should

not despair of pardon if they are willing to repent.

℟. iii. Jesus was led up by the Spirit into the wilderness to be tempted by the devil. * And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ℣. And he fasted forty days and forty nights, and afterwards he was hungry. – And the tempter. – Glory. – If you are.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. This evil and adulterous generation seeks a sign; but no sign shall be given to it except the sign of the prophet Jonah.

### Prayer

In your clemency, Lord, hear our prayers, and stretch forth the right hand of your power against all that is opposed to us. Through.

## VESPERS

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. As Jonah was three days and three nights in the belly of the whale, so will the Son of man be in the heart of the earth.

### Prayer

Enlighten our minds, we beseech you, Lord, with the radiance of your glory, so that we can see what should be done and may be strengthened to do what is right. Through.

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## Thursday
## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 15

At that time, Jesus went away from there and withdrew to the district of Tyre and Sidon. Etc.

Homily of St. Jerome, Priest

Book 11, Commentary on chapter 15 Matthew

After leaving the scribes and pharisees who were spreading lies about him, he passed through the district of Tyre and Sidon to cure the Tyrians and Sidonians. A Canaanite woman from the first of these regions comes imploring a cure for her daughter. Note that the daughter of this woman is the fifteenth to be healed.



"Have mercy on me, O Lord, Son of David." She knew that he should be called Son of David, for she had already come out from her own locality. She left aside the error of the Tyrians and Sidonians, by changing both with regard to locality and belief.

℟. i. Behold, now is the acceptable time; behold, now is the day of salvation. We commend ourselves through great endurance, in much hunger, * with the weapons of righteousness, and the power of God. ℣. As servants of God we commend ourselves in every way, through great endurance. – With the weapons.

### Lesson ii

"My daughter is grievously troubled by a demon." I am of the opinion that by the daughter of the Canaanite woman is signified the souls of believers who were grievously troubled by the demon, being unaware of the Creator and worshipping a stone. He did not answer her a word. In this he was not behaving like the pharisees in their pride, nor like the scribes in their arrogance, but that he might not seem to act contrary to his own words when he had commanded: "Go nowhere among the Gentiles, and enter no town of the Samaritans."

℟. ii. As servants of God we commend ourselves in every way: through great endurance, * so that no fault may be found with our ministry. ℣. Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way. – So that no fault.

### Lesson iii

He did not wish to give an opening to those who slandered him and so he postponed the perfect well-being of the Gentiles until the time of his suffering and resurrection. And his disciples came and begged him, saying, "Send her away, for she is crying after us." The disciples, as yet not being aware of the Lord's sacred purposes, or perhaps moved with compassion, begged him on behalf of the Canaanite woman, whom another evangelist calls a Syrophenician.

℟. iii. Let us put right those things in which we have unknowingly erred, lest the day of death suddenly come upon us and we seek, in vain, time for repentance. * Hear, O Lord,

and have mercy on us, for we have sinned against you. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Hear. – Glory. – Hear.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, Son of David."

Prayer

Look with favour, Lord, on the earnestness of your people, that as they afflict their bodies by abstinence, they may be renewed in mind by the fruit of good works. Through.

## VESPERS

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. O woman, great is your faith! Be it done for you as you desire.

Prayer

We beseech you, Lord, grant to christian people to live up to the faith they profess, and to love the heavenly gift they constantly receive. Through.

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## Friday

Quarter Tense

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 5

At that time, there was a feast of the Jews, and Jesus went up to Jerusalem. Etc.

Homily of St. Augustine, Bishop

Tract 17 on John, after the beginning.

Let us see what he wishes to illustrate in that one man. He deigned to cure him alone from so many sick people, observing thereby a mystic unity. In the duration of the man's infirmity he found something significant in relation to illness. He had been thirty-eight years afflicted. How this number has reference to illness rather than to health must shortly be explained in greater detail. I wish you to be attentive. May the Lord be with us that I may speak aright and that you may adequately understand.

℟. i. May the gates of Paradise be opened to us through this time of fasting:



let us give ourselves to it with prayer and supplication, * that on the day of resurrection we may rejoice with the Lord. ℣. Behold, now is the acceptable time, now is the day of salvation: we commend ourselves through great endurance. – That on the day of the resurrection.

Lesson ii

Forty is a number commended to us as being linked somehow with what is perfect. I presume, beloved, that you are already aware of this. There is frequent evidence of it in Sacred Scripture. You know well how fasting has a sacred association with this number, so that whether in the Law, or in the Prophets, or in the Gospel, a period of forty days is recommended to us when there is a question of fasting. The great and all-embracing fast, of course, is to avoid sin. It is charity that so fulfils the law: the number forty refers to fulfilling the law in everything one does.

℟. ii. Rend your hearts and not your garments. * Return to the Lord, your God, for he is gracious and merciful. ℣. Turn now, everyone of you, from his evil way and wrong doings. – Return.

Lesson iii

Two precepts are urged on us by charity: "You shall love the Lord your God with all your heart and with all your soul and with all your mind, and you shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets." If then, the number forty implies the perfect carrying out of the Law, and since the Law is not fulfilled without observing the twofold precept of charity, what cause is there for wonder at his being feeble who was short of forty by two?

℟. iii. Shut up almsgiving in your treasury and it shall pray to the Lord for you: * for just as water extinguishes fire, so almsgiving atones for sin. ℣. "Give alms," says the Lord, and behold, all is clean for you. – For just as water. – Glory. – For just as water.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. An angel of the Lord went down from heaven, and troubled the water, and one was healed.

Prayer

Be favourable to your people, Lord, and mercifully grant the refreshment of your generous help to those whom you make prompt to serve you. Through.

## VESPERS

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. The man who healed me said to me, " Take up your pallet and walk in peace."

Prayer

Hear us, O merciful God, and show in our minds the light of your grace. Through.

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## Saturday

Quarter Tense

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 17

At that time, Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them. Etc.

Homily of St. Leo, Pope

Homily on the Transfiguration of the Lord

Our minds are stirred to listen as we hear with bodily ears the gospel lesson calling us to consider a great mystery. We shall by the grace of God do this more easily if we recall those things narrated previously. It was Jesus Christ, the Saviour of the human race, who, as he established that faith which recalls sinners to holiness and the dead to life, equipped his disciples by doctrinal exhortations and by miraculous deeds so that this same Christ might be believed to be both the only begotten Son of God and Son of man.

℟. i. With fasting and with weeping the priests shall pray saying, ⋆ "Spare your people, O Lord, and make not your heritage a ruin." ℣. Between the vestibule and the altar let the priests weep saying. – Spare.

Lesson ii

For one of these without the other was to be of no avail to salvation. It would be equally dangerous to believe that Jesus Christ was God only and not man, or that he was man only and not God, since each was to be equally acknowledged.



For just as true human nature was present in God, so also true divine nature was present in a man. With a view then to strengthening them in the sound knowledge they had of this faith, the Lord had asked his disciples to tell him, notwithstanding the widely differing opinions of others, what they themselves believed concerning him, or what was their opinion of him.

℟. ii. I should indeed be troubled did I not know your mercies, O Lord. You said, " I do not desire the death of the sinner, but rather that he be converted and live." ⋆ You called the Canaanite woman and the publican to repentance. ℣. And you received the weeping Peter, O merciful Lord. – You called.

Lesson iii

Upon this, the apostle Peter, seeing beyond bodily appearances and rising above merely human considerations, by a revelation from the Father on high, saw with the eyes of the spirit the Son of the living God and acknowledged the glory of the deity. For he did not limit his consideration to matters of flesh and blood. Such approval did this sublime faith win for him, that he was greeted as one especially blessed and would be invested with the steadfastness of an imperishable rock. Founded upon this rock, the church would prevail against the powers of hell and the laws of death. Heaven itself, in whatever matters had to be loosed or bound, would not ratify anything that had not been submitted to the judgment of Peter.

℟. iii. Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ⋆ And the tempter came and said to him, " If you are the Son of God, command these stones to become loaves of bread." ℣. And he fasted forty days and forty nights, and afterwards he was hungry. – And the tempter. – Glory. – If you are.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus took his disciples and went up the mountain. And he was transfigured before them.

Prayer

Look down with favour on your people, we beseech you, Lord; show it forbearance and turn away from it the lashes of your wrath. Through.

# II Sunday in Lent

I class

## I VESPERS

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the way of salvation."

℟. May God give you of the dew of heaven, and of the fatness of the earth, in plenty. Let nations and peoples serve you. * Be lord over your brothers. ℣. And may your mother's sons bow down to you. – Be lord. – Glory. – Be lord.

Hymn

O Maker of the world, give ear !
Accept the prayer and own the tear,
Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity ;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess ;
And to the glory of your name
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.

Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. Lord, it is well that we are here ; if you wish, I will make three booths here, one for you and one for Moses and one for Eli'jah.



Prayer

Lord, you see that we are without strength; protect us both inwardly and outwardly, that we may be defended from all that is harmful to the body, and may be cleansed in mind from evil thoughts. Through.

## MATINS

Invit. A mighty God is the Lord * a great king above all gods.

Psalm 94

Come ring out your joy to the Lord; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord.

A mighty God is the Lord, a great king above all gods.

After which follows:

℣. God will not abandon his people. In his hands are the depths of the earth ; the heights of the mountains are his.

A great king above all gods.

℣. To him belongs the sea, for he made it, and the dry land shaped by his hands. Come in, let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

A mighty God is the Lord, a great king above all gods.

℣. O that today you would listen to his voice! " Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test ; when they tried me, though they saw my work."

A great king above all gods.

℣. " For forty years I was wearied of this people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

A mighty God is the Lord, a great king above all gods.

℣. Glory be to the Father. – As it was.

A great king above all gods. A mighty God is the Lord, a great king above all gods.

Hymn O, only hope, p. 20

### Nocturn

From the book of Genesis

Lesson i Chapter 27

When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son, and said to him, " My son," and he answered, " Here I am." He said,

" Behold I am old ; I do not know the day of my death. Now take your weapons, your quiver and your bow, and go out to the field, and hunt game for me, and prepare for me savoury food, such as I love, and bring it to me that I may eat ; that I may bless you before I die."

℟. i. Take your weapons, your quiver and your bow, and bring me game that I may eat it * and bless you. ℣. And hunt game for me, and prepare for me savoury food that I may eat. – And bless you.

Lesson ii

Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, " I heard your father speak to your brother Esau, ' Bring me game and prepare for me savoury food, that I may eat it, and bless you before the Lord before I die.' Now, therefore, my son, obey my word as I command you. Go to the flock and fetch me two good kids, that I may prepare from them savoury food for your father such as he loves ; and you shall bring it to your father to eat, so that he may bless you before he dies." But Jacob said to Rebekah his mother, " Behold, my brother is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him, and bring a curse upon myself and not a blessing." His mother said to him, " Upon me be your curse, my son ; only obey my word, and go, fetch them to me." So he went and took them and brought them to his mother; and his mother prepared savoury food, such as his father loved. Then Rebekah took the best garments of Esau her older son, which were with her in the home, and put them on Jacob her younger son.

℟. ii. May God give you of the dew of heaven and of the fruits of the earth, in plenty. Let nations and peoples serve you. * Be lord over your brothers. ℣. And may your mother's sons bow down to you. – Be lord over your brothers.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 17

At that time, Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them. Etc.



Homily of St. Leo, Pope

Homily on the Transfiguration

Jesus took with him Peter and James and his brother John, and going apart with them brought them up a very high mountain where he showed them the splendour of his glory. Although they were already aware of the divine majesty which was his, the power of his body wherein the divinity was concealed was as yet unknown to them. For this reason he had promised clearly and expressly that some of the disciples present with him would not taste death until they had seen the Son of man coming in his kingdom, that is, in royal splendour. This, which belonged in a hidden way to the human nature he had assumed, he now wished to make evident to these three men.

℟. iii. Jacob prayed saying, " O Lord, who said to me, ' Return to the land of your birth ': * deliver me from the hand of my brother, for I fear him." ℣. God, before whom our fathers walked, Lord, who has led me since my youth. – Deliver me. – Glory. – Deliver me. ℟. Jacob prayed saying.

Before Lauds ℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

## LAUDS

Antiphons

1. O Lord, open my lips: and my mouth shall declare your praise.

Psalm Have mercy on me etc. p. 33.

2. The Lord's right hand has triumphed ; his right hand raised me up.

3. My God came to my help.

4. Let us sing the hymn of the three youths, which they sang in the fiery furnace as they blessed the Lord.

5. He fixed them for ever, gave a law which shall not pass away.

Little Chapter 11 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and helped you on the day of salvation."

Hymn

O Sun of Justice, Christ, your ray
Drives darkness of the soul away ;
May light of virtue come once more,
As you to earth the day restore.

The time acceptable bring near,
And grant repentant heart sincere;
Convert us, with your kindly care,
Whom your long-suffering mercies spare.

O grant, despite the deep offence,
We yet may show some penitence,
Whereby, through your supernal grace,
Most grievous sins you will efface.

The day of days, your day, draws near,
When teeming nature will appear;
May we rejoice therein, O Lord,
To your good grace by this restored.

Kind Trinity, whom evermore,
Let everything that is, adore,
May we by pardon made anew,
Sing our new canticle to you.
Amen.

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus took his disciples and went up the mountain and was transfigured before them.

Prayer

Lord, you see that we are without strength: protect us both inwardly and outwardly, that we may be defended from all that is harmful to the body, and may be cleansed in mind from evil thoughts. Through.

## TERCE

Ant. Lord, it is well that we are here: if you wish I will make three booths here: one for you, and one for Moses and one for Eli'jah.

Little Chapter as at Lauds.

℟. Make me, O God, a friend of all who revere you, and * who obey your precepts. ℣. Turn and show me your mercy; show justice to your friends. – Who obey. – Glory. – Make me, O God.

℣. He says to the Lord: "My refuge." ℟. "My stronghold, my God."

## SEXT

Ant. I will make three booths here: one for you and one for Moses and one for Eli'jah.

Little Chapter 11 Cor. 6.

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry.

℟. I turn my feet from evil paths * to obey your commands, Lord. ℣. I have not turned away from your decrees; you yourself have taught me. – To obey. – Glory. – I turn my feet.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

## NONE

Ant. Tell no one of the vision you have seen, until the Son of man is raised from the dead.

Little Chapter 11 Cor. 6

As servants of God we commend ourselves in every way: through great endurance, in hunger, with the weapons of righteousness.

℟. Seven times a day I praise you, Lord, my God, * do not lose me utterly. ℣. I am lost like a sheep; seek your servant, Lord, for I remember your commands. – Do not lose me utterly. – Glory. – Seven times a day.

℣. He will conceal you with his pinions. ℟. And under his wings you will find rest.



## VESPERS

Psalms and antiphons from Sunday as in the Psalter, p. 46.

Little Chapter We entreat you, hymn O Maker of the world, and ℣. For you has God commanded, p. 50

Magnif. ant. Tell no one of the vision you have seen, until the Son of man is raised from the dead.

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## Monday

## MATINS

Reading from the holy Gospel according to John

Lesson Chapter 8

At that time, Jesus said to the Jewish crowds: I go away, and you will seek me and die in your sin. Etc.

Homily of St. Augustine, Bishop

Tract. 38 on John, near the beginning

The Lord spoke to the Jews saying, "I go away." Death for Christ the Lord was to be a setting out for that place whence he had come. "I go away," he said, "and you will seek me, not out of love, but hatred." So it was that after he had departed and was no longer seen by men, both those who hated him

and those who loved him sought him; the former by persecuting, the latter by longing to receive him. In the Psalms this same Lord, speaking through the Prophet, says, " I have no means of escape, not one who cares for my soul." In another psalm he says, " Let those who seek my life be shamed and disgraced."

℟. i. Take your weapons, your quiver and your bow, and bring me game that I may eat it * and bless you. ℣. And hunt game for me, and prepare for me savoury food that I may eat. – And bless you.

Lesson ii

Those who did not seek him, he found blameworthy. Those who sought him he condemned. To seek the life of Christ is good indeed if one seeks as the disciples sought. To seek it is evil if one seeks as the Jews sought. The former sought to receive; the latter, to destroy. And it was to these latter, because they sought him in an evil way and with wicked intent, that he added: " You will seek me "; and, lest you should think that you do well in seeking me, "you will die in your sin."

℟. ii. See, the smell of my son is as the smell of a field which the Lord has blessed! May God make you fruitful like the sand of the sea, * and may he give you a blessing of the dew of heaven. ℣. Cursed be every one who curses you, and blessed be every one who blesses you. – And may he give.

Lesson iii

To die in one's sin: that is the result of seeking Christ in an evil manner; that is the result of hating him who alone can save. For men whose reliance is on God ought not render evil even to those who do them evil. But these people repaid good with evil. The Lord, therefore, made known to them beforehand, and, with foreknowledge, pronounced the sentence that they would die in their sin. Then he added, " Whither I am going you cannot come." Elsewhere, he said this same thing to his disciples, but to them he did not say, " You shall die in your sin."

℟. iii. May God give you of the dew of heaven and of the fatness of the earth in plenty. Let peoples serve you, and nations bow down to you. * Be lord over your brothers. ℣. And may your mother's sons bow down to you. – Be lord over your brothers. – Glory. – Be lord over your brothers.



## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. I am even what I have told you from the beginning.

Prayer

Grant, we beseech you, almighty God, that your household who, in chastising the flesh abstain from food, may, by following after holiness, fast from sin. Through.

## VESPERS

℣. For you has God. ℟. To keep you.

Magnif. ant. He who sent me is with me; he has not left me alone, for I always do what is pleasing to him.

Prayer

Be attentive to our entreaties, almighty God, and on those to whom you have granted confidence in the goodness for which they long, bestow the good effect of your accustomed loving kindness. Through.

## Tuesday
## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 23

At that time, Jesus said to the crowds and to his disciples, " The scribes and the pharisees sit on Moses' seat; so practise and observe whatever they tell you, but not what they do." Etc.

Homily of St. Jerome, Priest

Book 4 Commentary on chapter 23 of Matthew

Who could be gentler or kinder than the Lord? He is put to the test by the pharisees, their snares are brought to nothing and, according to the Psalmist, " God has shot an arrow at them and dealt them sudden wounds! " Nevertheless, because of the dignity of their priesthood and office, the people are advised to follow them in what they teach, but not in what they do. When he says, " The scribes and pharisees sit on Moses' seat," by the word "seat," he indicates the teaching of the Law.

℟ i. Who was it then that hunted game and brought it to me, and I ate it all before you came, * and I have blessed him? Yes, and he shall be blessed. ℣. I have made him your Lord, and all his brothers I have given to him for servants. – And I have blessed him.

Lesson ii

So, when it is said in the Psalm, " He sits not in the seat of scoffers," and " He overturned the seats of those who sold pigeons," this should be taken as referring to the teaching. They bind heavy burdens, hard to bear, and lay them on men's shoulders ; but they themselves will not move them with their finger. This can be taken as directed against all those teachers who insist on what is onerous yet do not themselves perform even the lighter tasks.

℟. As Jacob was going away from his own country he saw the glory of God, and said, " How awesome is this place! * This is none other than the house of God, and this is the gate of heaven. ℣. Surely the Lord is in this place, and I did not know it." – This is.

Lesson iii

" They make their phylacteries broad and their fringes long." When the Lord gave the commandments of the Law to Moses he added at the end: " You shall bind them upon your hand and they shall be as frontlets between your eyes." And the meaning is: keep my precepts in your hands by putting them into practice, keep them before your eyes by meditating on them by day and by night. Acting on a false interpretation of these words, the pharisees used to write the decalogue of Moses, that is the ten commandments of the Law, on pieces of parchment which they folded and tied over their forehead, making of them, as it were, a crown, that so they might always be before their eyes.

℟. iii. If the Lord God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, and will bring me back safely, * then the Lord shall be my stronghold and this stone shall be a token. ℣. So Jacob rose early in the morning, and he took the stone and set it up for a pillar and poured oil on the top of it. – Then the Lord.– Glory. – And this stone.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. " For you have one Master who is in heaven," says the Lord.

Prayer

Graciously make perfect in us, we beseech you, God, the benefit of this holy observance. By your help may we fulfil that which, on your authority, we have learned must be done. Through.



## VESPERS

℣. For you has God. ℟. To keep you.

Magnif. ant. He who is greatest among you shall be your servant: whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Prayer

Be appeased, Lord, by our entreaties and heal the ills of our souls. So, having received pardon, may we ever rejoice in your blessing. Through.

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## Wednesday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 20

At that time, as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, " Behold, we are going up to Jerusalem ; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death". Etc.

Homily of St. Ambrose, Bishop

Book 5 on faith to Gratian, chapter 2

Note what it is that the mother of the sons of Zebedee requests together with them and on their behalf. She, indeed, is a mother whose desires, though somewhat excessive, are pardonable in that her anxiety is for the advancement of her sons. And the aged mother, devoutly religious, is deprived of comfort. Just when she might receive help or even sustenance through the support of her adult offspring, she permitted her sons to absent themselves from her, and, in preference to her personal comfort, she chose that her sons should receive the reward of Christ's followers.

℟. i. The Lord shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me * I will give the tenth to you and will make peace offerings to you. ℣. If the Lord my God will be with me and will keep me on this way that I go. – I will give.

Lesson ii

Then, giving free rein to her motherly interest she asked the Saviour say-

ing, " Command that these two sons of mine may sit one at your right hand and one at your left in your kingdom." She errs, but her mistake is one of love. For a mother's heart will not bear with delay. Though she be over eager in her desire, yet she is excusable in that it is not money but a divine favour that she covets. Nor is her request brazen, for she seeks the interests of her children, not her own interests. Note well this mother, reflect upon this mother.

℟. ii. The angel said to Jacob: " Let me go, for the day is breaking." But he said to him, " I will not let you go unless you bless me." ✱ And there he blessed him. ℣. No more shall your name be called Jacob, but Israel shall be your name. – And there he blessed him.

### Lesson iii

Christ noted the love of this mother who sought the comfort of her old age in her sons' reward. Although the mother keenly longed for her loved ones, she endured their absence. Consider, too, the woman, that is, the weaker sex, whom the Lord had not as yet strengthened by his suffering. Consider, I say, this heiress of Eve, the first woman, weakened by a legacy of excessive ambition, transmitted to all. The Lord had not as yet redeemed her with his blood. And so, the woman erred as a result of weakness that was inherited.

℟. iii. Jacob prayed saying, " O Lord, who said to me, ' Return to the land of your birth,' ✱ deliver me from the hand of my brother, for I fear him." ℣. God before whom our fathers walked, Lord, who has led me since my youth. – Deliver me. – Glory. – Deliver me.

## LAUDS

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Behold, we are going up to Jerusalem ; and the Son of man will be delivered to be crucified.

### Prayer

Look kindly and with favour upon your people, we beseech you, Lord ; and grant that those whom you order to abstain from flesh meat may also keep from what is evil. Through.

## VESPERS

℣. For you has God commanded his angels.



℟. To keep you in all your ways.

Magnif. ant. To sit with me is not mine to grant, but it is for those for whom it has been prepared by my Father.

### Prayer

O God, restorer and lover of innocence, draw unto yourself the hearts of your servants, that being aroused by the fervour of your spirit they may be found steadfast in faith and fruitful in work. Through.

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## Thursday

## MATINS

Reading from the holy Gospel according to Luke

### Lesson i Chapter 16

At that time, Jesus said to the pharisees : " There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day." Etc.

Homily of Pope St. Gregory

### Commentary 40 on the Gospels

Who, beloved brethren, is represented by this rich man who was clothed in purple and fine linen and who feasted sumptuously every day, if not the Jewish people who made an outward show of piety, but who used the treasures of the law they had received, for ostentation rather than for spiritual gain? Whom does Lazarus, full of sores, typify but the Gentile people which, in turning to God, has not been too ashamed to confess its sins? This was, as it were, a wound on the skin.

℟. i. Take your weapons, your quiver and your bow, and bring me game that I may eat it ✱ and bless you. ℣. And hunt game for me, and prepare for me savoury food that I may eat. – And bless you.

### Lesson ii

Internal poison is drawn out and appears in the form of a sore on the skin. And what else is the confession of sins but a certain breaking out of sores? The poison of sin which lay hidden in the soul, with deadly consequences, is released in a salutary way through confession. Sores on the skin carry virulent matter to the surface. So, when we confess our sins, what are we doing but bringing to light the evil that is hidden within?

℟. ii. See, the smell of my son is as the smell of a field which the Lord has blessed! May my God make you fruitful like the sand of the sea, * and may he give you a blessing of the dew of heaven. ℣. Cursed be every one who curses you, and blessed be every one who blesses you. – And may he give.

Lesson iii

But Lazarus, full of sores, desired to be fed with the crumbs that fell from the rich man's table and yet no one gave to him. In like manner that proud people would not condescend to admit any of the Gentiles to the knowledge of the law. Since to possess the doctrine of the law was, for them, a source of vanity, not of charity, they became, as it were, puffed up because of the treasures they had received. Thus whatever words of that wisdom came to the knowledge of the Gentiles, fell to them like crumbs from the table.

℟. iii. May God give you of the dew of heaven and of the fatness of the earth in plenty. Let peoples serve you, and nations bow down to you. * Be lord over your brothers. ℣. And may your mother's sons bow down to you. – Be lord. – Glory. – Be lord.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue.

Prayer

Grant us, we beseech you, Lord, the assistance of your grace, that while we duly set ourselves to fasting and prayer, we may be freed from every foe of soul and body. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things.

Prayer

O Lord, hear your servants, and grant your continual favour to those who seek it; that in those who glory in you as their creator and ruler you may restore what you have gathered together, and preserve what you have restored. Through.



## Friday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 21

At that time, Jesus spoke this parable to the crowds of the Jews and to the chief priests: "There was a householder who planted a vineyard, and set a hedge around it." Etc.

Homily of St. Ambrose, Bishop

Book 9 on Luke, ch. 20

Different writers find various meanings for the word "vineyard," but Isaiah has clearly shown that the vineyard of the Lord of hosts is the house of Israel. Who but God himself planted this vineyard? It was he, too, who let it out to tenants and went into another country. Not that the Lord, who is present everywhere at all times, moves from place to place, but that he is nearer to those who are diligent and far from those who are neglectful.

℟. i. Who was it, then, that hunted game and brought it to me, and I ate it all before you came, * and I have blessed him? Yes, and he shall be blessed. ℣. I have made him your lord, and all his brothers I have given to him for servants. – And I have blessed him.

Lesson ii

He remained absent a long time, lest he should seem to demand his fruits too quickly. But where generosity is more indulgent, ingratitude is less pardonable. Hence it is aptly stated by Matthew that the householder set a hedge around the vineyard, that is to say, God fortified his vineyard with the bulwark of divine protection, so that it might not easily lie open to the attacks of wild beasts that war against the soul. Then he dug a wine-press in it. What does this signify? As certain psalms are entitled, "For the wine-presses," the wine-press perhaps represents the psalms. In these, under the inspiration of the Holy Spirit, the mysteries of the Lord's passion constantly well up, like bubbling new wine.

℟. ii. As Jacob was going away from his own country he saw the glory of God, and said: "How awesome is this place! *

This is none other than the house of God, and this is the gate of heaven. ℣. Surely the Lord is in this place, and I did not know it." – This is.

Lesson iii

Indeed those who had been filled with the Holy Spirit were thought to have been intoxicated. Thus, he dug a wine-press in which the interior fruit of the human grape would flow forth by a spiritual outpouring. He built a tower, that is, he raised up the pillar of the Law. Then he let out this fortified, furnished and well-ordered vineyard to the Jews. And when the season of fruit was at hand, he sent his servants. Well is it termed the season of fruit and not the time of yield, for no fruit came from the Jews; no yield came from that vineyard of which the Lord said, "I looked for it to yield grapes, but it yielded wild grapes."

℟. iii. If the Lord God will be with me and will keep me in the way that I go, and will give me bread to eat and clothing to wear, and will bring me back safely, * then the Lord shall be my stronghold and this stone shall be a token. ℣. So Jacob rose early in the morning, and he took the stone and set it up for a pillar and poured oil on the top of it. – Then the Lord.– Glory. ℟. And this stone.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.

Prayer

Almighty God, grant, we beseech you, that this holy fast may so cleanse us that we may come to the approaching solemnity with pure minds. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. When they tried to arrest him, they feared the multitude, because they held him to be a prophet.

Prayer

Bestow on your people, we beseech you, Lord, health of soul and body, that they may be fervent in good works and deserve to be shielded evermore by your protection. Through.



## Saturday

## MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 15

At that time, Jesus spoke to the pharisees and scribes this parable, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.'" Etc.

Homily of St. Ambrose, Bishop

Book 7, Commentary on Luke, chap. 15, near the beginning

You observe how the divine patrimony is given to those who seek it. Do not think it wrong that the father gave it to his younger son. In the kingdom of heaven no age is trivial, nor does faith weaken with declining years. He who asked undoubtedly considered himself suitable, but would that he had not left his father! He did not count on the handicap of his youth but, leaving his father's house, went into a far country where he began to be in want.

℟. i. The Lord shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me * I will give the tenth to you and will make peace offerings to you. ℣. If the Lord my God will be with me and will keep me in the way that I go. – I will give.

Lesson ii

He who abandons the church has assuredly squandered his patrimony and gone into a far country. What more distant journey can be made than to recede from oneself, to be separated by behaviour rather than by land; to be apart by interests rather than by countries, and to cut oneself off, as it were, from fellowship with the saints by the sordid love of earthly attractions? Whoever separates himself from Christ becomes in truth an exile from his fatherland and a citizen of the world. But we are no longer strangers and sojourners; we are fellow-citizens with the saints and members of the household of God. Now we who once were far off have been brought near in the blood of Christ.

℟. ii. The angel said to Jacob: "Let me go, for the day is breaking." But

he said to him, " I will not let you go unless you bless me." ✱ And there he blessed him. ℣. No more shall your name be called Jacob, but Israel shall be your name. – And there he blessed him.

Lesson iii

Let us not be grudging towards those who are returning from the far country. For we, too, have sojourned there, as Isaiah points out, saying, " Those who dwell in a land of deep darkness, on them has light shined." The land of deep darkness is the far country, but we, for whom Christ the Lord is the breath of life, dwell in his shadow, and so the church declares, " With great delight I sat in his shadow." The prodigal son, indeed, by loose living, wasted all the gifts of nature.

℟. iii. Jacob prayed saying, " O Lord, who said to me, ' Return to the land of your birth,' ✱ deliver me from the hand of my brother, for I fear him." ℣. God, before whom our fathers walked; Lord, who has led me since my youth. – Deliver me. – Glory. – Deliver me.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. I will arise and go to my father, and I will say to him: " Father, treat me as one of your hired servants."

Prayer

Grant, Lord, we pray, a salutary result to our fast, that the chastisement of the flesh which we have undertaken may bring a new life to our souls. Through.

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## III SUNDAY IN LENT

I class

## I VESPERS

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

℟. Addressing his brothers, Joseph said, ✱ " Peace be to you; do not be distressed. For God sent me before you for your preservation." ℣. He wept aloud, so that the Egyptians and all Pharaoh's household heard him. And he said to his brothers. – Peace be to you. – Glory. – For God sent me.



Hymn

O Maker of the world, give ear!
Accept the prayer and own the tear,
Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess;
And to the glory of your name,
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. But the father said to his servants, " Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

Prayer

We beseech you, almighty God, look with favour upon the desires of the humble, and stretch forth the right hand of your majesty in our defence. Through.

## COMPLINE

Nunc dimittis ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger with good reason is enkindled because of our sins? ✱ Holy God, holy mighty One, holy and merciful Saviour, give us not over to bitter death! ℣. Do not reject us now that we are old; when our strength fails, do not forsake us, Lord. – Holy God.

## MATINS

Invit. Let us weep before the Lord our God, ✱ he made us.

Hymn O only hope, p. 20.

**Nocturn**
From the book of Genesis

Lesson i Chapter 37

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a lad with the sons of Bilhah and Zilpah, his father's wives; and Joseph brought an ill report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

℟. i. Seeing Joseph afar off, his brothers said to one another: "Here comes this dreamer; ✱ come now, let us kill him, and we shall see what will become of his dreams." ℣. But when Joseph's brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him, and so they said. – Come.

Lesson ii

Now Joseph had a dream, and when he told it to his brothers they only hated him the more. He said to them, "Hear this dream which I have dreamed: behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf." His brothers said to him, "Are you indeed to reign over us? Or are you indeed to have dominion over us?" So they hated him yet more for his dreams and for his words. Then he dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me." But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" And his brothers were jealous of him, but his father kept the saying in mind.

℟. ii. When Jacob saw Joseph's robe, weeping he rent his garments and said, ✱ "A wild beast has devoured my son Joseph." ℣. All his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said. – A wild beast has devoured my son Joseph.



Reading from the holy Gospel according to Luke

Lesson iii Chapter 11

At that time, Jesus was casting out a demon that was dumb; when the demon had gone out, the dumb man spoke, and the people marvelled. Etc.

Homily of St. Bede the Venerable, Priest

Book 4 on Luke, chap. 11

In Matthew, this demoniac is described as being not only dumb but blind as well, so that when our Lord healed him, he could both speak and see. Three miracles, then, are wrought simultaneously on the same man. He recovers his speech, his sight is restored and he is freed from diabolic possession. Miracles, similar to those performed on the body on this occasion, take place daily when men are converted to the faith. First they are liberated from the power of the devil, then they see the light of faith, and lastly, their lips, previously silent, are opened to voice God's praise.

℟. iii. Addressing his brothers, Joseph said, ✱ "Peace be to you; do not be distressed. For God sent me before you for your preservation." ℣. He wept aloud, so that the Egyptians and all Pharaoh's household heard him. And he said to his brothers. – Peace be to you. – Glory. – For God sent me. ℟. Addressing his brothers.

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Before Lauds ℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

## LAUDS

Antiphons

1. In your goodness, show favour, Lord, rebuild the walls of Jerusalem.

Psalm Have mercy on me, etc., p. 33.

2. The Lord is my helper; I do not fear what man can do against me.

3. My soul clings to you, O my God.

4. The fire withheld its power, that your children might be delivered unharmed.

5. Sun and moon, praise the Lord, for he alone is exalted.

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I

have listened to you, and helped you on the day of salvation."

Hymn

O Sun of Justice, Christ, your ray
Drives darkness of the soul away ;
May light of virtue come once more,
As you to earth the day restore.

The time acceptable bring near,
And grant repentant heart sincere ;
Convert us, with your kindly care,
Whom your long-suffering mercies spare.

O grant, despite the deep offence,
We yet may show some penitence,
Whereby, through your supernal grace,
Most grievous sins you will efface.

The day of days, your day, draws near
When teeming nature will appear ;
May we rejoice therein, O Lord,
To your good grace by this restored.

Kind Trinity, whom evermore
Let everything that is, adore,
May we by pardon made anew,
Sing our new canticle to you.
Amen.

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. When he cast out the demon, the dumb man spoke, and the people marvelled.

Prayer

We beseech you, almighty God, look with favour upon the desires of the humble, and stretch forth the right hand of your majesty in our defence. Through.

## TERCE

Ant. When a strong man, fully armed, guards his own palace, his goods are in peace.

Little Chapter as in Lauds.

℟. It was good, O Lord, for me to be afflicted ; ✱ the law from your mouth means more to me than silver and gold. ℣. It was your hands that made me and shaped me ; help me to learn your commands. – The law. – Glory. – It was good.

℣. He says to the Lord: " My refuge." ℟. " My stronghold, my God."



## SEXT

Ant. He who does not gather with me scatters, and he who is not with me is against me.

Little Chapter 2 Cor. 6

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry.

℟. I am your servant, ✱ make me understand, Lord. ℣. Then I shall know your will. – Make me. – Glory. – I am.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

## NONE

Ant. When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, and finding none.

Little Chapter 2 Cor. 6

As servants of God we commend ourselves in every way, through great endurance, in much hunger with the weapons of righteousness.

℟. O God, make known to us ✱ your mercy. ℣. The unfolding of your word gives light, Lord. – Your mercy. – Glory. – O God, make known.

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

## II VESPERS

Psalms and antiphons are from the Sunday, as in the Psalter p. 46.

Little Chapter We entreat, hymn O Maker of the world, and versicle For you has God commanded his angels, as on p. 50.

Magnif. ant. A woman in the crowd raised her voice and said to him, " Blessed is the womb that bore you, and the breasts that you sucked!" But Jesus said, " Blessed rather are those who hear the word of God and keep it!"

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## Monday

## MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 4

At that time, Jesus said to the pharisees, " Doubtless you will quote to me this proverb, 'Physician, heal yourself ; what we have heard you did at Capernaum, do here also in your own country.'" Etc.

Homily of
St. Ambrose,
Bishop

Book 4 on Luke, chap. 4

It is no trifling envy that disregards community ties and finds motives for bitter hatred in what should lead to love. By this example, together with the divine word, it is made clear that one cannot expect divine mercy if one is jealous of the reward of virtue in others. The Lord despises the envious and withholds the miracles of his power from those who attack the divine favours in others.

℟. i. Seeing Joseph afar off, his brothers said to one another: "Here comes this dreamer; ⋆ come now, let us kill him, and we shall see what will become of his dreams." ℣. But when Joseph's brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him, and so they said. – Come.

Lesson ii

The deeds of our Lord, as man, point to his divinity, and his invisible deeds are made manifest by his visible actions. The Saviour did not lightly gloss over the fact that he performed no miracles in his own country, lest, perhaps, his attitude might give us to think that we need have but little affection for our country. He who loves all men must needs love his own people; it was they who failed in loving their country because they were envious of him.

℟. ii. Judah said to his brothers, "See, some Ishmaelites are passing by. Come, let us sell him, and let not our hand be upon him, ⋆ for he is our brother, our own flesh. ℣. What profit is it if we slay our brother and conceal his blood? Come, let us sell him." – For he is our brother.

Lesson iii

"And there were many lepers in Israel in the time of the prophet Eli'sha; and none of them was cleansed, but only Naaman the Syrian." These words of the Lord undoubtedly teach a lesson and urge us to zeal in worshipping God, since no one is shown to have been cleansed or cured of bodily ills except him who earnestly sought healing through fulfilment of religious duties. For divine favours are not given to those who sleep, but to those who are attentive.

℟. iii. When Jacob saw Joseph's robe, weeping he rent his garments and said, ⋆ "A wild beast has devoured my son Joseph." ℣. All his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said. – A wild beast has devoured. – Glory. – My son Joseph.



## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Truly, I say to you, no prophet is acceptable in his own country.

Prayer

Mercifully pour forth, we beseech you, Lord, your grace into our hearts, that as we deny ourselves food for the body, so we may keep our senses from harmful excesses. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. But Jesus, passing through the midst of them, went away.

Prayer

May your mercy assist us, Lord, that from the threatening perils of our sins we may be worthy to be delivered by you, our protector, and saved by you, our deliverer. Through.

## Tuesday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 18

At that time, Jesus said to his disciples, "If your brother sins against you, go and tell him his fault, between you and him alone." Etc.

Homily of
St. Augustine,
Bishop

Sermon 16 on the Words of the Lord

Why do you tell him his fault? Is it because you feel hurt by his offence? Surely not! If self-love is your motive, you accomplish nothing, but if you act from love of him, you accomplish much. Listen, then, to these words, that you may know what kind of love should prompt you to administer correction, whether it should be love of yourself or love of your brother. For the Lord says, "If he listens to you, you have gained your brother." Act, therefore, in the hope of gaining him, for in this way you may gain him. If you do not act so, he may perish. Why, then, do so

many make light of faults committed against their brethren? They say, "What great harm have I done; I have merely offended a man?" Do not make little of an offence committed against your fellow-man.

℟. i. When Joseph went into the land of Egypt, he heard a tongue he did not know; * his hands were freed from labours and his tongue spoke wisdom among princes. ℣. He freed his shoulders from the burden. – His hands.

### Lesson ii

Do you wish to realise that you have brought ruin on yourself by sinning against another? If he against whom you have sinned tells you your fault, between you and him alone, and you listen to him, he has gained you. What do the words, "he has gained you" mean, except that you would have been lost had you not been gained? For had you not been lost, how could he be said to have gained you? No one, then, should minimise a fault committed against his brother. And so the Apostle says somewhere, "Thus sinning against your brethren and wounding their conscience when it is weak, you sin against Christ." This is so because we are all members of Christ.

℟. ii. Remember me when it is well with you; * make mention of me to Pharaoh, and so get me out of this house. For I was indeed stolen, and here also I have done nothing that they should put me into the dungeon. ℣. Within three days Pharaoh will restore you to your office; then remember me. – Make mention of me.

### Lesson iii

How can you avoid sinning against Christ if you sin against a member of Christ? No one can say, "Since I have not sinned against God, but only against my brother, I have offended a human being, and this is a mere trifle, or, perhaps, no sin at all." Perhaps you may add, "It is a small matter, because it is soon mended." You have sinned against your brother; make amends and you are healed. You performed a deadly thing quickly, but you have quickly found the remedy.

℟. iii. Reuben said to his brothers: "Did I not tell you not to sin against the lad; but you would not listen? * So, now there comes a reckoning for his blood. ℣. We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear." – So now. – Glory. – So now.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven," says the Lord.

### Prayer

Hear us, almighty and merciful God, and graciously bestow on us the gift of salutary self-control. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. "Where two or three are gathered in my name, there am I in the midst of them," says the Lord.

### Prayer

By your protection, Lord, defend us, and keep us always from sin. Through.



## Wednesday

## MATINS

Reading from the holy Gospel according to Matthew

Lesson i Chapter 15

At that time, the pharisees and scribes came to Jesus from Jerusalem and said, "Why do your disciples transgress the tradition of the elders?" Etc.

Homily of St. Jerome, Bishop

Book 2, Commentary on Matthew, chap. 15

The folly of the pharisees and scribes is astounding. They question the Son of God as to why his disciples do not follow the traditions and laws of men, in that they do not wash their hands when they eat. The hands, that is the works, not indeed of the body, but of the soul, should be cleansed that God's word may be in them. He answered them: "And why do you transgress the commandment of God for the sake of your tradition?" He refutes the false accusation with the right answer.

℟. i. We deserve to suffer these things, because we have sinned

against our brother, seeing the anguish of his soul, when he besought us, and we would not hear. * Therefore is this affliction come upon us. ℣. Reuben said to his brothers, " Did I not tell you not to sin against the lad; but you would not listen?" –Therefore.

Lesson ii

"Since," he says, "for the sake of your tradition, you have made void the word of God, why do you consider that my disciples should be criticised for setting aside the injunctions of the elders in order to keep God's statutes? For God has said, 'Honour your father and your mother,' and 'He who speaks evil of father or mother, let him surely die.' But you say, 'If anyone tells his father or his mother, "What you would have gained from me is given to God," he need not honour his father or his mother.'" Honour, as understood in the Scriptures, consists not only in a show of greetings and deferential services, but also in the bestowal of alms and gifts.

℟. ii. Take presents with you from here, and go to the lord of the land, and when you have found him, bow down to the earth before him; * may God grant you mercy before the man that he may send back this your brother with you, and him whom he holds in chains. ℣. Take some of the choice fruits of the land in your bags, and carry a present down to the man. – May God grant.

Lesson iii

"Honour widows who are real widows," says the Apostle. In another place the same apostle writes, "Let the elders who rule well be considered worthy of double honour, especially those who labour in preaching and teaching." By this precept we are ordered not to "muzzle an ox when it is treading out the grain" and are told that "the labourer deserves his wages." The Lord, mindful of the helplessness, the age, or the poverty of parents, ordained that their children should honour them, even by providing them with the necessaries of life.

℟. iii. Addressing his brothers, Joseph said, * "Peace be to you; do not be distressed. For God sent me before you for your preservation." ℣. He wept aloud, so that the Egyptians and all Pharaoh's household heard him. And he said to his brothers. – Peace be to you. – Glory. – For God sent me.



## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Hear and understand the traditions the Lord has given you.

Prayer

Grant to us, Lord, we beseech you, that taught by wholesome fasting and abstaining from every harmful excess, we may the more easily obtain your mercy. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. To eat with unwashed hands does not defile a man.

Prayer

Grant, we beseech you, almighty God, that we who seek the favour of your protection, being freed from all evils, may serve you with a quiet mind. Through.

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## Thursday
## MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 4

At that time, Jesus arose and left the synagogue, and entered Simon's house. Now Simon's mother-in-law was ill with a high fever. Etc.

Homily of St. Ambrose, Bishop

Book 4 on Luke, chap. 4, near the end

Consider the gentleness of our Lord and Saviour, not moved to anger, not taking offence at guilt, not provoked by insult, he does not abandon the Jewish people. Indeed, unmindful of insult, and thinking only of mercy, he wishes to soften the hearts of an unfaithful people, at one time by teaching them, at another time by freeing them from the power of the devil, and yet again by healing their bodily ills. Rightly did Saint Luke place first the account of a man who was freed from an evil spirit, and after it that of the healing of a woman; for the Lord came to cure men and women alike.

℟. i. Seeing Joseph afar off, his brothers said to one another: "Here comes this dreamer; * come now, let us kill him, and we shall see what will become of his dreams." ℣. But when Joseph's brothers saw that their father loved him more than all his brothers, they hated him, and could not

speak peaceably to him, and so they said. – Come.

Lesson ii

But it was fitting that he should be cured first who was created first, and that she who sinned through fickleness rather than through malice should not be neglected. The Lord, by commencing his work of healing on the Sabbath, shows that a new creation began on the day upon which the former creation ended; that the Son of God is not subject to the Law, but is above the Law from the beginning; that the Law is not to be destroyed but fulfilled. For the world was not created by the Law, but by the word. And so we read: "By his word the heavens were made."

℟. ii. Judah said to his brothers: "See, some Ishmaelites are passing by. Come, let us sell him, and let not our hand be upon him. ✶ For he is our brother, our own flesh. ℣. What profit is it if we slay our brother and conceal his blood? Come, let us sell him." – For he is our brother.

Lesson iii

The law, then, is not destroyed but fulfilled, that fallen man might be restored. Hence the Apostle says, "Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness." Rightly, then, did he begin on the Sabbath, thus showing that he was the Creator who wove one work into another and continued the work he had already begun. Just as a tradesman, planning to repair a building, begins by removing the old material from the roof and not from the foundations, so too the Lord began his work at the point where he had previously left off.

℟. iii. When Jacob saw Joseph's robe, weeping he rent his garments and said, ✶ "A wild beast has devoured my son Joseph." ℣. All his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said, –A wild beast has devoured. – Glory. – My son Joseph.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Demons also came out of many, crying, "You are the Son of God!"



But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.

Prayer

Grant, we beseech you, almighty God, that the holy fervour of our fasts may make us pure and pleasing to your majesty. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. All those who had any that were sick brought them to Jesus, and he healed them.

Prayer

May this heavenly peace-offering multiply the people who submit to you, we beseech you, Lord, and make them always keep your commandments. Through.

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## Friday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 4

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Etc.

Homily of St. Augustine, Bishop

Treatise 15 on John, near the beginning

The mysteries now begin. Not without cause is Jesus wearied; not without cause is the power of God wearied; not without cause is he wearied who refreshes the wearied; not without cause is he wearied, in whose absence we are wearied, in whose presence we are strengthened. Jesus, then, is wearied, and he is wearied with his journey, and he sits down, and he sits down beside the well, and about the sixth hour, wearied, he sits down. All these details have a meaning; they claim our attention; they invite us to knock.

℟. i. When Joseph went into the land of Egypt, he heard a tongue he did not know; ✶ his hands were freed from labours and his tongue spoke wisdom among princes. ℣. He freed his shoulder from the burden. – His hands.

Lesson ii

May he, therefore, who encouraged us to knock when he said, "Knock, and it will be opened to you," open to you and me. For you, Jesus was wearied with his journey. We see here the strength of Jesus

and the weakness of Jesus; he is both strong and weak. He is strong because "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." Do you wish to know how strong this Son of God is? "All things were made through him, and without him was not anything made that was made." And he made all things without effort.

℟. ii. Remember me when it is well with you; * make mention of me to Pharaoh, and so get me out of this house. For I was indeed stolen, and here also I have done nothing that they should put me into a dungeon. ℣. Within three days Pharaoh will restore you to your office; then remember me. – Make mention of me.

Lesson iii

Who, then, is stronger than him who made all things without effort? Do you wish to know how weak he is? "The Word became flesh and dwelt among us." Christ's strength formed you; Christ's weakness reformed you. Christ's strength gave being to what did not exist; Christ's weakness brought it about that what existed should not perish. He created us in his strength; he sought us out in his weakness. Weak himself, he protected the weak, as the hen, to which he likened himself, protects her chickens.

℟. iii. Reuben said to his brothers: "Did I not tell you not to sin against the lad; but you would not listen? * So, now there comes a reckoning for his blood. ℣. We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear." – So now. – Glory. – So now.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain.

Prayer

We beseech you, Lord, mercifully approve our fasts, that as our bodies abstain from food, so we may fast from sin in our minds. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. The true worshippers will worship the Father in spirit and truth.



Prayer

Almighty God, in whose protection we confide, bestow on us, we beseech you, your helping hand that we may overcome all that is opposed to us. Through.

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## Saturday
## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 8

At that time, Jesus went to the Mount of Olives. Early in the morning he came again to the temple. Etc.

Homily of
St. Augustine, Bishop
Treatise 33 on John, near the beginning

Jesus went to the Mount of Olives, to the fruitful mountain, to the mountain of anointing, to the mountain of chrism. Where could the Christ more suitably teach than on the Mount of Olives? For Christ's name derives from the word "chrism" which is of Greek origin and which is rendered "unctio" in Latin. So he anointed us, because he wished us to wrestle with the devil. And early in the morning he came again to the temple; all the people came to him, and he sat down and taught them; but no one arrested him, because his hour had not yet come.

℟. i. We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear. * Therefore is this affliction come upon us. ℣. Rueben said to his brothers: "Did I not tell you not to sin against the lad; but you would not listen?" – Therefore.

Lesson ii

Observe now how our Lord's gentleness was tried by his enemies. The scribes and the pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, "Teacher, this woman has been caught in the act of adultery. Now in the law Moses commanded us to stone such. What do you say about her?" This they said to test him, that they might have some charge to bring against him. What charge? Had they caught him in any crime, or did they associate him in any way with this woman?

℟. ii. Take presents with you from here, and go to the lord of the land, and when you have found him, bow down to the earth before him; ✱ may God grant you mercy before the man that he may send back this your brother with you, and him whom he holds in chains. ℣. Take some of the choice fruits of the land in your bags, and carry a present down to the man. – May God grant.

Lesson iii

We should understand, brethren, the wonderful gentleness that the Lord possessed. His enemies were aware of this great meekness and gentleness. Indeed it was said of him in prophecy: " O mighty one, gird your sword upon your thigh; in splendour and state, ride on in triumph for the cause of truth and goodness and right." When his enemies were consumed with malice and hatred because of these two, his truth and goodness, they laid a stumbling-block for the third, namely, his righteousness.

℟. iii. Addressing his brothers, Joseph said, ✱ " Peace be to you; do not be distressed. For God sent me before you for your preservation." ℣. He wept aloud, so that the Egyptians and all Pharaoh's household heard him. And he said to his brothers. – Peace be to you. – Glory. – For God sent me.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Jesus bent down and wrote on the ground: " Let him who is without sin throw a stone at her."

Prayer

Grant, we beseech you, almighty God, that your people who mortify their flesh by abstinence from food, may, by following after justice, fast from sin. Through.



# IV Sunday in Lent

I class

## I VESPERS

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

℟. Hear, O Israel, the precepts of the Lord and write them in your heart as in a book; ✱ and I will give you a land flowing with milk and honey. ℣. Give heed, therefore, and hearken to my voice; and I will be an enemy to your enemies. – And I will give. – Glory. – And I will give.

Hymn

O Maker of the world, give ear!
Accept the prayer and own the tear,
Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sins confess;
And to the glory of your name,
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

Magnif. ant. " Has no one condemned you, woman?" " No one, Lord." " Neither do I condemn you; go, and do not sin again."

Prayer

Grant, we beseech you, almighty God, that

we, who are justly afflicted for our misdeeds, may be refreshed by the consolation of your grace. Through.

## MATINS

Invit. People of the Lord and the sheep of his pasture,* come, let us adore the Lord.

Hymn O only hope, p. 20.

### Nocturn

From the book of Exodus

Lesson i Chapter 3

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."

℟. i. The Lord said to Moses: "Go down to Egypt and tell Pharaoh to let my people go; Pharaoh's heart is hardened; he will not let my people go unless compelled * by a mighty hand. ℣. I have seen the affliction of my people who are in Egypt, and have heard their cry, and have come down to deliver them." – By a mighty hand.

Lesson ii

And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." But Moses said to God, "Who am I



that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" He said, "I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain."

℟. ii. Let us sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. * The Lord has become my strength and my protector, and my salvation. ℣. The Lord is a man of war; the Lord is his name. – The Lord.

Reading from the holy Gospel according to John

Lesson iii Chapter 6

At that time, Jesus went to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a multitude followed him, because they saw the signs which he did on those who were diseased. Etc.

Commentary of St. Augustine, Bishop

Treatise 24 on John

The miracles of our Lord Jesus Christ are truly divine works, moving men's minds to recognise God by means of visible wonders. For God is not such a substance as can be seen by the eyes. Moreover, the miracles by which he governs the whole world and directs the activities of every creature are so frequent that they have become commonplace, so that scarcely anyone bothers to consider the wonderful and astounding work of God in every grain of seed. In his mercy, however, he reserved to himself certain wonders, beyond the normal range and order of nature, to be performed at opportune times, that those who witness them might marvel, not because the deeds are greater, but because they are rarer than those which they accounted little because they were of daily occurrence.

℟. iii. Hear, O Israel, the precepts of the Lord and write them in your heart as in a book; * and I will give you a land flowing with milk and honey. ℣. Give heed, therefore, and hearken to my voice; and I will be an enemy to your enemies. – And I will give. – Glory. – And I will give. ℟. Hear, O Israel.

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Before Lauds ℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

## LAUDS

### Antiphons

1. If you turn away your face from my sins, then you will be pleased with lawful sacrifice.

Psalm Have mercy on me, etc. p. 33.

2. It is better to take refuge in the Lord than to trust in princes.

3. Your right hand holds me fast, O Lord.

4. You are able, Lord, to rescue us from the hand of death; deliver us, our God!

5. Kings of the earth and all peoples, praise the Lord!

### Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

### Hymn

O Sun of Justice, Christ, your ray
Drives darkness of the soul away;
May light of virtue come once more,
As you to earth the day restore.

The time acceptable bring near,
And grant repentant heart sincere;
Convert us, with your kindly care,
Whom your long-suffering mercies spare.

O grant, despite the deep offence
We yet may show some penitence,
Whereby, through your supernal grace,
Most grievous sins you will efface.

The day of days, your day, draws near
When teeming nature will appear;
May we rejoice therein, O Lord,
To your good grace by this restored.

Kind Trinity, whom evermore
Let everything that is, adore,
May we by pardon made anew,
Sing our new canticle to you.
Amen.

℣. His faithfulness is buckler and shield. ℟. You will not fear the terror of the night.

Bened. ant. Jesus went to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a multitude followed him, because they saw the signs which he did on those who were diseased. Jesus went up into the hills, and there sat down with his disciples. Now the Passover, the feast of the Jews, was at hand.



### Prayer

Grant, we beseech you, almighty God, that we, who are justly afflicted for our misdeeds, may be refreshed by the consolation of your grace. Through.

## TERCE

Ant. With five loaves and two fishes the Lord filled five thousand men.

### Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

℟. It was good, O Lord, for me to be afflicted; * the law from your mouth means more to me than silver and gold. ℣. It was your hands that made me and shaped me; help me to learn your commands. – The law. – Glory. – It was good.

℣. He says to the Lord: "My refuge." ℟. "My stronghold, my God."

## SEXT

Ant. The Lord fully fed five thousand men with five loaves and two fishes.

### Little Chapter 2 Cor. 6

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry.

℟. I am your servant, * make me understand, Lord. ℣. Then I shall know your will. – Make me. – Glory. – I am.

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

## NONE

Ant. When the people saw the signs which he had done, they said, "This is indeed the prophet who is to come into the world."

### Little Chapter 2 Cor. 6

As servants of God we commend ourselves in every way, through great endurance, much hunger, with the weapons of righteousness.

℟. O God, make known to us * your mercy. ℣. The unfolding of your word gives light, Lord. – Your mercy. – Glory. – O God, make known.

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

## II VESPERS

Psalms and antiphons are from Sunday, as in the Psalter, p. 46.

The Little chapter We entreat, the hymn O Maker of the world and the versicle For you has God commanded his angels as on p. 50.

Magnif. ant. Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus said to Philip, "How are we to buy bread, so that these people may eat?" This he said to test him, for he himself knew what he would do.

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## Monday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 2

At that time, the Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons. Etc.

Homily of St. Augustine, Bishop

Treatise 10 on John, near the beginning

What have we just heard, brethren? The temple was still but a pattern and yet the Lord expelled from it all who had come there to seek a livelihood by trading. What did they sell there? They sold only what people needed for the sacrifices of that time. You have learned, beloved, that such sacrifices were prescribed for the Jews to keep them from falling into idolatry, for they were carnal-minded and hard of heart. And so they offered sacrifices of oxen and sheep and pigeons in the temple. You know this from what you have read.

℟. i. The Lord said to Moses: "Go down to Egypt and tell Pharaoh to let my people go; Pharaoh's heart is hardened; he will not let my people go unless compelled ⋆ by a mighty hand. ℣. I have seen the affliction of my people who are in Egypt, and have heard their cry, and have come down to deliver them." – By a mighty hand.

Lesson ii

It was not, indeed, very sinful for them to sell in the temple what was purchased to be offered in the temple, and yet he expelled them. What then would the Lord have done had he found there drunkards? For he expelled those who sold things that it was lawful and just to sell; since whatever is purchased honestly is justly offered for sale. Nevertheless he expelled them, for he would not permit the house of prayer to be turned into a house of trade.



℟. ii. Moses stood before Pharaoh and said, "Thus says the Lord, ⋆ 'Let my people go, that they may hold a feast to me in the wilderness.'" ℣. The Lord, the God of the Hebrews, sent me to you, saying. – Let my people go.

Lesson iii

If God's house should not be turned into a house of trade, should it then be made into a tavern? There are those who gnash their teeth at us for speaking thus, but we find consolation in the words of the psalm which you have heard: "They gnash their teeth." We, too, have learned to listen to the words through which we may be cured, even though the scourges laid on Christ are redoubled, since his very word is scourged. "They gather and mock me, they take me by surprise and strike me," he says. He was scourged then by the lashes of the Jews; he is scourged now by the blasphemies of false Christians.

℟. iii. Let us sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. ⋆ The Lord has become my strength and my protector, and my salvation. ℣. The Lord is a man of war; the Lord is his name. – The Lord. – Glory. – My salvation.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. "Take these things away," says the Lord, "you shall not make my Father's house a house of trade."

Prayer

Grant, we beseech you, almighty God, that as year by year we devotedly keep these holy observances, we may be pleasing to you in body and in soul. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. "Destroy this temple," says the Lord, "and in three days I will

raise it up." But he spoke of the temple of his body.

Prayer

In your loving kindness, Lord, we beseech you, hear our prayer; and to those to whom you have granted the desire to pray, give also the help of your protection. Through.

## Tuesday
## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 7

At that time, about the middle of the feast, Jesus went up into the temple and taught. And the Jews marvelled at it. Etc.

Homily of St. Augustine, Bishop

Treatise 29 on John, near the beginning

He who had been in hiding taught and spoke openly, yet they did not lay hands on him. He remained in hiding to give us an example, and he taught and spoke openly to manifest his power. When he taught, the Jews marvelled. It appears to me that they all marvelled, but they were not all converted. Why did they marvel? They did so, because many of them knew where he was born and how he was brought up. They had never known him to study letters, yet they heard him expounding the law and citing its testimony, which no one could do without reading it, and which no one could read who had not studied; and so they marvelled.

℟. i. Your way led through the sea, and your path through the mighty waters; you guided your people like a flock * by the hand of Moses and Aaron. ℣. You brought them over the Red Sea and led them through deep waters. – By the hand of Moses and Aaron.

Lesson ii

Their amazement gave the Teacher an opportunity of bringing up a higher truth. The Lord found occasion by reason of their amazement to utter a profound truth, worthy of closer reflection and examination. What reply did our Lord make to those who marvelled how he knew letters without having studied them? "My teaching," he says, "is not mine, but his who sent me." Here is a mystery of the highest significance, for in a few words he seems to have expressed a contradiction.



℟. ii. Those who persecuted your people, Lord, you have drowned in the deep; * by a pillar of cloud you led them. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – By a pillar of cloud.

Lesson iii

He does not say, "This is not mine," but, "My teaching is not mine." If not yours, how is it yours; if yours, how is it not yours? But you say both, "my teaching" and "not mine." What is the Father's teaching but the Word of the Father? Christ, therefore, is the Father's teaching, if he be the Word of the Father. Since a word cannot belong to no one, but must belong to someone, the Lord said that his teaching is both himself and not his, because he is the Father's Word. What is more yours than yourself? And what is less yours than yourself, if what you are belongs to another?

℟. iii. Moses, the servant of the Lord, fasted forty days and forty nights, * that he might be worthy to receive the law of the Lord. ℣. Moses went up Mount Sinai. – That he might be worthy. – Glory. – That he might be worthy.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Why do you seek to kill me, who have spoken the truth to you?

Prayer

May the fasts of this holy observance, we beseech you, Lord, bring us growth in goodness of life and the abiding help of your loving kindness. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. I did one deed, and you all marvel at it; because on the sabbath I made a man's whole body well.

Prayer

Take pity, Lord, on your people, and graciously grant relief as it labours under ceaseless trials. Through.

## Wednesday
## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 9

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned,

this man or his parents, that he was born blind?" Etc.

Homily of
St. Augustine, Bishop

Treatise 44 on John, near the beginning

The astonishing and wonderful things that our Lord Jesus Christ did were both deeds and words; deeds because they are something done; words because they are meaningful. If we consider the meaning of this that was done we see that the blind man represents the human race. The first man became blind because of sin, and from him we all inherited not only death, but sin as well. If blindness signifies infidelity and light faith, whom did Christ find faithful at his coming? The Apostle, sprung from prophetic stock, truly declares, "We were by nature children of wrath, like the rest of mankind."

℟. i. The countenance of Moses shone when the Lord looked on him; * seeing the radiance of his countenance, the elders wondered and were much afraid. ℣. Moses came down from the mountain, carrying in his hands the two tables of stone, both written by the finger of God. – Seeing.

Lesson ii

If we were by nature children of wrath, then we were children of vengeance, children of punishment, children of hell. How did we become so by nature, unless by the first man's sin which implanted defect in our nature? If sin has been planted in our nature, then all men are born spiritually blind. Then the Lord came, and what did he do? He spat on the ground and made clay of the spittle, for the Word became flesh; and he anointed the blind man's eyes.

℟. ii. Behold, I send my angel before you to keep you always; give heed and hearken to my voice; then I will be an enemy to your enemies and an adversary to your adversaries; * and my angel shall go before you. ℣. O Israel, if only you would heed; let there be no foreign god among you, no worship of an alien god; I am the Lord.– And my angel.

Lesson iii

The blind man was anointed and yet he did not see. Jesus sent him to the pool called Siloam. It was, however, the task of the Evangelist to call our attention to the name of this pool which, he says, means "Sent." You already know who was sent. Had he not been sent, none of us would have been released from sin. Therefore the blind man washed his eyes in that pool which means "Sent"; he was baptized in Christ.



℟. iii. Hear, O Israel, the precepts of the Lord and write them in your heart as in a book; * and I will give you a land flowing with milk and honey. ℣. Give heed, therefore, and hearken to my voice; and I will be an enemy to your enemies. – And I will give. – Glory. – And I will give.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him."

Prayer

O God, you grant to the righteous the reward of their merits, and to sinners pardon through their fasting; have mercy on us who pray to you, that the confession of our guilt may procure pardon of our sins. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. The man called Jesus made clay with spittle and anointed my eyes, and now I see.

Prayer

Open, Lord, the ears of your mercy to the prayers of your suppliants; and that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

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## Thursday
## MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 7

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. Etc.

Homily of
St. Ambrose, Bishop

Book 5, Commentary on Luke, chap. 7

This passage provides a double grace. First, that we should realise how divine mercy is quickly moved by the grief of a

widowed mother, especially if she be broken by the suffering or death of her only son. The great crowd that attended the funeral bore witness to her honoured widowhood. Next, in this widow, who is surrounded by a great crowd, one can see more than a mere woman who merited by her tears the restoration of life to the young man, her only son. For holy church, by the sight of her tears, calls back to life a new people, from the funeral procession and from the mouth of the grave.

℟. i. The Lord said to Moses: "Go down to Egypt and tell Pharaoh to let my people go; Pharaoh's heart is hardened; he will not let my people go unless compelled * by a mighty hand. ℣. I have seen the affliction of my people who are in Egypt, and have heard their cry, and have come down to deliver them." – By a mighty hand.

Lesson ii

She was forbidden to weep for him who was due to rise again. The dead man on the stretcher was being carried to the grave by the four material elements. But for him there was hope of rising again, because he was borne along on wood, which till then possessed no power, but which, at the touch of Jesus, became a means of restoring life; for it signified that salvation would spread to mankind from the gibbet of the cross. Hearing God's word, the grim pall-bearers stood still who were hastening the human body in the course of material nature which leads to death.

℟. ii. Moses stood before Pharaoh and said, "Thus says the Lord, * 'Let my people go, that they may hold a feast to me in the wilderness.'" ℣. The Lord God of the Hebrews sent me to you, saying. – Let my people go.

Lesson iii

Do not we also lie lifeless, as it were, on a stretcher, on that which bears us along to final burial, when the fire of inordinate desire flares up; or when a cold humour overwhelms; or when sluggish habits of the earthly body sap the vigour of the soul; or when our soul, deprived of the pure light, feeds the mind with encrusted sin? These are our pallbearers.

℟. iii. Let us sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. * The Lord has become my strength and my protector, and my salvation. ℣. The Lord is a man of war; the Lord is his name. – The Lord. – Glory. – My salvation.



## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Jesus came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak.

Prayer

Almighty God, we beseech you, grant that we who are chastened by these fasts, may also be rejoiced by holy earnestness; that earthly tendencies being weakened, we may more easily attain the rewards of heaven. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. A great prophet has arisen among us, and God has visited his people.

Prayer

O God, maker and ruler of your people, root out the sins by which it is assaulted, that it may ever be pleasing to you, and may be safe under your protection. Through.

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## Friday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 11

At that time, a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Etc.

Homily of St. Augustine, Bishop

Treatise 49 on John, near the beginning

You will recall from a former passage how the Lord escaped from the hands of those who tried to stone him, and retired beyond the Jordan where John was baptizing. While the Lord was there, Lazarus was ill at Bethany, a village near Jerusalem. Mary was she who anointed the Lord with ointment and wiped his feet with her hair. The Lazarus

who was ill was her brother. So the sisters of Lazarus sent word to the Lord. We already know where they sent word, namely, to where Jesus was; for he was away beyond the Jordan.

℟. i. Your way led through the sea, and your path through the mighty waters; you guided your people like a flock * by the hand of Moses and Aaron. ℣. You brought them over the Red Sea and led them through deep waters. – By the hand of Moses and Aaron.

Lesson ii

They sent word to the Lord that their brother was ill, so that, if he pleased, he might come and cure him. But he delayed the healing in order to raise him from the dead. What message did the sisters send? "Lord, he whom you love is ill." They did not say, "Come." It was enough to send the news to the one who loved. They did not presume to say, "Come and heal him." They did not presume to say, "Give the command from where you are, and it will be done." Why did they not act in this way, seeing that the faith of the centurion who spoke thus was commended?

℟. ii. Those who persecuted your people, Lord, you have drowned in the deep; * by a pillar of cloud you led them. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – By a pillar of cloud.

Lesson iii

For the centurion said, "I am not worthy to have you come under my roof; but only say the word and my servant will be healed." These sisters said nothing like that, but simply: "Lord, he whom you love is ill." It was as if they said: "It is enough that you know. You do not abandon those whom you love." Someone may say, "How did Lazrus represent the sinner, and how can the sinner be so loved by our Lord?" Listen to our Lord's own words: "I came not to call the righteous, but sinners." Had God not loved sinners, he would not have descended from heaven to earth.

℟. iii. Moses, the servant of the Lord, fasted forty days and forty nights, * that he might be worthy to receive the law of the Lord. ℣. Moses went up Mount Sinai. – That he might be worthy. – Glory. – That he might be worthy.



## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. Our friend Lazarus has fallen asleep, but I go to awake him out of sleep.

Prayer

O God, through sacraments that surpass description you give new life to the world; grant, we beseech you, that your church may profit by the eternal commands, and may never want for aid in this life. Through.

## VESPERS

℣. For you. ℟. To keep you.

Magnif. ant. Lord, if you had been here, Lazarus would not have died; by this time there will be an odour, for he has been dead four days.

Prayer

Mindful of our own weakness and trusting in your strength, we beseech you, almighty God, to grant that we may always rejoice in your loving care. Through.

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## Saturday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 8

At that time, Jesus spoke to the multitudes of the Jews, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." Etc.

Homily of St. Augustine, Bishop

Treatise 34 on John, near the beginning

The Lord's statement, "I am the light of the world," is clear, I think, to those who have eyes through which they may partake of that light. Those who see merely with the eye of the body are amazed that the Lord Jesus Christ said, "I am the light of the world." And, perhaps, someone may say within himself, "Is Christ the Lord, perhaps, yonder sun that runs its course, rising and setting, day after day?" There were, indeed, heretics who thought so.

℟. i. The countenance of Moses shone when the Lord looked on him; * seeing the radiance of his countenance, the elders marvelled and were much afraid. ℣. Moses came down from the mountain,

carrying in his hands the two tables of stone, both written by the finger of God. – Seeing.

Lesson ii

The Manichaeans thought that Christ the Lord was that sun, which is visible to the bodily eye and seen by men and animals alike. But the true faith of the catholic church rejects such a fabrication, and recognises it as diabolical teaching. The church not only knows this by the light of faith, but, in so far as she can, demonstrates it by reasoning. Therefore, we reject this type of error which the church has reprobated from the beginning.

℟. ii. Behold, I send my angel before you to keep you always ; give heed and hearken to my voice ; and I will be an enemy to your enemies and an adversary to your adversaries ; * and my angel shall go before you. ℣. O Israel, if only you would heed ; let there be no foreign god among you, no worship of an alien god ; I am the Lord. – And my angel.

Lesson iii

Christ the Lord is not the created sun, but the sun's Creator. He is the light who made this light. Let us love the uncreated light ; let us endeavour to know it ; let us thirst after it, that, under its guidance, we may one day reach it ; let us so live in it that we may never more die. This, indeed, is the light, of which prophecy given long ago foretold in the psalm: " In you is the source of life and in your light we see light."

℟. iii. Hear, O Israel, the precepts of the Lord and write them in your heart as in a book ; * and I will give you a land flowing with milk and honey. ℣. Give heed, therefore, and hearken to my voice ; and I will be an enemy to your enemies. – And I will give. – Glory. – And I will give.

## LAUDS

℣. His faithfulness. ℟. You will not fear.

Bened. ant. " I am the light of the world ; he who follows me will not walk in darkness, but will have the light of life," says the Lord.

Prayer

May the warmth of our devotedness be made fruitful by your grace, we beseech you, Lord, for then the fasts undertaken will avail us, if they are pleasing to your loving kindness. Through.



# I Sunday in Passion-time

I class

## I VESPERS

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord my God.

℟. How many are my foes who say, " There is no help for him in God." * Arise, Lord ; save me, my God ! ℣. Lest my enemy say, I have overcome him. – Arise. ℟. How many.

Today and henceforth until Easter, in Sunday and current weekday Offices, the responsories are said without the Glory ; instead, the responsory is repeated.

Hymn

The royal banners forward go,
The cross shines forth in mystic glow ;
On which our Maker, to redeem,
Did hang incarnate from the beam.

On this, the Lord, whom all revere,
Was wounded by the fatal spear ;
To wash us clean from every sin,
Came blood and water from within.

Fulfilled is all that David told
In true prophetic song of old ;
"Amidst the nations, God," said he,
" Has reigned and triumphed from the tree."

O tree of beauty, tree of light,
O tree with royal purple bright !
That tree long chosen from of old
Those limbs so holy to uphold.

The blessed tree whose branches bare,
Upheld the world's high ransom fair,
As body's balance, weighed it well,
And took away its prey from Hell.

Kneel until the words To you, eternal Three.

O cross, our one reliance, hail !
This holy Passion-time, avail
To give the just increase of grace,
And pardoning, all guilt efface.

To you, eternal Three in One,
Let homage true by all be done ;
Those whom by cross you did restore,
Keep safe, and govern evermore.
Amen.

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. It is I who bear witness to myself, and the Father who sent me bears witness to me.

Prayer

We beseech you, almighty God, to look favourably upon this your household, that it may be governed in body by you its benefactor, and preserved in soul by you its protector. Through.

## COMPLINE

℟. Into your hands, Lord, ✱ I commit my spirit. – Into your hands.

℣. You have redeemed me, Lord, God of truth. – I commit my spirit. – Into your hands.

Nunc dimittis ant. O King, resplendent in the midst of your saints, ever worthy of praise yet surpassing all words ! You, O Lord, are in the midst of us, and we are called by your holy name ; leave us not, you are our God. And on the day of judgment, O blessed King, may you deign to place us among your saints and chosen ones.

## MATINS

Invit. O that today you would listen to the voice of the Lord ! ✱ " Harden not your hearts."

Psalm 94

Come, ring out our joy to the Lord ; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord.

O that today you would listen to the voice of the Lord ! " Harden not your hearts."

℣ A mighty God is the Lord, a great King above all gods. The Lord will not abandon his people. In his hands are the depths of the earth ; the heights of the mountains are his.

Harden not your hearts.

℣. To him belongs the sea, for he made it and the dry land shaped by his hands. Come in ; let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

O that today you would listen to the voice of the Lord ! " Harden not your hearts."

℣. "As at Meribah, as on that day at Massah in the desert when your fathers put me to the test ; when they tried me, though they saw my work."

Harden not your hearts.

℣. "For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

The Glory is not said but the whole invitatory is said twice after the last verse of the psalm:

O that today you would listen to the voice of the Lord ! " Harden not your hearts." – O that today.

Hymn Sing, my tongue, p. 20.

### Nocturn

Psalms and antiphons as on Sunday ; versicle of Passion-time as in Psalter.



Here begins the book of the Prophet Jeremiah.

Lesson i Chapter 1

The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month. Now the word of the Lord came to me saying, " Before I formed you in the womb I knew you, and before you were born I consecrated you ; I appointed you a prophet to the nations." Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

℟. i. These are the feasts which you shall keep at the time appointed for them. ✱ On the fourteenth day of the month in the evening is the Lord's passover ; and on the fifteenth day you shall proclaim a solemnity to the Lord most high. ℣. The Lord said to Moses: Say to the people of Israel. – On the fourteenth day.

Lesson ii

Then I said, "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth." But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. Be not afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put forth his hand and touched my mouth; and the Lord said to me, "Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant." And the word of the Lord came to me, saying, "Jeremiah, what do you see?" And I said, "I see a rod of almond." Then the Lord said to me, "You have seen well, for I am watching over my word to perform it." The word of the Lord came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north." Then the Lord said to me, "Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I am calling all the tribes of the kingdoms of the north, says the Lord." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. ii. Those who watch me take counsel together saying, * "God has forsaken him; follow him, seize him; there is no one to save him." O God, do not stay far off; my God, make haste to help me.

℣. All my enemies contemplated evil against me; they decided on an evil plan against me, saying: - God has forsaken him.

Reading from the holy Gospel according to John

Lesson iii Chapter 8

At that time, Jesus said to the Jewish crowds, "Which of you convicts me of sin? If I tell you the truth, why do you not believe me?" Etc.

Homily of Pope St. Gregory

Homily 18 on the Gospels.

Consider, dearest brethren the meekness of God. He had come to set men free from sin and yet he asked, "Which of you convicts me of sin?" Though he was able, by his divine power, to justify sinners, he did not disdain to demonstrate that he himself was not a sinner. But his next words are indeed frightening: "He who is of God hears the words of God; the reason why you do not hear them is that you are not of God." So if it is true that he who is of God hears the words of God, while he who is not of God cannot hear his words, then let each one ask himself whether he takes the words of God to heart or not. Thus he will learn for himself to whom he belongs.

℟. iii. My distress is at hand, Lord, and there is none else to help. Before they tear holes in my hands and feet, deliver me from the jaws of these lions * that I may tell of your name to my brethren. ℣. Rescue my soul from the sword, my life from the grip of these dogs. – That I may. ℟. My distress.

Before Lauds ℣. Come close to my soul and redeem me. ℟. Ransom me, pressed by my foes.

## LAUDS

Psalm Have mercy on me, etc., p. 33.

Antiphons

1. Look, Lord, upon my misery, for my enemy has triumphed.

2. I called to the Lord in my distress; he answered and freed me.

3. You have taken up my cause, O Lord, you have defended my life, O Lord, my God.

4. My people, what have I done to you? In what have I wearied you? Answer me.

5. Is evil a recompense for good? Yet they have dug a pit for my life.

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.

Hymn

Thirty years of offering finished,
His appointed time fulfilled;
Born for this he greets his passion,
This, indeed, is freely willed;
Raised aloft for immolation,
On the cross the Lamb is killed.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy body broken
Blood and water forth proceed;

Earth and stars and sky and ocean,
By that flood from stain are freed.

Faithful Cross ! Above all others,
One and only noble tree !
None in foliage, none in blossom,
None in fruit, your peer may be ;
Precious wood and precious fastening,
Precious weight upheld in plea.

Bend your boughs, O Tree of glory !
Your relaxing sinews bend;
For a while the ancient rigour
That your birth bestowed, suspend ;
And the King of heavenly beauty
On your bosom gently tend.

You alone were counted worthy
This world's ransom to sustain,
That a shipwrecked race forever
Might the port of refuge gain ;
With the sacred blood anointed
Of the Lamb for sinners slain.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one ;
Consubstantial, co-eternal,
While unending ages run.
Amen.

℟. Rescue me, God, from my foes. ℣. Protect me from those who attack me.

Bened. ant. Which of you convicts me of sin ? If I tell the truth why do you not believe me ? He who is of God hears the words of God ; the reason why you do not hear them is that you are not of God.

Prayer

We beseech you, O almighty God, to look favourably upon this your household, that it may be governed in body by you its benefactor, and preserved in soul by you its protector. Through.

## TERCE

Ant. I do not seek my own glory ; there is one who seeks it and he will be the judge.

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.



℟. Rescue my soul from the sword ; * my life from the grip of these dogs. ℣. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. – My life. ℟. Rescue.

℣. From the jaws of these lions deliver me, Lord.

℟. My poor soul from the horns of these oxen.

## SEXT

Ant. In truth, in truth, I say to you, if any one keeps my word he will never see death.

Little Chapter Is. 50

I hid not my face from shame and spitting. For the Lord God helps me, therefore I have not been confounded.

℟. From the jaws of these lions deliver me, Lord ; * my poor soul from the horns of these oxen. ℣. Rescue my soul from the sword ; my life from the grip of these dogs. – My poor soul. ℟. From the jaws.

℣. O God, do not destroy my soul with the impious. ℟. Nor my life with blood-thirsty men.

## NONE

Ant. Your father Abraham rejoiced that he was to see my day ; he saw it and was glad.

Little Chapter Jer. 17

Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed ; bring upon them the day of evil ; destroy them with double destruction, Lord our God.

℟. Though princes oppressed me without cause I stand in awe of your word. * I take delight in your promise. ℣. Like one who finds a treasure. – I take delight. ℟. Though princes.

℣. Rescue me, God, from my foes.

℟. Protect me from those who attack me.

## II VESPERS

Psalms and antiphons from Sunday as in the Psalter, p. 46. Little chapter, hymn and versicle as at I Vespers.

Magnif. ant. The Jews took up stones to throw at him ; but Jesus hid himself and went out of the temple.

Prayer

We beseech you, almighty God, to look favourably upon this your household, that it may be governed in body by you its benefactor, and preserved in soul by you its protector. Through.

## Ferial Office in Passion-time

until Holy Thursday

### MATINS

Invit. Let us adore the Lord. * He redeemed us by the cross.

At the end of the invitatory psalm the Glory is omitted; instead the whole invitatory is said twice.

Hymn

Sing, my tongue, the noble battle
With completed victory rife
O'er the cross, that Victor's trophy,
Tell the triumph of the strife:
How the world's Redeemer conquered,
By surrendering his life.

God, his Maker, with compassion
When the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this tree, the ruin
Brought by first tree to dispel.

This, the work of our salvation,
He appointed to atone;
To the traitor's wiles opposing
Art more subtle than his own;
And from there would bring the healing
Where the harm had first been sown.

Wherefore, then with sacred fullness
Of appointed time complete,
He was sent, the world's creator
From the Father's heavenly seat;
And, from Virgin born, proceeded,
God made Man, the foe to meet.

There he lies an infant weeping
Where the narrow manger stands;
And his limbs the virgin-mother
Warm enfolds in swaddling bands;
Snugly thus, with garment wrapping,
Binding feet and legs and hands.



Praise and honour to the Father;
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one;
Consubstantial, co-eternal,
While unending ages run.
Amen.

Psalms and antiphons from weekday; versicle of Passion-time as in the Psalter. Te Deum is not said.

Before Lauds ℟. Come close to my soul and redeem me. ℣. Ransom me, pressed by my foes.

### LAUDS

Psalms are from weekday and with their antiphons are from the second group, as in the Psalter, except in Holy Week, when the antiphons are proper.

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.

Hymn

Thirty years of offering finished,
His appointed time fulfilled;
Born for this he greets his passion,
This indeed is freely willed;
Raised aloft for immolation,
On the cross the Lamb is killed.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy body broken,
Blood and water forth proceed;
Earth and stars and sky and ocean,
By that flood from stain are freed.

Faithful Cross! Above all others,
One and only noble tree!
None in foliage, none in blossom,
None in fruit, your peer may be;
Precious wood and precious fastening,
Precious weight upheld in plea.

Bend your boughs, O Tree of glory!
Your relaxing sinews bend;
For a while the ancient rigour
That your birth bestowed, suspend;
And the King of heavenly beauty
On your bosom gently tend.

You alone were counted worthy
This world's ransom to sustain,
That a shipwrecked race forever
Might the port of refuge gain;
With the sacred blood anointed
Of the Lamb for sinners slain.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one;
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

The Benedictus antiphon is proper.

Preces are said.

Prayer is proper.

At the Hours, psalms are from weekday with antiphons from Passion-time as in Psalter.

## TERCE

Ant. You have taken up my cause, O Lord; you have defended my life, O Lord, my God.

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.

℟. Rescue my soul from the sword; * my life from the grip of these dogs. ℣. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. – My life. ℟. Rescue.

℣. From the jaws of these lions deliver me, Lord.

℟. My poor soul from the horns of these oxen.

Preces are said. Prayer of Lauds.

## SEXT

Ant. O My people, what have I done to you? In what have I wearied you? Answer me!

Little Chapter Is. 50

I hid not my face from shame and spitting; for the Lord God helps me, therefore I have not been confounded.

℟. From the jaws of these lions deliver me, Lord; * my poor soul from the horns of these oxen. ℣. Rescue my soul, from the sword; my



my life from the grip of these dogs. – My poor soul. ℟. From the jaws. ℣. O God, do not destroy my soul with the impious. ℟. Nor my life with bloodthirsty men. Preces are said. Prayer of Lauds.

## NONE

Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

Little Chapter Jer. 17

Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed; bring upon them the day of evil; destroy them with double destruction, Lord our God.

℟ Though princes oppress me without cause I stand in awe of your word. * I take delight in your promise. ℣. Like one who finds a treasure. – I take delight. ℟. Though princes.

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me. Preces are said. Prayer of Lauds.

## VESPERS

Psalms and antiphons as in the Psalter.

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.

Hymn

The royal banners forward go,
The cross shines forth in mystic glow,
On which our Maker, to redeem,
Did hang incarnate from the beam.

On this the Lord, whom all revere,
Was wounded by the fatal spear;
To wash us clean from every sin,
Came blood and water from within.

Fulfilled is all that David told
In true prophetic song of old;
"Amidst the nations, God," said he,
"Has reigned and triumphed from the tree."

O tree of beauty, tree of light,
O tree with royal purple bright;
That tree long chosen from of old
Those limbs so holy to uphold.

The blessed tree whose branches bare
Upheld the world's high ransom fair,
As body's balance, weighed it well,
And took away its prey from Hell.

Here a genuflexion is made until To you, eternal Three.

O Cross, our one reliance, hail !
This holy Passion-time, avail
To give the just increase of grace,
And pardoning, all guilt efface.

To you, eternal Three in One,
Let homage true by all be done ;
Those whom by cross you did restore,
Keep safe, and govern evermore.
Amen.

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. proper. Preces are said. Proper prayer.

## COMPLINE

Psalms and antiphons from weekday. The rest as in the Ordinary, p. 12 with the modifications indicated for Passion-time, p. 15

## Monday

## MATINS

Reading from the holy Gospel according to John.

Lesson i Chapter 7

At that time the chief priests and pharisees sent officers to arrest Jesus. Etc.

Homily of St. Augustine, Bishop

Treatise 31 of Jn., abou halfway through.

How could they seize Jesus when he was not yet willing to be seized? Since they could not seize him before he was willing, they were sent to hear him while he still taught. What was his teaching? Jesus said to them, "I shall be with you a little longer." What you seek to do you will indeed do, but not here and now ; not now, because I do not will it. And why am I still unwilling? Because I shall be with you a little longer, and then I go to him who sent me. I must fulfil my mission and so come to my passion.

℟. i. These are the feasts which you shall keep at the time appointed for them. ✶ On the fourteenth day of the month in the evening is the Lord's pass-



over ; and on the fifteenth day you shall proclaim a solemnity to the Lord Most High. ℣. The Lord said to Moses: Say to the people of Israel. – On the fourteenth day.

Lesson ii

"You will seek me and you will not find me; where I am you cannot come." In this verse he already foretold his resurrection. They refused to acknowledge him in his presence, but afterwards, they sought him when they saw that the crowds already believed in him. When the Lord had risen and ascended into heaven great signs were wrought. They were worked by the disciples ; but it was he who worked through the disciples as truly as when he himself had acted. For he had told them, "Without me you can do nothing."

℟. ii. How many are my foes who say, "There is no help for him in God." ✶ Arise, Lord ! Save me, my God ! ℣. Lest my enemy say, I have overcome him. – Arise.

Lesson iii

When that lame man who used to sit daily at the temple gate stood up at Peter's word and walked with his own feet, people were amazed. Then Peter told them that he had not done it by his own power but by the strength of the One whom they had slain. Many were cut to the heart and asked, "What shall we do ?" They realised that they had committed a very grave crime of impiety by putting to death one whom they should have revered and adored — an unforgiveable crime, they felt. The very thought of that great infamy had brought them to the brink of despair ; but they ought not to have despaired, because Christ himself, hanging on the cross, had prayed for them.

℟. iii. Those who watch me, take counsel together, saying, ✶ "God has forsaken him ; follow him, seize him, there is no one to save him." O God, do not stay far off ; my God, make haste to help me. ℣. All my enemies contemplated evil against me ; they decided on an evil plan against me, saying: – God has forsaken him. ℟. Those who watch.

## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. On the great day of the feast Jesus

stood up and proclaimed, " If anyone thirst, let him come to me."

Prayer

Sanctify our fasts, O Lord, we beseech you, and mercifully grant us the forgiveness of all our sins. Through.

## VESPERS

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. " If anyone thirst, let him come to me ; and let him who believes in me, drink. Out of his heart shall flow rivers of living water," says the Lord.

Prayer

Bestow on your people, we beseech you, Lord, health, both of body and soul, that by persevering in good works they may deserve to be shielded always by your protection. Through.

## Tuesday
## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 7

At that time, Jesus went about in Galilee ; he would not go about in Judea, because the Jews sought to kill him. Etc.

Homily of St. Augustine, Bishop

Treatise 28 on John

In this chapter of the gospel, brethren, our Lord Jesus Christ presents himself to our faith especially as man. Indeed, in all his works and words he acted so, that we might believe him to be God and man: God who made us, and man who sought us out ; God eternally with the Father and man with us in time. Indeed he would not have sought those whom he had made if he himself had not become one of them. But mark this well and keep it clearly in mind: Christ became man in such a way that he did not cease to be God.

℟. i. You have been my God ; do not leave me alone * in my distress, come close, there is none else to help. ℣. God, my God, look upon me. – In my.

Lesson ii

While still remaining God, he who had made man became man. When therefore, as man, he hid away, it must not be thought that he had lost his power ; he was providing an example for the weak. In his own case he was seized and put to death only when, and as, he willed.



But he, our God, was to have members, his faithful, who would not have the power that he possessed ; and that is why he hid, concealing himself lest he should be killed. By this he showed how his members might act, those members in whom he dwelt.

℟. ii. Lord, I go mourning all the day long ; all my frame burns with fever. * Those who plot against my life lay snares. ℣. And those who seek my ruin speak of harm, planning treachery all the day long. – Those who.

Lesson iii

For Christ is not in the head without being in the body, but the whole Christ is in head and body. He is what his members are ; though it does not follow that his members are what he is. If these were not his members he would not have asked Saul: "Why do you persecute me ?" Saul was not persecuting him but his earthly members, his faithful. He did not say " my holy ones," " my servants," nor did he use the more honourable title, " my brothers." What he said was, " Me," that is, my members, whose head I am.

℟. iii. My God, free me from the hand of the wicked, from the grip of the unjust, of the oppressor. * It is you, Lord, who are my hope. ℣. Rescue me, God, from my foes ; protect me from those who attack me. – It is you. ℟. Rescue me. my God

## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. My time has not yet come, but your time is always here.

Prayer

May our fasts be acceptable to you, Lord, we pray ; through atonement, may they make us worthy by your grace, and lead us to the eternal remedies. Through.

## VESPERS

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. Go up to the feast yourselves ; I am not going up to the feast, for my time has not yet fully come.

Prayer

Grant us, we pray you, Lord, a lasting obedience to your will, that in these our days the people, serving you, may grow in number and in worth. Through.

## Wednesday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 10

It was the feast of the Dedication at Jerusalem; it was winter and Jesus was walking in the temple, in the portico of Solomon. Etc.

Homily of St. Augustine, Bishop

Treatise 48 on John, near the beginning

The *encaenia* was the feast of the dedication of the temple. The Greek word *caenon* means 'new' and the dedication of something new was termed *encaenia*. The word was current in popular speech; for instance, when one put on a new coat for the first time, one was said to *encaeniare*. The Jews, on their part, observed the anniversary of the dedication of the temple as a solemn feast, and it was during the feast that the Lord spoke the words which have just been read.

℟. i. You are my shelter and my shield, Lord; I hope in your word. * Leave me, you who do evil; I will keep God's command. ℣. I have no love for half-hearted men: my love is for your law. – Leave me.

Lesson ii

It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Their question was not sincere, for they sought occasion to calumniate him. It was winter—and they were cold; but they were reluctant to draw near that divine fire. If to draw near is to believe, then one who believes draws near, while one who refuses to believe withdraws. It is not the feet that move the soul, but the heart and the will.

℟. ii. To you I was committed from my birth, from my mother's womb you have been my God. Do not leave me alone * in my distress, come close, there is none else to help. ℣. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. – In my.

Lesson iii

They had grown too cold to be moved by the flame of love and yet they were afire with the desire of harming him. Though standing in his presence, they were far from him; they did not draw near in faith, but crowded in to attack him. They wanted to hear the Lord say, "I am the Christ," and perhaps they had some understanding of Christ as man. The prophets had indeed foretold Christ, but heretics do not accept the divinity of Christ, either in the prophets or in the gospel itself. How much less can the Jews grasp it as long as a veil covers their heart!



℟. iii. My distress is at hand, Lord, and there is none else to help. Before they tear holes in my hands and my feet, deliver me from the jaws of these lions, * that I may tell of your name to my brethren. ℣. Rescue my soul from the sword, my life from the grip of these dogs. – That. ℟. My distress.

## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. My sheep hear my voice, and I, the Lord, know them.

Prayer

Enlighten the hearts of your faithful through this sacred fast, God of mercy; and on those to whom you grant a devoted love, in your loving kindness bestow a ready hearing as they pray. Through.

## VESPERS

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. I have shown you many good works; for which work do you plan to kill me?

Prayer

Witness our prayers, almighty God, and grant that those to whom you have given a firm trust in your loving care, may in your kindness experience your accustomed mercy. Through.

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## Thursday

## MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 7

At that time, one of the pharisees asked Jesus to eat with him, and he went into the pharisee's house, and sat at table. Etc.

Homily of Pope St. Gregory

Homily 33 of the Gospel.

Whenever I think about the repentance of Mary

Magdalen, I feel more like weeping than speaking about it. Who, indeed, would be so hard-hearted that the tears of this woman would not move him to do penance? When she thought about all that she had done, she resolved to set no limit to what she would do. So she came, unbidden and uninvited, among the guests and brought her tears to the table. Mark the ardour of her sorrow: she was not ashamed to weep at a banquet.

℟. i. These are the feasts which you shall keep at the time appointed for them. ⋆ On the fourteenth day of the month, in the evening, is the Lord's passover; and on the fifteenth day you shall proclaim a solemnity to the Lord most high. ℣. The Lord said to Moses: Say to the people of Israel. – On the fourteenth day.

Lesson ii

This woman, called by Luke a sinner, is named Mary by John; we believe her to be the same Mary from whom, according to Mark, seven devils were cast out. Now the seven devils would seem to designate all vices; since seven days can stand for the whole of time, the number seven can fittingly indicate a totality. Hence, Mary had seven devils because she abounded in all vices.

℟. ii. How many are my foes who say, "There is no help for him in God." ⋆ Arise, Lord; save me, my God! ℣. Lest my enemy say, I have overcome him. – Arise.

Lesson iii

But when she had adverted to the stain of her sinfulness, she set aside all feelings of shame caused by the presence of the guests, and hastened to be washed at the fountain of mercy. The truth of the matter is that she was inwardly so deeply ashamed of herself that she gave no thought to outward embarrassment. And now, brethren, which ought we the more admire, Mary's coming or the Lord receiving her? Should I say "receiving," or rather, drawing her to himself? Better still, I should speak of attracting *and* receiving; his mercy urged her inwardly and his courtesy received her graciously before all.

℟. iii. Those who watch me take counsel together, saying, ⋆ "God has forsaken him; follow him, seize him; there is no one to save him." O God, do not stay far off; my God, make haste to help me. ℣. All my enemies contemplated evil against me; they decided on an evil plan against me, saying: – God has forsaken him. ℟. Those who watch.



## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. Why do you trouble the woman? For she has done a beautiful thing to me.

Prayer

Grant, we beseech you, almighty God, that the dignity of human nature which has been wounded by wanton excess, may be amended by zeal in this health-giving fast. Through.

## VESPERS

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. In pouring this ointment on my body, the woman has done it to prepare me for my burial.

Prayer

We beseech you, Lord, be merciful to your people, that, rejecting what is displeasing to you, they may still more be filled with delight in your commandments. Through.

## Friday

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 11

At that time, the chief priests and the pharisees gathered the council and said, "What are we to do? For this man performs many signs." Etc.

Homily of St. Augustine, Bishop

Treatise 49 on John, near the end

Though the chief priests and pharisees took counsel together they did not pass a resolution declaring their belief. For the unhappy men were more concerned to hurt and destroy him than to take measures to save themselves. Yet, because they were uneasy, they continued their travesty of a council. For they said, "What are we to do? For this man performs many signs. If we let him go on thus, every one will believe in him, and the Romans will come and destroy both our holy place and our nation"

℟. i. You have been my God; do not leave me alone ⋆ in my distress,

come close, there is none else to help. ℣. God, my God, look upon me.–In my.

Lesson ii

Fearing the loss of temporal good they did not think of eternal life—and so they lost them both. For after the passion and glorification of the Lord, the Romans *did* come and, by assault and dispersal, took from them their holy place and their nation. It was the fulfilment of another saying: "The sons of the kingdom will be thrown into the outer darkness." What they were afraid of was that if all believed in Christ, none would be left to defend the city and the temple against the Romans; they regarded the teaching of Christ as opposed to the temple and to their ancestral laws.

℟. ii. Lord, I go mourning all the day long; all my frame burns with fever. ✱ Those who plot against my life lay snares. ℣. And those who seek my ruin speak of harm, planning treachery all the day long. – Those who.

Lesson iii

But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all; you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish." He did not say this of his own accord, but being high priest that year, he prophesied. From this we learn that even evil men may be moved by the spirit of prophecy. The evangelist, however, attributes the fact to divine arrangement; Caiaphas prophesied because he was pontiff, that is, high priest.

℟. iii. My God, free me from the hand of the wicked, from the grip of the unjust, of the oppressor. ✱ It is you, Lord, who are my hope. ℣. Rescue me, God, from my foes; protect me from those who attack me. – It is you, ℟. Rescue me. my God

## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. Now the festival day of the Jews drew near, and the chief priests were seeking how they might put Jesus to death; but they feared the people.

Prayer

Mercifully pour your grace into our heart we beseech you, Lord, that we who curb our sins by willing mortification, may undergo suffering in time rather than be condemned to punishment in eternity. Through.

Commemoration of the Compassion of our Lady

Ant. Behold, this child is set for a sign that is spoken against, and a sword will pierce through your own soul also, that thoughts out of many hearts may be revealed.

℣. Virgin Mary, through the efficacy of so many sorrows, ℟. Cause us to rejoice in the kingdom of heaven.

Prayer

We beseech you, Lord Jesus Christ, may the blessed Virgin Mary, your mother, appeal to your mercy on our behalf, now and at the hour of our death; in the hour of your blessed passion the sword of grief pierced her most holy soul, and at your glorious resurrection an immense joy filled her with happiness. For you live and reign.

## VESPERS

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. The chief priests took counsel together to kill Jesus; but they said, "Not during the feast, lest there be a tumult among the people."

Prayer

Grant, we beseech you, almighty God, that we who seek the grace of your protection, being delivered from all evils, may serve you with a tranquil mind. Through.

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## Saturday
## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 12

At that time, the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. Etc.

Homily of St. Augustine, Bishop

Treatise 50, on John, near the end

Lazarus was risen from the dead, and the great miracle of the Lord was so well attested and so widely known that it could not be denied or ignored; so what do we find? The chief priests planned to put

Lazarus also to death. What foolish thinking! What blind fury! Could not Christ the Lord who had raised a dead man, also raise one who had been killed? By killing Lazarus, would you have deprived the Lord of power? Perhaps, in your opinion, there is a vast difference between one who has died and one who has been killed. See, the Lord dealt with both; he raised both Lazarus who had died, and himself who had been killed.

℟. i. You are my shelter and my shield, Lord; I hope in your word. * Leave me, you who do evil; I will keep God's command. ℣. I have no love for half-hearted men: my love is for your law. – Leave me.

Lesson ii
Treatise 51 on John

On the next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" Palm branches are symbols of rejoicing; they signify victory. And they are appropriate because the Lord was about to vanquish death by dying and, with the cross as his standard, to triumph over the devil, the prince of death.

℟. ii. To you I was committed from my birth, from my mother's womb you have been my God. Do not leave me alone * in my distress, come close, there is none else to help. ℣. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. – In my.

Lesson iii

The crowd cried out in praise of him: "Hosanna! Blessed be he who comes in the name of the Lord, even the King of Israel!" What a painful cross it must have been for the jealous Jewish leaders when they heard the great crowd acclaim Christ as their King! But what did it mean for the Lord to be King of Israel? Was it something great for the King of ages to become the King of men? For Christ did not become the King of Israel to demand tax or equip an army with swords or wage war against his enemies by force of arms; but he became the King of Israel to rule minds, to have regard to eternal interests, to lead to the kingdom of heaven those who believe and hope and love.



℟. iii. My distress is near, Lord, and there is none else to help. Before they tear holes in my hands and my feet, deliver me from the jaws of these lions, * that I may tell of your name to my brethren. ℣. Rescue my soul from the sword, my life from the grip of these dogs. – That. ℟. My distress.

## LAUDS

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. I have greatly desired to eat this passover with you before I suffer.

Prayer

We beseech you, Lord, that this people which is consecrated to you, may grow in the desire of loving devotedness; being taught by the sacred mysteries, as it grows more pleasing to your majesty, may it increase in greater gifts. Through.

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# II Sunday in Passion-time

I class

## I VESPERS

Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God. ℟. Liars surrounded me; they scourged me without cause. * But you, Lord, my defender, avenge me. ℣. In my distress, come close, there is none else to help. – But you. ℟. Liars.

Hymn

The royal banners forward go,
The cross shines forth in mystic glow,
On which our Maker, to redeem,
Did hang incarnate from the beam.

On this the Lord, whom all revere,
Was wounded by the fatal spear;
To wash us clean from every sin,
Came blood and water from within.

Fulfilled is all that David told
In true prophetic song of old;
"Amidst the nations, God," said he,
"Has reigned and triumphed from the tree."

O tree of beauty, tree of light,
O tree with royal purple bright;
That tree long chosen from of old
Those limbs so holy to uphold.

The blessed tree whose branches bare
Upheld the world's high ransom fair,
As body's balance, weighed it well,
And took away its prey from Hell.

Here a genuflexion is made until Three.

To you, eternal Three,
This holy Passion-time, avail
To give the just increase of grace,
And pardoning, all guilt efface.

To you, eternal Three in One,
Let homage true by all be done;
Those whom by cross you did restore,
Keep safe, and govern evermore.
Amen.

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

Magnif. ant. Father, glorify me in your own presence with the glory which I had with you before the world was made.

Prayer

Almighty, everlasting God, to give mankind an example of humility, you decreed that our Saviour should become man and suffer on the cross; mercifully grant both that we may be taught by his patience, and that we may share in his resurrection. Through the same.

## MATINS

Invit. These people do not know my ways. ✶ Then I took an oath in my anger: "Never shall they enter my rest."

Psalm 94

Come, ring out our joy to the Lord; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord.

These people do not know my ways. Then I took an oath in my anger: "Never shall they enter my rest."

℣. A mighty God is the Lord, a great King above all gods. The Lord will not abandon his people. In his hands are the depths of the earth; the heights of the mountains are his.

Then I took an oath in my anger: "Never shall they enter my rest."

℣. To him belongs the sea, for he made it and the dry land shaped by his hands. Come in; let us bow and bend low; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

These people do not know my ways. Then I took an oath in my anger: "Never shall they enter my rest."

℣. O that today you would listen to the voice of the Lord! Harden not your hearts. As at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work.

Then I took an oath in my anger: "Never shall they enter my rest."

℣. For forty years I was wearied of these people and I said: "Their hearts are astray."



took an oath in my anger: "Never shall they enter my rest."

The Glory be to the Father is not said but, immediately, the whole invitatory is repeated twice.

These people do not know my ways. Then I took an oath in my anger: "Never shall they enter my rest." These people.

Hymn

Sing, my tongue, p. 20.

### The Nocturn

From the Prophet Jeremiah

Lesson i Jer. 12

Righteous are you, O Lord, when I complain to you; yet I would plead my case before you. Why does the way of the wicked prosper? Why do all who are treacherous thrive? You planted them, and they take root; they grow and bring forth fruit; you are near in their mouth and far from their heart. But you, O Lord, know me; you see me, and try my mind toward you. Pull them out like sheep for the slaughter, and set them apart for the day of slaughter. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. When I called to you, Lord, you said, "Do not fear!" You have taken up my cause and you have

delivered me, * my God. ℣. In the day of distress I will call and surely you will reply. – My God.

### Lesson ii

How long will the land mourn, and the grass of every field wither? For the wickedness of those who dwell in it the beasts and the birds are swept away, because men said, "He will not see our latter end." "If you have raced with men on foot, and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you do in the jungle of the Jordan? For even your brothers and the house of your father, even they have dealt treacherously with you; they are in full cry after you; believe them not, though they speak fair words to you. I have forsaken my house, I have abandoned my heritage; I have given the beloved of my soul into the hands of her enemies. My heritage has become to me like a lion in the forest, she has lifted up her voice against me; therefore I hate her. Is my heritage to me like a speckled bird of prey? Are the birds of prey against her round about? Go, assemble all the wild beasts; bring them to devour. Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness." Thus says the Lord God.

℟. ii. Give heed to me, O Lord, and hearken to my adversaries. * Is evil a recompense for good? Yet they have dug a pit for my life. ℣. Remember how I stood before you to speak good for them, to turn away your wrath from them. – Is evil.

Reading from the holy Gospel according to Matthew

### Lesson iii Chapter 12

At that time, when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me." Etc.

Homily of St. Bede the Venerable

### Homily on Palm Sunday

The Mediator between God and men, the man, Jesus Christ, who, from heaven, had come down to earth that by his suffering he might redeem the human race, as the hour of his passion approached, wished to draw near the place of his passion so that it might be clearly seen that he did not suffer under compulsion but of his own will. He willed to come riding on an ass and to be saluted as King and honoured by the crowd, in order that those learned in the Scriptures would recognise him as the Christ whom prophecy had, long before, indicated would come in that way. He wished to appear five days before the Pasch—as we learn from John's Gospel—that by this also he might show himself to be the immaculate Lamb who would take away the sins of the world.

℟. iii. Liars surrounded me; they scourged me without cause. * But you, Lord, my defender, avenge me. ℣. In my distress, come close, there is none else to help. – But you. ℟. Liars.

Before lauds. ℣. Come close to my soul and redeem me. ℟. Rescue me, pressed by my foes.

## LAUDS

### Antiphons

Psalms Have mercy on me, etc., p. 33.



1. The Lord God helps me, therefore I have not been confounded.

2. They compassed me, compassed me about; in the Lord's name I shall be avenged on them.

3. Take up my cause; defend me, for you are mighty, Lord.

4. With the angels and the children may we be found faithful, acclaiming the conqueror of death, "Hosanna in the highest."

5. Let those be put to shame who persecute me, but let me not be put to shame, Lord my God.

### Little Chapter Jer. 11

But, Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, Lord, my God.

### Hymn

Thirty years of offering finished,
His appointed time fulfilled;
Born for this he greets his passion,
This indeed is freely willed;
Raised aloft for immolation
On the cross the Lamb is killed.

He endured the nails, the spitting,
Vinegar and spear and reed;
From that holy Body broken
Blood and water forth proceed;
Earth and stars and sky and ocean,
By that flood from stain are freed.

Faithful Cross! Above all others,
One and only noble tree!
None in foliage, none in blossom,
None in fruit your peer may be;
Precious wood and precious fastening,
Precious weight upheld in plea.

Bend your boughs, O Tree of glory,
Your relaxing sinews bend;
For a while the ancient rigour
That your birth bestowed, suspend;
And the King of heavenly beauty
On your bosom gently tend.

You alone were counted worthy
This world's ransom to sustain,
That a shipwrecked race for ever
Might the port of refuge gain;
With the sacred Blood anointed
Of the Lamb for sinners slain.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one;
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

Bened. ant. A great crowd who had come to the feast kept crying out to the Lord, "Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Prayer

Almighty, everlasting God, to give mankind an example of humility you decreed that our Saviour should become man and suffer on the cross; mercifully grant both that we may be taught by his patience, and that we may share in his resurrection. Through the same.

## TERCE

Ant. The Jewish children spread their cloaks on the road and cried out, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!"



Little Chapter as at Lauds

℟. Rescue my soul from the sword; * my life from the grip of these dogs. ℣. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. – My life. ℟. Rescue.

℣. From the jaws of these lions deliver me, Lord. ℟. My poor soul from the horns of these oxen.

## SEXT

Ant. The Jewish children, taking olive branches, went out to meet the Lord, and cried out, "Hosanna in the highest!"

Little Chapter Is. 50

I hid not my face from shame and spitting; for the Lord God helps me, therefore I have not been confounded.

℟. From the jaws of these lions deliver me, Lord; * my poor soul from the horns of these oxen. ℣. Rescue my soul from the sword; my life from the grip of these dogs. – My poor soul. ℟. From the jaws.

℣. O God, do not destroy my soul with the impious. ℟. Nor my life with blood-thirsty men.

Prayer

Almighty, everlasting God, to give mankind an example of humility, you decreed that our Saviour should become man and suffer on the cross; mercifully grant both that we may be taught by his patience, and that we may share in his resurrection. Through the same.

## NONE

Ant. Crowds, with flowers and palm branches in their hands, flock to meet the Redeemer and they render fitting homage to the triumphant victor; the nations acclaim the Son of God, and in praising Christ their voices thunder to the clouds: "Hosanna!"

Little Chapter Jer. 17

Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed; bring upon them the day of evil; destroy them with double destruction, Lord our God.

Ant. ℟. Though princes oppress me without cause, I stand in awe of your word. * I take delight in your promise. ℣. Like one who finds a treasure.

–I take delight. ℟. Though princes.

℣. Rescue me, God, from my foes. ℟. Protect me from those who attack me.

## II VESPERS

Psalms and antiphons of Sunday as in the Psalter, p. 46.

Little chapter, hymn and versicle, p. 50.

Magnif. ant. The whole crowd who went down with him began to rejoice and to praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord; peace in heaven and glory in the highest."

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## Monday

In Holy Week

I class

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 12

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. Etc.

Homily of St. Augustine, Bishop

Treatise 50 on John, near the beginning

Lazarus was one of those reclining at table, that people should not think he was a ghost because he had risen from the dead. He was alive, he spoke, he ate; the truth was manifest and the unbelief of the Jews was confounded. So, Jesus reclined at table with Lazarus and the others, and Martha, one of Lazarus' sisters, served them.

℟. i. When I called to you, Lord, you said, "Do not fear!" You have taken up my cause and you have delivered me, ✶ my God. ℣. In the day of distress I will call and surely you will reply. – My God.

Lesson ii

But Mary, the other sister of Lazarus, took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. We have heard the facts; let us look for their inner meaning. Who wishes to be a faithful soul? Then join Mary in anointing the feet of the Lord with costly ointment.



That ointment signifies justice, and so it weighed an even pound.

℟. ii. My brethren have gone far from me, and my acquaintances ✶ are wholly estranged from me. ℣. My kinsfolk and my close friends have failed me. – Are wholly estranged from me.

Lesson iii

It was ointment of costly pure nard. The Greek word *pistis* (*fides* in Latin) means faith. You would wish to act justly? The just man lives by faith. Anoint the feet of Jesus by living virtuously—that is, follow in the Lord's footsteps. Dry his feet with your hair—hair would seem to be superfluous to the body. If you have superfluous goods, give to the poor and you will have dried the Lord's feet. You can put your superfluous property to good use. What you regard as superfluous is necessary for the Lord's feet.

℟. iii. Give heed to me, O Lord, and hearken to my adversaries. ✶ Is evil a recompense for good? Yet they have dug a pit for my life. ℣. Remember how I stood before you to speak good for them, to turn away your wrath from them. – Is evil. ℟. Give heed to me.

Before Lauds ℣. Come close to my soul and redeem me. ℟. Rescue me, pressed by my foes.

## LAUDS

Antiphons

Psalms of Monday from the second group, p. ~~33~~. 71

1. I hid not my face from shame and spitting.
2. Awake, sword, against those who disperse my flock.
3. They weighed out as my wages thirty shekels of silver, the lordly price at which I was paid off by them.
4. Water closed over my head; I said, "I am lost! I will call upon your name, Lord, my God."
5. Observe, Lord, the lips and thoughts of my assailants.

Bened. ant. You would have no power over me, unless it had been given you from above.

Prayer

Grant, we beseech you, almighty God, that we who, in so many hardships fail through our weakness, may be refreshed through the appeal of the passion of your only-begotten Son. Who lives and reigns with you.

## VESPERS

Magnif. ant. I have power to lay down my life, and I have power to take it up again.

Prayer

Help us, God our Saviour: and grant that we may celebrate with joy the memory of those benefits, by which you have been pleased to restore us. Through.

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## Tuesday

In Holy Week
I class

## MATINS

From the Prophet Jeremiah

Lesson i Chapter 20

O Lord, you have deceived me, and I was deceived; you are stronger than I, and you have prevailed. For whenever I speak, I cry out, I shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. The enemy has blocked my ways, he has lain in wait for me like a lion in hiding; he has filled and sated me with bitterness. They have flung me alive into the pit and cast stones upon me. * See, Lord, their iniquity; take up my cause, defender of my life. ℣. I have become the laughing-stock of all peoples, the burden of their songs all day long. – See, Lord.

Lesson ii

For I hear many whispering. Terror is on every side. "Denounce him! let us denounce him!" say all my familiar friends, watching for my fall. "Perhaps he will be deceived, then we can overcome him, and take our revenge on him." But the Lord is with me as a dread warrior; therefore my persecutors will stumble, they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonour will never be forgotten. O Lord of hosts, who tries the righteous, who sees the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause. Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hand of evildoers. Thus says the Lord God.



℟. ii. Save me, O God, for the waters have mounted to my neck. Hide not your face from me; because I am troubled hear me, * my God. ℣. Draw near to me, redeem me. – My God.

Lesson iii

Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed! Cursed be the man who brought the news to my father, "A son is born to you," making him very glad. Let that man be like the cities which the Lord overthrew without pity; let him hear a cry in the morning and an alarm at noon, because he did not kill me in the womb; so my mother would have been my grave, and her womb for ever great. Why did I come forth from the womb to see toil and sorrow, and spend my days in shame? Thus says the Lord God.

℟. iii. Be not a stranger to me, Lord, be merciful to me in the day of trouble; let those be put to shame who persecute me, * but let me not be put to shame. ℣. Let all my enemies who seek my life be dismayed. – But let not me be put to shame. ℟. Be not a stranger.

Before Lauds ℣. Come close to my soul and redeem me. ℟. Ransom me, pressed by my foes.

## LAUDS

Antiphons

Psalms from Tuesday, p. ~~33~~ 95

1. See, Lord, and consider my distress; make haste to answer me.

2. Plead my cause, Lord; from deceitful and cunning men rescue me.

3. In my distress I called to the Lord from the belly of Sheol, and he answered me.

4. O Lord, I am oppressed; be you my security, for I do not know what to say to my enemies.

5. The wicked said, "Let us oppress the righteous man because he opposes our actions."

Bened. ant. No one takes my life from me, but I lay it down of myself, and I take it up again.

Prayer

Almighty, everlasting God, grant that we may so celebrate the mys-

teries of our Lord's passion that we may deserve to obtain pardon. Through the same.

## VESPERS

Magnif. ant. I sat daily with you in the temple, teaching, and you did not lay hands on me; and see, when I have been scourged you lead me away to be crucified.

Prayer

May your mercy, O God, purify us from all the deception of former self, and make us ready for holy renewal. Through.

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## Wednesday

In Holy Week

I class

## MATINS

From the Prophet Jeremiah

Lesson i Chapter 26

When Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, "You shall die! Why have you prophesied in the name of the Lord, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant'?" And all the people gathered about Jeremiah in the house of the Lord. When the princes of Judah heard these things, they came up from the king's house to the house of the Lord and took their seat in the entry of the New Gate of the house of the Lord. Then the priests and the prophets said to the princes and to all the people, "This man deserves the sentence of death, because he has prophesied against this city, as you have heard with your own ears." Thus says the Lord God: "Turn to me and be saved." ℟. Thanks be to God.

℟. i. The Lord is with me as a dread warrior; therefore when they persecuted me they could not succeed. Lord, you try the heart and the mind, ⋆ to you have I committed my cause. ℣. You have seen, Lord, their violence against me: plead my cause. – To you.

Lesson ii

Then Jeremiah spoke to all the princes and all the people, saying, "The Lord sent me to prophesy against this house and this city all the words you have heard. Now therefore amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent of the evil which he has pronounced against you. But as for me, behold, I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the Lord sent me to you to speak all these words in your ears." Thus says the Lord God.



℟. ii. The wicked reasoned unsoundly, saying to themselves, "Let us lie in wait for the righteous man because he opposes our actions. He professes to have knowledge of God, calls himself a son of the Lord and boasts that God is his Father. Let us see if his words are true, for if he is God's Son, God will deliver him from our hands. ⋆ Let us condemn him to a shameful death. ℣. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy." – Let us condemn him.

Lesson iii

Then the princes and the people said to the priests and the prophets, "This man does not deserve the sentence of death, for he has spoken to us in the name of the Lord our God." And certain of the elders of the land arose and spoke to all the assembled people, saying, "Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah, 'Thus says the Lord of hosts, Sion shall be ploughed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.' Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the Lord and entreat the favour of the Lord, and did not the Lord repent of the evil which he had pronounced against them? But we are about to bring great evil upon ourselves." Thus says the Lord God.

℟. iii. Liars surrounded me; they scourged me without cause. ⋆ But you, Lord, my defender, avenge me. ℣. In my distress, come close, there is none else to help. – But you. ℟. Liars.

Before Lauds ℣. Come close to my soul and redeem me. ℟. Rescue me, pressed by my foes.

## LAUDS

Antiphons

Psalms from Wednesday, p. ~~33.~~ 121

1. Rescue me, God, my helper, and my tongue shall ring out your goodness.

2. Insults and terror I have suffered from them; but the Lord is with me as a dread warrior.

3. But you, Lord, know all their plotting to slay me.

4. All my enemies have heard of my trouble, Lord; they are glad that you did it.

5. Secure justice, Lord, for those who are oppressed, and thwart the way of the wicked.

Bened. ant. Simon, are you asleep? Could you not watch one hour with me?

Prayer

Grant, we beseech you, almighty God, that we, who are continually punished for our excesses, may be delivered by the passion of your only-begotten Son. Who lives and reigns with you.

## VESPERS

Magnif. ant. For a long time I have been with you in the temple, teaching, and you did not seize me; and now when I have been scourged, you lead me away to be crucified.

Prayer

Look kindly we beseech you, Lord, upon this your household, for whom our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross. Who lives and reigns with you.

## COMPLINE

Compline with weekday psalms is said as usual—without genuflexions. Holy water is sprinkled while the psalms or the Nunc dimittis are being recited. The blessing is given after Compline. The Salve Regina is not said; and Compline ends with the May the souls immediately after the blessing.



# Thursday of the Lord's Supper

I class

## MATINS

If the Office is recited in choir or in common, Matins is not anticipated the evening before, but is said in the morning at a suitable hour.

In private recitation, Matins and Lauds are said at the proper time according to the rubrics.

The brethren face the altar, make the sign of the cross, and then turn and begin immediately with the first psalm.

### I Nocturn

Psalm 68

Save me, O God, * for the waters have risen to my neck.

I have sunk into the mud of the deep * and there is no foothold.

I have entered the waters of the deep * and the waves overwhelm me.

I am wearied with all my crying, * my throat is parched.

My eyes are wasted away * from looking for my God.

More numerous than the hairs on my head * are those who hate me without cause.

Those who attack me with lies * are too much for my strength.

How can I restore what I have never stolen? * O God, you know my sinful folly; my sins you can see.

Let not those who hope in you be put to shame * through me, Lord of hosts:

Let not those who seek you be dismayed * through me, God of Israel.

It is for you that I suffer taunts,* that shame covers my face,

That I have become a stranger to my brothers, * an alien to my own mother's sons.

I burn with zeal for your house * and taunts against you fall on me.

When I afflict my soul with fasting * they make it a taunt against me.

When I put on sackcloth in mourning * then they make me a byword,

The gossip of men at the gates, * the subject of drunkards' songs.

This is my prayer to you, * my prayer for your favour.

In your great love, answer me, O God, * with your help that never fails:

Rescue me from sinking in the mud; * save me from my foes.

Save me from the waters of the deep * lest the waves overwhelm me.

Do not let the deep engulf me* nor death close its mouth on me.

Lord, answer, for your love is kind; * in your compassion turn towards me.

Do not hide your face from your servant; * answer quickly for I am in distress.

Come close to my soul and redeem me; * ransom me pressed by my foes.

You know how they taunt and deride me; * my oppressors are all before you.

Taunts have broken my heart; * I have reached the end of my strength.

I looked in vain for compassion, * for consolers; not one could I find.

For food they gave me poison; * in my thirst they gave me vinegar to drink.

Let their table be a snare to them * and their festive banquets a trap.

Let their eyes grow dim and blind; * let their limbs tremble and shake.

Pour out your anger upon them, * let the heat of your fury overtake them.

Let their camp be left desolate; * let no one dwell in their tents:

For they persecute one whom you struck; * they increase the pain of him you wounded.

Charge them with guilt upon guilt; * let them never be found just in your sight.

Blot them out from the book of the living; * do not enrol them among the just.

As for me in my poverty and pain * let your help, O God, lift me up.

I will praise God's name with a song; * I will glorify him with thanksgiving.

A gift pleasing God more than oxen, * more than beasts prepared for sacrifice.

The poor when they see it will be glad * and God-seeking hearts will revive;

For the Lord listens to the needy * and does not spurn his servants in their chains.

Let the heavens and the earth give him praise,* the sea and all its living creatures.

For God will bring help to Sion and rebuild the cities of Judah * and men shall dwell there in possession.

The sons of his servants shall inherit it; * those who love his name shall dwell there.

The Glory is not said at the end of Psalms and Canticles until Compline on Holy Saturday inclusive.

Ant. 1 I burn with zeal for your house, and taunts against you fall on me.

## Psalm 69

O God, make haste to my rescue, * Lord, come to my aid!

Let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm,

Let them retreat, covered with shame, * who jeer at my lot.

Let there be rejoicing and gladness * for all who seek you.

Let them say for ever: "God is great," * who love your saving help.

As for me, wretched and poor, * come to me, O God.

You are my rescuer, my help, * O Lord, do not delay.

Ant. 2 Let them turn back in confusion who plan evil against me.

## Psalm 70

In you, O Lord, I take refuge; * let me never be put to shame.

In your justice rescue me, free me: * pay heed to me and save me.



Be a rock where I can take refuge, a mighty stronghold to save me; * for you are my rock, my stronghold.

Free me from the hand of the wicked, * from the grip of the unjust, of the oppressor.

It is you, O Lord, who are my hope, * my trust, O Lord, since my youth.

On you I have leaned from my birth, from my mother's womb you have been my help. * My hope has always been in you.

My fate has filled many with awe * but you are my strong refuge.

My lips are filled with your praise, * with your glory all the day long.

Do not reject me now that I am old; * when my strength fails do not forsake me.

For my enemies are speaking about me; * those who watch me take counsel together

Saying: "God has forsaken him; follow him, * seize him; there is no one to save him."

O God, do not stay far off: * my God, make haste to help me!

Let them be put to shame and destroyed, * all those who seek my life.

Let them be covered with shame and confusion, * all those who seek to harm me.

But as for me, I will

always hope * and praise you more and more.

My lips will tell of your justice and day by day of your help * (though I can never tell it all).

I will declare the Lord's mighty deeds * proclaiming your justice, yours alone.

O God, you have taught me from my youth * and I proclaim your wonders still.

Now that I am old and grey-headed, * do not forsake me, God.

Let me tell of your power to all ages, * praise your strength and justice to the skies,

Tell of you who have worked such wonders. * O God, who is like you?

You have burdened me with bitter troubles * but you will give me back my life.

You will raise me from the depths of the earth; * you will exalt me and console me again.

So I will give you thanks on the lyre * for your faithful love, my God.

To you will I sing with the harp * to you, the Holy One of Israel.

When I sing to you my lips shall rejoice * and my soul, which you have redeemed.

And all day long my tongue * shall tell the tale of your justice:

For they are put to shame and disgraced, * all those who seek to harm me.

Ant. 3 My God, free me from the hand of the wicked.

℣. Arise, Lord. ℟. And defend my cause.

The Our Father having been said silently, the And lead us is not said aloud, but when the Prelate has given the signal the reader begins to read; the same is done before the fourth and seventh lessons. The Sir, ask and Indeed, Lord are not said, but when the lesson or lamentation is finished the responsory begins immediately.

Here begins the Lamentation of the Prophet Jeremiah.

Lesson i Chapter 1

Aleph. How lonely sits the city that was full of people! How like a widow has she become, she that was great among the nations! She that was a princess among the cities has become a vassal.

Beth. She weeps bitterly in the night, tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her, they have become her enemies.

Ghimel. Judah has gone into exile because of affliction and hard servitude; she dwells now among the nations, but finds no resting place; her pursuers have all overtaken her in the midst of her distress.



Jerusalem, Jerusalem, return to the Lord your God.

℟. i. On the Mount of Olives he prayed to the Father: "Father, all things are possible for you, remove this cup from me. The spirit indeed is willing, but the flesh is weak. * Your will be done. ℣. Nevertheless, not my will but yours be done. – Your will be done.

Lesson ii

Daleth. The roads to Sion mourn, for none come to the appointed feasts; all her gates are desolate, her priests groan; her maidens have been dragged away, and she herself suffers bitterly.

He. Her foes have become the head, her enemies prosper, because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe.

Vau. From the daughter of Sion has departed all her majesty. Her princes have become like harts that find no pasture; they fled without strength before the pursuer.

Jerusalem, Jerusalem, return to the Lord your God.

℟. ii. My soul is sad, even unto death. Wait here and watch with me. Now you will see the crowd that will surround me; * you shall flee and I will go to be sacrificed for you. ℣. Behold, the hour is at hand, and the Son of man will be betrayed into the hands of sinners. – You shall flee.

Lesson iii

Zain. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from days of old. When her people fell into the hand of the foe, and there was none to help her, the foe gloated over her, mocking at her downfall.

Heth. Jerusalem sinned grievously, therefore she became filthy; all who honoured her despise her, for they have seen her nakedness; yea, she herself groans, and turns her face away.

Teth. Her uncleanness was in her skirts; she took no thought of her doom; therefore her fall is terrible, she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed!"

Jerusalem Jerusalem, return to the Lord your God.

℟. iii. Behold, we have seen him and he had neither form or comeliness. His beauty has gone from him. It is our sins that he bears, for us that he suffers. Indeed, he was wounded for our transgressions; * through his stripes we are healed. ℣. Surely he has borne our griefs and carried our sorrows. – Through his stripes. ℟. Behold, we have seen.

## II Nocturn

### Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate,* all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.

Let his glory fill the earth.* Amen! Amen!



Ant. 4 The Lord freed the poor who called to him, the needy who was helpless.

### Psalm 72

How good God is to Israel, * to those who are pure of heart.

Yet my feet came close to stumbling, * my steps had almost slipped

For I was filled with envy of the proud * when I saw how the wicked prosper.

For them there are no pains; * their bodies are sound and sleek.

They have no share in men's sorrows; * they are not stricken like others.

So they wear their pride like a necklace, * they clothe themselves with violence.

Their hearts overflow with malice, * their minds seethe with plots.

They scoff; they speak with malice; * from on high they plan oppression.

They have set their mouths in the heavens * and their tongues dictate to the earth.

So the people turn to follow them * and drink in all their words.

They say: "How can God know? * Does the Most High take any notice?"

Look at them, such are the wicked, * but untroubled, they grow in wealth.

How useless to keep my heart pure * and wash my hands in innocence,

When I was stricken all day long, * suffered punishment day after day.

Then I said: "If I should speak like that, * I should betray the race of your sons."

I strove to fathom this problem, * too hard for my mind to understand,

Until I pierced the mysteries of God * and understood what becomes of the wicked.

How slippery the paths on which you set them; * you make them slide to destruction.

How suddenly they come to their ruin, * wiped out, destroyed by terrors.

Like a dream one wakes from, O Lord, * when you wake you dismiss them as phantoms.

And so when my heart grew embittered * and when I was cut to the quick,

I was stupid and did not understand, * no better than a beast in your sight.

Yet I was always in your presence; * you were holding me by my right hand.

You will guide me by your counsel * and so you will lead me to glory.

What else have I in heaven but you? * Apart from you I want nothing on earth.

My body and my heart faint for joy; * God is my possession for ever.

All those who abandon you shall perish; * you will destroy all those who are faithless.

To be near God is my happiness. * I have made the Lord God my refuge.

I will tell of all your works * at the gates of the city of Sion.

Ant. 5 Their hearts overflow with malice; from on high they plot oppression.

## Psalm 73

Why, O God, have you cast us off for ever? * Why blaze with anger against the sheep of your pasture?

Remember your people whom you chose long ago, ℣ the tribe you redeemed to be your own possession, * the mountain of Sion where you made your dwelling.

Turn your steps to these places that are utterly ruined! * The enemy has laid waste the whole of the sanctuary.

Your foes have made uproar in your house of prayer: ℣ they have set up their emblems, their foreign emblems, * high above the entrance to the sanctuary.

Their axes have battered the wood of its doors. * They have struck together with hatchet and pickaxe. *

O God, they have set your sanctuary on fire: * they have razed and profaned the place where you dwell.

They said in their hearts: "Let us utterly crush them: * let us burn every shrine of God in the land."

There is no sign from God, nor have we a prophet, * we have no one to tell us how long it will last.

How long, O God, is the enemy to scoff? * Is the foe to insult your name for ever?

Why, O Lord, do you hold back your hand? * Why do you keep your right hand hidden?

Yet God is our king from time past, * the giver of help through all the land.

It was you who divided the sea by your might, * who shattered the heads of the monsters in the sea.

It was you who crushed Leviathan's heads * and gave him as food to the untamed beasts.

It was you who opened springs and torrents; * it was you who dried up ever-flowing rivers.

Yours is the day and yours is the night. * It was you who appointed the light and the sun:

It was you who fixed the bounds of the earth: * you who made both summer and winter.

Remember this, Lord, and see the enemy scoffing; * a senseless people insults your name.

Do not give Israel, your dove, to the hawk * nor forget the life of your poor servants for ever.

Remember your covenant; * every cave in the land is a place where violence makes its home.

Do not let the oppressed return disappointed; * let the poor and the needy bless your name.

Arise, O God, and defend your cause! * Remember how the senseless revile you all the day.

Do not forget the clamour of your foes, * the daily increasing uproar of your foes.

Ant. 6 Arise, Lord, and defend your cause.

℣. My God, free me from the hand of the wicked. ℟. From the grip of the unjust, of the oppressor.

Our Father silently.

## Sermon of Pope St. Leo

### Sermon 7 on the Passion

#### Lesson iv

As we begin, dearly beloved, the commemoration of the Lord's passion, we can see why the sacrilegious Jewish leaders and unworthy priests—who had so often sought occasion against Christ—now only, during the solemn celebration of the Pasch, were permitted to give full vent to their fury against him: it was by divine decree. For it was necessary that promises long foreshadowed in mysterious signs should come into the full light of day, and that in the one sacrifice the difference between the various sacrifices should be brought to an end. So, in order that the shadow might yield to the substance and the symbols to the reality, the ancient observance gives way to the new mystery. Thus, sacrifice becomes the Sacrifice, and blood is replaced by the Blood; and the Pasch, in being changed, finds its fulfilment.

℟. iv. With a kiss for sign my friend betrayed me. The one I shall kiss is the man; seize him. He gave this evil sign who by the kiss encompassed a man's death. * The wretch flung away the money that was the price of blood, and finally hanged himself with a halter. ℣. The Son of man goes, as it is written of him; but woe to that man by whom he is betrayed. – The wretch.

### Lesson v

But as the paschal festival opened, those who should have been busy adorning the temple, cleansing the sacred vessels and preparing the victims, conspire to commit the same crime: to ignore the new and to violate the ancient mysteries. In their care that no tumult should arise on the festival day, they were interested not in the feast but in their crime; their worry was not that the people might commit sin but that Christ might escape. Meanwhile Jesus, fully aware of his destiny, fulfilled the old Covenant and instituted the new Pasch. And while his enemies, gathered in the hall of Caiaphas, plotted the death of Christ, he, by establishing the sacrament of his body and blood, taught the type of sacrifice that should be offered to God. From that lesson the traitor was not excluded, that it might be clear that Christ is not antagonised by any wrong.

℟. v. Today one of you will betray me; but woe to him by whom I shall be betrayed. * It would have been better for him if he had not been born. ℣. He who has dipped his hand in the dish with me, he it is who will betray me into the hands of sinners. – It would have been better.

### Lesson vi

When he said, "One of you will betray me," he made it clear that he had probed the conscience of the traitor and deceiver. But he did not openly and severely denounce the guilty one; he admonished him gently and without unmasking him, in the hope that repentance might more easily set right him whom no rejection would have shamed. Judas, unhappy man, why did you not avail of such goodness? See, the Lord spares you in your rashness, and Christ makes known your wickedness to none but yourself. Neither the name nor the person is disclosed, but only the hidden things of your heart are indicated by the word of truth and mercy. You are not denied the honour of apostolic rank nor communion in the sacraments. Return to sanity and having shaken off this madness, be reasonable. Mercy invites you; salvation urges you; Life calls you back to life.

℟. vi. I was like an innocent lamb. All unknowing was I led to be slaughtered. My enemies plotted against me, saying, * "Let us destroy the tree with its fruit, let us cut him off from the land of the living." ℣. All my enemies contemplated evil against me; they decided on an evil plan against me, saying. – Let us. ℟. I was.



## III Nocturn

### Psalm 74

We give thanks to you, O God, we give thanks and call upon your name. * We recount your wonderful deeds.

"When I reach the appointed time, * then I will judge with justice.

Though the earth and all who dwell in it may rock, * it is I who uphold its pillars.

I say to the boastful: 'Do not boast,' * to the wicked: 'Do not flaunt your strength,

Do not flaunt your strength on high. * Do not speak with insolent pride.'"

For neither from the east nor from the west, * nor from desert or mountains comes judgment,

But God himself is the judge. * One he humbles, another he exalts.

The Lord holds a cup in his hand, * full of wine, foaming and spiced.

He pours it; they drink it to the dregs: * all the wicked on the earth must drain it.

As for me, I will rejoice for ever * and sing psalms to Jacob's God.

He shall break the power of the wicked, * while the strength of the just shall be exalted.

Ant. 7. I say to the boastful: "Do not speak with insolent pride."

### Psalm 75

God is made known in Judah; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

You, you alone, strike terror. * Who shall stand when your anger is roused?

You uttered your sentence from the heavens; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve to praise you; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Ant. 8 The earth in terror was still when God arose to judge.

### Psalm 76

Cry aloud to God, * cry aloud to God that he may hear me.

In the day of my distress * I sought the Lord.

At night my hands were raised without ceasing; * my soul refused to be consoled.

I remembered my God and I groaned. * I pondered and my spirit fainted.

You withheld sleep from my eyes. * I was troubled, I could not speak.

I thought of the days of long ago * and remembered the years long past.

At night I mused within my heart. * I pondered and my spirit questioned.

"Will the Lord reject us for ever? * Will he show us his favour no more?

Has his love vanished for ever? * Has his promise come to an end?

Does God forget his mercy * or in anger withhold his compassion?"

I said: "This is what causes my grief; * that the way of the Most High has changed."

I remember the deeds of the Lord, * I remember your wonders of old,

I muse on all your works * and ponder your mighty deeds.

Your ways, O God, are holy. * What god is great as our God?

You are the God who works wonders. * You showed your power among the peoples.

Your strong arm redeemed your people, * the sons of Jacob and Joseph.

The waters saw you, O God, the waters saw you and trembled; * the depths were moved with terror.

The clouds poured down rain, the skies sent forth their voice; * your arrows flashed to and fro.

Your thunder rolled round the sky, your flashes lighted up the world. * The earth was moved and trembled

When your way led through the sea, your path through the mighty waters * and no one saw your footprints.

You guided your people like a flock * by the hand of Moses and Aaron.

Ant. 9 With hands upraised, in the day of my distress I sought the Lord.

℣. My friend, in whom I trusted. ℟. Has turned against me.

Our Father silently.



### Homily of St. John Chrysostom

### Homily on the Betrayal by Judas

Then, he says, he went off—not solicited by the leaders of the people, but of his own free will. He was one of the twelve. Such intimate communications were not made to the seventy disciples. This was the royal company—and from it Judas went forth: Judas, the Iscariot, he says. Why do you tell me his birthplace? Would that one had never heard of him either! And he said to them, "What will you give me and I will deliver him up to you?" O the callousness of this infamous proposal! Was it for this that your Master proclaimed that you should despise riches? Such cruelty! Give the reason for this betrayal. Perhaps because he gave you power over the devils, taught you to cure the sick and to raise the dead to life? What complete and utter pride! You betray him who sustains all things, who controls the devils, whom the seas obey, to whom all powers are subject.

℟. vii. You who have been encouraging one another to die for me, could you not watch one hour with me? * Do you not see that Judas is not sleeping, but hastens to betray me to the Jews? ℣. Are you still sleeping and taking your rest? See, my betrayer is at hand. – Do you not see.

### Lesson viii

While Judas was arranging the betrayal, the disciples said, "Where do you wish us to prepare the paschal meal?" What a contrast between disciple and disciples! They are busy with their preparations; he is trafficking in the blood of his Lord. The disciples were indeed preparing a pasch—the Jewish pasch; but Jesus himself instituted that Pasch which is ours. For he said, "This is my body, which is for you. This is my blood, which is poured out for many." What loving-kindness of Christ! What insane folly of Judas! Christ was feeding him who would sell him. The blood that he had sold, Christ was offering to him that he might be forgiven his sins, if only he would refuse to remain in his wickedness. He was not denied his share in the sacrifice and Christ had washed his feet, that he might have no excuse for his wickedness.

℟. viii. The elders of

the people took counsel together * in order to arrest Jesus by stealth and kill him. With swords and clubs they went out as against a robber. ℣. The chief priests and the pharisees gathered the council. – In order.

Lesson ix

But now the time is come, and we are invited to approach the awesome table with fitting reverence and attention. Let no Judas be seen there; let no ill-disposed person approach, no one with treachery in his heart. Let no one falsely approach, no one with a treacherous mind. Let mind and thought be pure because the sacrifice is pure. For, our Lord who was about to remove from our eyes the body that he had taken to himself, and was soon to raise it to the heavens, on this day consecrated the sacrament of his body and blood, in order that this great everlasting victim might live in remembrance and be ever present in grace. When therefore you go up to the sacred altar, look with faith upon the holy body and blood of your God; marvel at the honour, think over it in your mind, take it into your heart, and with sincere appreciation, receive it.

℟. ix. The heavens will reveal the iniquity of Judas and the earth will rise up against him; his sin will be manifest on the day of the Lord's wrath. * He will be with those who have said to the Lord God, Depart from us, we do not desire the knowledge of your ways! ℣. He will be kept for the day of destruction; to be led forth on the day of wrath. – He will be. ℟. The heavens will reveal.

If Matins is separated from Lauds the prayer Look kindly is said as in Lauds.

During these three days no versicle is said before Lauds, but Lauds begins directly with the first psalm.

## LAUDS

Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil in ~~our~~ your sight I have done.



That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 May you be justified when you give sentence, Lord, and be without reproach when you judge.

Psalm 89

O Lord, you have been our refuge * from one generation to the next.

Before the mountains were born or the earth or the world brought forth, * you are God, without beginning or end.

You turn men back into dust and say: * "Go back, sons of men."

To your eyes a thousand years are like yesterday, come and gone, * no more than a watch in the night.

You sweep men away like a dream, * like grass which springs up in the morning.

In the morning it springs up and flowers: * by evening it withers and fades.

So we are destroyed in

your anger * struck with terror in your fury.

Our guilt lies open before you; * our secrets in the light of your face.

All our days pass away in your anger. * Our life is over like a sigh.

Our span is seventy years * or eighty for those who are strong.

And most of these are emptiness and pain. * They pass swiftly and we are gone.

Who understands the power of your anger * and fears the strength of your fury?

Make us know the shortness of our life * that we may gain wisdom of heart.

Lord, relent! Is your anger for ever? * Show pity to your servants.

In the morning, fill us with your love; * we shall exult and rejoice all our days.

Give us joy to balance our affliction * for the years when we knew misfortune.

Show forth your work to your servants; * let your glory shine on their children.

Let the favour of the Lord be upon us: ℣ give success to the work of our hands * (give success to the work of our hands).

Ant. 2 The Lord was led as a sheep to sacrifice, and opened not his mouth.

### Psalm 62

O God, you are my God, for you I long; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night.

For you have been my help; * in the shadow of your wings I rejoice.

My soul clings to you; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 My heart is wrung within my breast; all my bones have trembled.



### Canticle of Moses
Ex. 15

I will sing to the Lord, for he has triumphed gloriously; * the horse and his rider he has thrown into the sea.

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

This is my God, and I will praise him, * 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 he cast into the sea; * and his picked officers are sunk in the Red Sea.

The floods cover them; * they went down into the depths like a stone.

Your right hand, O Lord, glorious in power, * your right hand, O Lord, shatters the enemy.

In the greatness of your majesty you overthrow adversaries; * you send forth your fury, it consumes them like stubble.

At the blast of your nostrils the waters piled up, the floods stood up in a heap; * the waters congealed in the heart of the sea.

The enemy said, "I will pursue, I will overtake, * I will divide the spoil, my desire shall have its fill of them.

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

You blew with your wind, the sea covered them; * they sank as lead in the mighty waters.

Who is like you, O Lord, among the gods? * Who is like you, majestic in holiness, terrible in glorious deeds, doing wonders?

You stretched out your right hand * the earth swallowed them.

You have led in your steadfast love, * the people whom you have redeemed;

You have guided them by your strength * to your holy abode.

The peoples have heard, they tremble; * pangs have seized on the inhabitants of Philistia.

Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seizes them; * all the inhabitants of Canaan have melted away.

Terror and dread fall upon them; * because of the greatness of your arm, they are as still as a stone.

Till your people, O Lord, pass by, * till the people pass by whom you have purchased.

You will bring them in, and plant them on their own mountain, * the place, O Lord, which you have made for your abode;

The sanctuary, O Lord, which your hands have established. * The Lord will reign for ever and ever.

When the horses of Pharaoh with his chariots and his horsemen went into the sea, * the Lord brought back the waters of the sea upon them;

But the people of Israel walked on dry ground, * in the midst of the sea.

Ant. 4 You have strengthened us by your power, Lord, and by your holy meal.

## Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded: they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word;

All mountains and hills, * all fruit trees and cedars,

Beasts, wild and tame, * reptiles and birds on the wing;

All earth's kings and peoples, * earth's princes and rulers;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord* for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Ant. 5 By his own free choice he became a victim, he took upon himself the burden of our sins.

Immediately after the fifth antiphon there follows:

## Canticle of Zechariah
## Luke 1

Blessed be the Lord, the God of Israel! * He has visited his people and redeemed them.

He has raised up for us a mighty saviour * in the house of David his servant,

As he promised by the lips of holy men, * those who were his prophets from of old.

A saviour who would free us from our foes, * from the hands of all who hate us.

So his love for our fathers is fulfilled * and his holy covenant remembered.

He swore to Abraham our father to grant us, that free from fear, * and saved from the hands of our foes,

We might serve him in holiness and justice * all the days of our life in his presence.

As for you, little child, * you shall be called a prophet of God, the Most High.

You shall go ahead of the Lord * to prepare his ways before him,

To make known to his people their salvation * through forgiveness of all their sins,

The loving kindness of the heart of our God * who visits us like the Dawn from on high.

He will give light to those in darkness, those who dwell in the shadow of death * and guide us into the way of peace.

Bened. ant. The betrayer had given them a sign, saying "The one I shall kiss is the man—seize him."

When the Benedictus antiphon has been said,



two of the brethren, standing before the altar-steps, say (while all in choir face the altar):

Lord, have mercy.

The choir replies:

Lord, have mercy.

The two brethren before the altar-steps:

Lord, have mercy.

Another two of the brethren, standing in the middle of choir, say:

Have mercy, Lord.

The choir replies:

Christ the Lord became obedient unto death.

The two brethren before the altar-steps:

℣. ~~He~~ You who came to suffer for us.

The choir replies:

Christ, have mercy.

The brethren before the altar-steps:

℣. ~~Who~~ You who with ~~his~~ arms outstretched upon the cross ~~has~~ have drawn all ages to ~~himself~~ yourself.

The choir:

Christ, have mercy.

The brethren before the altar-steps:

℣. ~~Who~~ You who said in prophecy: "O death, I ~~will be your death~~" are your plagues, where

The choir:

Christ, have mercy.

The two brethren in the middle of choir :

Have mercy, Lord.

The choir :

Christ the Lord became obedient unto death.

The brethren before the altar-steps :

Lord, have mercy.

The choir :

Lord, have mercy.

The brethren before the altar-steps :

Lord, have mercy.

The brethren in the middle of choir :

Have mercy, Lord.

The choir :

Christ the Lord became obedient unto death.

The brethren before the altar-steps, loudly :

Even death on a cross.

When the versicle Even death on a cross has been said all kneel and recite the whole of the Our Father silently. Then the prayer is said aloud without The Lord be with you or Let us pray.

Prayer

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

One does not say Who lives nor Let us bless the Lord, nor May the souls of the faithful.

On account of the solemnity of the Lord's Supper there are no genuflexions at today's Hours except at Lauds.

The small Hours are said at a suitable time. The brethren face the altar, make the sign of the cross, and then begin with the first psalm of each Hour.

## TERCE, SEXT AND NONE

Psalms from Sunday

Ant. Christ for our sake became obedient unto death, even death on a cross.

Prayer without Let us pray.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

At a suitable hour before dinner the seven penitential psalms with their antiphon [p. 210] are said in choir while the brethren kneel. Those not present in choir are not obliged to say these psalms.



## VESPERS

Vespers are not said today by those who take part in the evening Mass.

Everything is said as on Holy Saturday, p. 646, with the variations noted there.

## COMPLINE

Compline is said at a suitable hour after the washing of the high altar.

Compline is recited in a subdued voice, yet in such a way that the psalmody is clearly perceptible. The same manner of recitation is observed at all Hours (except Matins) until Vespers of Holy Saturday inclusive.

When the brethren have faced the altar, and made the sign of the cross, they then begin with the first psalm. Psalms are from Sunday.

Immediately after the psalms, the canticle Nunc dimittis followed by the antiphon, is said.

Ant. Christ for our sake became obedient unto death, even death on a cross.

Prayer Look kindly, we beseech you.

Today (and tomorrow) Compline concludes with this prayer. The blessing is not given. The Salve Regina and sprinkling with Holy Water are omitted.

# Friday of the Lord's Passion and Death

I class

## MATINS

If the Office is recited in choir or in common, Matins is not anticipated the evening before, but is said in the morning at a suitable hour.

In private recitation, Matins and Lauds are said at the proper time according to the rubrics.

In choral recitation, when the brethren have faced the altar and made the sign of the cross, they then turn and immediately begin the first psalm.

### I Nocturn

Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant 1. They arise, the kings of the earth, princes plot against the Lord and his Anointed.

## Psalm 21

My God, my God, why have you forsaken me? * You are far from my plea and the cry of my distress.

O my God, I call by day and you give no reply; * I call by night and I find no peace.

Yet you, O God, are holy, * enthroned on the praises of Israel.

In you our fathers put their trust; * they trusted and you set them free.

When they cried to you, they escaped. * In you they trusted and never in vain.

But I am a worm and no man, * the butt of men, laughing-stock of the people.

All who see me deride me. * They curl their lips, they toss their heads.

"He trusted in the Lord, let him save him; * let him release him if this is his friend."

Yes, it was you who took me from the womb, * entrusted me to my mother's breast.

To you I was committed from my birth, * from my mother's womb you have been my God.

Do not leave me alone in my distress; * come close, there is none else to help.

Many bulls have surrounded me, * fierce bulls of Bashan close me in.



Against me they open wide their jaws, * like lions, rending and roaring.

Like water I am poured out, * disjointed are all my bones.

My heart has become like wax, * it is melted within my breast.

Parched as burnt clay is my throat, * my tongue cleaves to my jaws.

Many dogs have surrounded me, * a band of the wicked beset me.

They tear holes in my hands and my feet * and lay me in the dust of death.

I can count every one of my bones. * These people stare at me and gloat;

They divide my clothing among them. * They cast lots for my robe.

O Lord, do not leave me alone, * my strength, make haste to help me!

Rescue my soul from the sword, * my life from the grip of these dogs.

Save my life from the jaws of these lions, * my poor soul from the horns of these oxen.

I will tell of your name to my brethren * and praise you where they are assembled.

"You who fear the Lord give him praise; all sons of Jacob, give him glory. * Revere him, Israel's sons.

For he has never despised * nor scorned the poverty of the poor.

From him he has not hidden his face, * but he heard the poor man when he cried."

You are my praise in the great assembly. * My vows I will pay before those who fear him.

The poor shall eat and shall have their fill. * They shall praise the Lord, those who seek him. May their hearts live for ever and ever!

All the earth shall remember and return to the Lord, * all families of the nations worship before him

For the kingdom is the Lord's, * he is ruler of the nations.

They shall worship him, all the mighty of the earth; * before him shall bow all who go down to the dust.

And my soul shall live for him, my children serve him. * They shall tell of the Lord to generations yet to come,

Declare his faithfulness to peoples yet unborn: * "These things the Lord has done."

Ant 2 They divide my clothing among them. They cast lots for my robe.

## Psalm 26

The Lord is my light and my help; * whom shall I fear?

The Lord is the stronghold of my life ; * before whom shall I shrink?

When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.

O Lord, hear my voice when I call ; * have mercy and answer.

Of you my heart has spoken : * " Seek his face."

It is your face, O Lord, that I seek ; * hide not your face.

Dismiss not your servant in anger ; * you have been my help.

Do not abandon or forsake me, * O God my help !

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way ; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord !

Ant. False witnesses rise against me, breathing out fury.

℣. They divide my clothing among them. ℟. They cast lots for my robe.

The Pater noster having been said silently, the And lead us is not said aloud. But when the sign has been given by the Prelate, the reader begins to read ; this is also done before the fourth and seventh lessons. Sir, ask, and Indeed, Lord, are not said, but when the lesson or lamentation is finished, the responsory is begun at once.

From the Lamentation of the Prophet Jeremiah

Lesson i Chapter 2

Aleph. How the Lord in his anger has set the daughter of Sion under a cloud ! He has cast down from heaven to earth the splendour of Israel ; he has not remembered his footstool in the day of his anger.

Beth. The Lord has destroyed without mercy all the habitations of Jacob ; in his wrath he has broken down the strongholds of the daughter of Judah ; he has brought down to the ground in dishonour the kingdom and its rulers.

Ghimel. He has cut down in fierce anger all the might of Israel ; he has withdrawn from them his right hand in the face of the enemy ; he has burned like a flaming fire in Jacob, consuming all around.

Jerusalem, Jerusalem, return to the Lord your God.

℟. i. All my friends have abandoned me and those who lay in wait have triumphed over me ; he whom I loved has betrayed me. Glaring at me, they have wounded me with cruel blows. * They gave me vinegar to drink. ℣. For food they gave me poison ; in my thirst. – They gave.

Lesson ii

Daleth. He has bent his bow like an enemy, with his right hand set like a foe ; and he has slain all the pride of our eyes in the tent of the daughter of Sion; he has poured out his fury like fire.

He. The Lord has become like an enemy, he has destroyed Israel ; he has destroyed all its palaces, laid in ruins its strongholds ; and he has multiplied in the daughter of Judah mourning and lamentation.

Vau. He has broken down his booth like that of a garden, laid in ruins the place of his appointed feasts ; the Lord has brought to an end in Sion appointed feast and sabbath, and in his fierce indignation has spurned king and priest.

Jerusalem, Jerusalem, return to the Lord your God.

℟. ii. The veil of the temple was torn and all the earth trembled. The thief cried out from the cross: * "Remember me, Lord, when you come in your kingly power." ℣. Truly, I say to you, this day you will be with me in paradise. – Remember me.

Lesson iii

Zain. The Lord has scorned his altar, disowned his sanctuary ; he has delivered into the hand of the enemy the walls of her palaces ; a clamour

was raised in the house of the Lord as on the day of an appointed feast.

Heth. The Lord determined to lay in ruins the wall of the daughter of Sion; he marked it off by the line; he restrained not his hand from destroying; he caused rampart and wall to lament, they languish together.

Teth. Her gates have sunk into the ground; he has ruined and broken her bars; her king and princes are among the nations; the law is no more, and her prophets obtain no vision from the Lord.

Jerusalem, Jerusalem, return to the Lord your God.

℟. iii. I planted you, O my choice vine. * How have you turned bitter, that you should crucify me and release Barabbas? ℣. Yet I planted you, my choice vine, wholly of pure seed. – How have you. ℟. I planted you.

## II Nocturn

### Psalm 37

O Lord, do not rebuke me in your anger; * do not punish me, Lord, in your rage.

Your arrows have sunk deep in me; * your hand has come down upon me.

Through your anger all my body is sick: * through my sin there is no health in my limbs.

My guilt towers higher than my head; * it is a weight too heavy to bear.

My wounds are foul and festering, * the result of my own folly.

I am bowed and brought to my knees. * I go mourning all the day long.

All my frame burns with fever; * all my body is sick.

Spent and utterly crushed, * I cry aloud in anguish of heart.

O Lord, you know all my longing: * my groans are not hidden from you.

My heart throbs, my strength is spent; * the very light has gone from my eyes.

My friends avoid me like a leper; * those closest to me stand afar off.

Those who plot against my life lay snares; * those who seek my ruin speak of harm, planning treachery all the day long.

But I am like a deaf man who cannot hear, * like a dumb man who cannot open his mouth.

I am like a man who hears nothing * in whose mouth is no defence.

I count on you, O Lord: * it is you, Lord God, who will answer.

I pray: "Do not let them mock me, * those who triumph if my foot should slip."

For I am on the point of falling * and my pain is always before me.

I confess that I am guilty * and my sin fills me with dismay.

My wanton enemies are numberless * and my lying foes are many.

They repay me evil for good * and attack me for seeking what is right.

O Lord, do not forsake me! * My God, do not stay afar off!

Make haste and come to my help, * O Lord, my God, my saviour!

Ant. 4 Those who plot against my life lay snares.

### Psalm 39

I waited, I waited for the Lord and he stooped down to me; * he heard my cry.

He drew me from the deadly pit, * from the miry clay.

He set my feet upon a rock * and made my footsteps firm.

He put a new song into my mouth, * praise of our God.

Many shall see and fear * and shall trust in the Lord.

Happy the man who has placed * his trust in the Lord

And has not gone over to the rebels * who follow false gods.



How many, O Lord my God, are the wonders and designs * that you have worked for us; you have no equal.

Should I proclaim and speak of them, * they are more than I can tell!

You do not ask for sacrifice and offerings, * but an open ear.

You do not ask for holocaust and victim. * Instead, here am I.

In the scroll of the book it stands written * that I should do your will.

My God, I delight in your law * in the depth of my heart.

Your justice I have proclaimed * in the great assembly.

My lips I have not sealed; * you know it, O Lord.

I have not hidden your justice in my heart * but declared your faithful help.

I have not hidden your love and your truth * from the great assembly.

O Lord, you will not withhold * your compassion from me.

Your merciful love and your truth * will always guard me.

For I am beset with evils too many to be counted. * My sins have fallen upon me and my sight fails me.

They are more than the hairs of my head * and my heart sinks.

O Lord, come to my rescue, * Lord, come to my aid.

O let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm.

Let them be appalled, covered with shame, * who jeer at my lot.

O let there be rejoicing and gladness * for all who seek you.

Let them ever say: "The Lord is great," * who love your saving help.

As for me, wretched and poor, * the Lord thinks of me.

You are my rescuer, my help, * O God, do not delay.

Ant. 5 Let there be shame and confusion on those who seek my life.

### Psalm 53

O God, save me by your name; * by your power, uphold my cause.

O God, hear my prayer; * listen to the words of my mouth.

For proud men have risen against me, ruthless men seek my life. * They have no regard for God.

But I have God for my help. * The Lord upholds my life.

Let the evil recoil upon my foes: * you who are faithful, destroy them.

I will sacrifice to you with willing heart * and praise your name for it is good:

For you have rescued me from all my distress * and my eyes have seen the downfall of my foes.

Ant. 6 Proud men have risen up against me; ruthless men seek my life.

℣. From those who attack me. ℟. Deliver me, Lord.

Our Father silently.

### Sermon of Pope St. Leo

### Sermon 8 on the Passion

#### Lesson iv

By declaring with his own lips that he possessed most fully and truly both the divine and human nature, the Lord made it clear how, on the one hand, he could shrink from suffering, and how, on the other hand, he could accept that suffering gladly. So when he had overcome the fear that came from weakness and had displayed the greatness of his power, he bowed to the demand of his own eternal plan. Then, by the hands of the Jews, he surrendered to the raging devil that sinless form of a servant which he had taken upon himself that the cause of humanity might be championed by him, in whom peerlessly its common nature was untainted by sin. So the sons of darkness rushed upon the light; yet despite their lanterns and torches they did not escape from their own night of unbelief. They arrest him who is willing to be seized, and drag away him who wills to be drawn. For had he chosen to resist, their impious hands would have been helpless—but the redemption of the world would have been set aside. He, whose death was to bring salvation to all, would have saved none other if he had saved himself.

℟. iv. Have you come out as against a robber, with swords to capture me? Day after day I was among you, teaching in the temple, yet you did not seize me; and now when I have been scourged, you lead me away * to be crucified.

℣. The Son of man goes as it is written of him; but woe to that man by whom he is betrayed. – To be crucified.

#### Lesson v

So then he is brought before Annas, father-in-law of Caiaphas, and later before Caiaphas himself. After the false accusers have testified, he is taken to the judgment-seat of Pilate. These men turned their backs on the law of God and—ostensibly bowing to the majesty of Roman Law—sought in Pilate an instrument of their savagery rather than a judge. For they set before him Jesus securely fettered, beaten and buffeted, spat upon, condemned beforehand by their uproar; in such prejudiced circumstances Pilate would not dare to release one whose death was sought by all. The judge makes clear both that he could find no fault in the accused and that he himself did not hold firmly to this judgment by which he declared him innocent. For when he would have let him go, they all cried out: "If you release this man you are not Caesar's friend; everyone who makes himself king sets himself against Caesar." Your fear, Pilate, was groundless. The royal title might have constituted a threat—if it had been backed up by an arrogant mien, by a show of arms, a display of wealth and a royal bodyguard.

℟. v. Darkness fell when the Jews had crucified Jesus. And about the ninth hour Jesus cried with a loud voice, "My God, my God, why have you forsaken me?" * And he

bowed his head and gave up his spirit. ℣. When he had received the vinegar he said, "It is finished." – And he bowed.

### Lesson vi

How, Pilate, could you have sustained a charge of usurping power against one whose distinctive teaching was humility? He had not opposed Roman laws, he had submitted to the census, had paid tribute, had not forbidden the payment of taxes but had declared that what was due to Caesar should be rendered to Caesar. He had chosen poverty, had enjoined obedience and had preached meekness. This is not to challenge Caesar but to aid him. Still, lest the Jewish accusation might seem to be utterly without foundation, weigh carefully, O Judge, that which is known of the deeds of the Lord Jesus and of his power. He gave sight to the blind, hearing to the deaf, power of walking to the lame, speech to the dumb. He banished fever, chased away sorrow, cast out devils, raised the dead to life. Let the Jews, then, object to this power; let them say what they really mean. Why should they who seek heavenly things be accused of worldly aims?

℟. vi. Barabbas the robber is released and the innocent Christ is slain; for Judas, skilled in the weapons of sin, and knowing how to wage war by means of peace, * betrayed the Lord Jesus with a kiss. ℣. Behold, a crowd came, and he who was called Judas; who when he had drawn near to Jesus. – Betrayed. ℟. Barabbas the robber.

## III Nocturn

### Psalm 58

Rescue me, God, from my foes; * protect me from those who attack me.

O rescue me from those who do evil * and save me from blood-thirsty men.

See, they lie in wait for my life; * powerful men band together against me.

For no offence, no sin of mine, Lord, * for no guilt of mine they rush to take their stand.

Awake, come to my aid and see! * Lord of hosts, you are Israel's God.

Rouse yourself and punish the nations; * show no mercy to evil traitors.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.



See how they gabble open-mouthed; their lips are filled with insults.* "For who," they say, "will hear us?"

But you, Lord, will laugh them to scorn. * You make light of all the nations.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

O God, come to my aid and let me look in triumph on my foes. * God, kill them lest my people be seduced;

Rout them by your power, lay them low. * It is you, O Lord, who are our shield.

For the sins of their mouths and their lips, for the curses and lies that they speak * let them be caught in their pride.

Destroy them, Lord, in your anger. * Destroy them till they are no more.

Let men know that God is the ruler * over Jacob and the ends of the earth.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.

As for me, I will sing of your strength * and each morning acclaim your love,

For you have been my stronghold, * a refuge in the day of my distress.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

Ant. 7 Protect me from those who attack me, for they lie in wait for my life.

### Psalm 87

Lord my God, I call for help by day; * I cry at night before you.

Let my prayer come into your presence. * O turn your ear to my cry.

For my soul is filled with evils; * my life is on the brink of the grave.

I am reckoned as one in the tomb: * I have reached the end of my strength,

Like one alone among the dead; * like the slain lying in their graves;

Like those you remember no more, * cut off, as they are, from your hand.

You have laid me in the depths of the tomb * in places that are dark, in the depths.

Your anger weighs down upon me: * I am drowned beneath your waves.

You have taken away my friends * and made me hateful in their sight.

Imprisoned, I cannot escape; * my eyes are sunken with grief.

I call to you, Lord, all

the day long; * to you I stretch out my hands.

Will you work your wonders for the dead? * Will the shades stand and praise you?

Will your love be told in the grave * or your faithfulness among the dead?

Will your wonders be known in the dark * or your justice in the land of oblivion?

As for me, Lord, I call to you for help: * in the morning my prayer comes before you.

Lord, why do you reject me? * Why do you hide your face?

Wretched, close to death from my youth, * I have borne your trials; I am numb.

Your fury has swept down upon me; * your terrors have utterly destroyed me.

They surround me all the day like a flood, * they assail me all together.

Friend and neighbour you have taken away * my one companion is darkness.

Ant. 8 You have taken away my friends. Imprisoned, I cannot escape.

## Psalm 93

O Lord, avenging God, * avenging God, appear!

Judge of the earth, arise, * give the proud what they deserve!

How long, O Lord, shall the wicked, * how long shall the wicked triumph?

They bluster with arrogant speech; * the evildoers boast to each other.

They crush your people, Lord, * they afflict the ones you have chosen.

They kill the widow and the stranger * and murder the fatherless child.

And they say: "The Lord does not see; * the God of Jacob pays no heed."

Mark this, most senseless of people; * fools, when will you understand?

Can he who made the ear, not hear? * Can he who formed the eye, not see?

Will he who trains nations, not punish? * Will he who teaches men, not have knowledge?

(The Lord knows the thoughts of men. * He knows they are no more than a breath.)

Happy the man whom you teach, O Lord, * whom you train by means of your law:

To him you give peace in evil days * while the pit is being dug for the wicked.

The Lord will not abandon his people * nor forsake those who are his own:

For judgment shall again be just * and all true hearts shall uphold it.

Who will stand up for me against the wicked? * Who will defend me against those who do evil?

If the Lord were not to help me, * I would soon go down into the silence.

When I think: "I have lost my foothold"; * your mercy, Lord, holds me up.

When cares increase in my heart * your consolation calms my soul.

Can judges who do evil be your friends? * They do injustice under cover of law;

They attack the life of the just * and condemn innocent blood.

As for me, the Lord will be a stronghold; * my God will be the rock where I take refuge.

He will repay them for their wickedness, destroy them for their evil deeds. * The Lord, our God, will destroy them.

Ant. 9 They attack the life of the just and condemn innocent blood.

℣. They speak to me with lying tongues. ℟. They beset me with words of hate.

Our Father silently.

## Sermon of Pope St. Leo

### Sermon 8 on the Passion

### Lesson vii

The offence of the Jews was greater than that of Pilate because they, by terrifying him with the name of Caesar, had incited him to the crime. But he was by no means sinless, for he had acted against his own conscience and had become involved in the wickedness of others. The reason why Pilate had allowed Jesus to be ridiculed and tortured, why he had displayed him to his accusers bearing the marks of the scourge, crowned with thorns and wearing a garment of mockery, was to appease his enemies. He imagined that, having vented their hatred, they might consider that he need no longer be harried who was so obviously and so grievously afflicted. But these, increasing their angry clamour, secured, unto their own condemnation, that which they had sought so tenaciously. The Lord, then, was handed over to the will of those who raged against him. In mockery of the royal dignity which he had claimed, he was compelled to bear the instrument of his own sufferings—in fulfilment of the text: "The government will be upon his shoulder." For, indeed, he bore the trophy of his victory resplendent with beauty and he carried into all kingdoms that adorable and saving sign.

℟. vii. They betrayed me into the hands of sinners and cast me out among the wicked; they did not spare my life. Powerful men have leagued together against me * and like giants have stood up to oppose me. ℣. They arise, the kings of the earth, princes plot together. – And like giants.

### Lesson viii

As the crowd was going along with Jesus, they came upon one, Simon of Cyrene, and the wooden beam of the gibbet was transferred from the Lord to him, thereby typifying the faith of the Gentiles, to whom, in the future, the cross of Christ was to be not an embarrassment, but a glory. He was crucified, not in the temple nor within the city, but outside the ramparts; that when the victims prescribed by the old law had ceased to be offered, the new victim might be placed upon a new altar, and that the cross of Christ might be seen to be not an altar of the temple but the altar of the world. And, dearest brethren, now that Christ has been raised upon the cross, let us not contemplate only that aspect which he presented to the wicked, described in the words of Moses: "Your life shall hang in doubt before you; night and day you shall be in dread, and have no assurance of your life." Let us, rather, consider the glory of the cross, illuminating heaven and earth; let us welcome it with a pure heart and ponder on these words of the Lord: "Now is the judgment of this world; now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself."

℟. viii. The impious man betrayed Jesus to the chief priests and the elders of the people. But Peter followed at a distance * to see the end. ℣. And Peter went into the courtyard of the high priest. – To see the end.

### Lesson ix

How marvellous the might of the cross! How the glory of the passion surpasses description! For here are found the tribunal of the Lord, the judgment of the world and the power of the Crucified. You drew all things to yourself, Lord, when the whole world became aware of your majesty, that all must acknowledge. You drew all things to yourself, Lord, when, in detestation of the crime of the Jews, all the elements issued one and the same sentence: the light of heaven was eclipsed, the earth was rocked to its foundation by extraordinary upheavals, and all creation denied its use to the ungodly. You drew all things to yourself, Lord, for the veil of the temple was rent and the holy of holies departed from the unworthy priests that the sign might be changed to the reality, the prophecy to the fulfilment, and the law to the gospel. You drew all things to yourself, Lord, that what was hidden under veiled symbols in the one temple of the Jews might be solemnised by the faithful in the uncovered sacrament of all nations.



℟. ix. He was led like a lamb to the slaughter, and while being maltreated he did not open his mouth. He was delivered up to death * that he might give life to his people. ℣. He was wounded for our transgressions, he was bruised for our iniquities. – That he might give life. ℟. He was led.

## LAUDS

### Psalm 50

Have mercy on me, God in your kindness * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me,

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach trans-

gressors your ways, * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse;

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 God did not spare his own Son but gave him up for us all.

## Psalm 142

Lord, listen to my prayer : * turn your ear to my appeal.

You are faithful, you are just : * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails; * my heart is numb within me.

I remember the days that are past : I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk : * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me, * for I am your servant, O Lord.

Ant. 2 My spirit fails, my heart is numb within me.



## Psalm 62

O God, you are my God, for you I long ; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night,

For you have been my help ; * in the shadow of your wings I rejoice.

My soul clings to you ; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God ; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 One robber said to the other : " We indeed are receiving the due reward for our deeds, but what has this man done? Remember me, Lord, when you come in your kingly power."

## The Canticle of Habakkuk
### Chapter 3

Lord, I have heard of your fame, * I stand in awe at your deeds.

Do them again in our days, in our days make them known ! * In spite of your anger, have compassion.

God comes forth from Teman, * the Holy One comes from Mount Paran.

His splendour covers the sky * and his glory fills the earth.

His brilliance is like the light, rays flash from his hands, * there his power is hidden.

Pestilence walks before him, * plague follows in his steps.

He stands ; the earth trembles. * He looks ; the nations start with fear.

The ancient mountains writhe, the eternal hills break apart ; * he acts as he did of old.

I see dread in the tents of Kushan, * trembling in the homes of Midian.

Is your anger, Lord, against the rivers, ℣ is your fury against the sea * that you ride upon your horses,

ride on your victorious chariots?

You strip the sheath from your bow, ℣ you shoot shaft upon shaft. * You split the earth with streams of water.

The mountains see you and shiver, ℣ torrents of rain sweep down, * the deep gives forth its roar.

The sun forgets its rising, * the moon stands still in its shelter.

At the light of your arrows they vanish, * at the gleam of your flashing spear.

You stride over the earth in anger, * you trample the nations in fury.

You march out to save your people, * to save the one you have anointed.

You have wiped out the family of the wicked, * you have razed his house to the ground.

Your shafts pierce the chief of his army who stormed out, exultant, to rout us, * as though to devour the poor in their den.

You have trodden down his horses in the sea, * in the raging of the mighty waters.

This I heard and I tremble with terror, * my lips quiver at the sound.

Weakness invades my bones, * my steps fail beneath me.

Yet I calmly wait for the doom * that will fall upon the people who assail us.

For even though the fig does not blossom, * nor fruit grow on the vine,

Even though the olive crops fail, * and fields produce no harvest,

Even though flocks vanish from the folds * and stalls stand empty of cattle,

Yet I will rejoice in the Lord * and exult in God my saviour.

The Lord my God is my strength. ℣ He makes me leap like the deer, * he guides me to the high places.

Ant. 4 When my soul is troubled, Lord, you will have compassion.

## Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord * He commanded: they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,



Fire and hail, snow and mist, * stormy winds that obey his word;

All mountains and hills, * all fruit trees and cedars,

Beasts, wild and tame, * reptiles and birds on the wing;

All earth's kings and peoples, * earth's princes and rulers;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Ant. 5 Remember me, Lord, when you come in your kingly power.

After the fifth antiphon, the Benedictus follows immediately.

Bened. ant. Over his head they put the charge against him, which read, "Jesus of Nazareth, the King of the Jews."

When the Benedictus antiphon has been said, two of the brethren, standing before the altar-steps, say (while all in choir face the altar):

Lord, have mercy.

The choir replies:

Lord, have mercy.

The two brethren before the altar-steps:

Lord, have mercy.

Another two of the brethren, standing in the middle of choir, say:

Have mercy, Lord.

The choir replies:

Christ the Lord became obedient unto death.

The two brethren before the altar-steps:

℣. The meek lamb to whom the wolf gave treacherous kisses.

The choir replies:

Christ, have mercy.

The two brethren before the altar-steps:

℣. Life dies upon the tree; hell and death, mourning are robbed of their prey.

The choir:

Christ, have mercy.

The two brethren before the altar-steps:

℣. You, who willed to be fettered and have set us free from the bonds of death.

The choir:

Christ, have mercy.

The two brethren in the middle of choir:

Have mercy, Lord.

The choir:

Christ the Lord became obedient unto death.

The two brethren before the altar-steps:

Lord, have mercy.

The choir:

Lord, have mercy.

The two brethren before the altar-steps :

Lord, have mercy.

The two brethren in the middle of choir :

Have mercy, Lord.

The choir :

Christ the Lord became obedient unto death.

The two brethren before the altar-steps, loudly :

Even death on a cross.

When the versicle Even death on a cross has been said, all genuflect and say the whole of the Our Father silently.

Then follows immediately :

Prayer without Let us pray.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

The small Hours are said at a suitable time.

When the brethren have faced the altar and made the sign of the cross, they then begin immediately with the first psalm of each hour.

### TERCE, SEXT AND NONE

Psalms from Sunday.

Ant. Christ for our sake became obedient unto death, even death on a cross.

The brethren kneel and say the whole of the Our Father silently.

Prayer without Let us pray.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

### VESPERS

Vespers are not said by those who take part in the solemn afternoon liturgical action.

Everything is said as on Holy Saturday, p. 646, with the variations noted there.

### COMPLINE

Compline is said at a suitable hour after the solemn liturgical action. When the brethren have faced the altar and made the sign of the cross, they then begin with the first psalm. Psalms from Sunday.

Immediately after the psalms the canticle Nunc dimittis is said.

Ant. Christ for our sake became obedient unto death, even death on a cross.

Having said the antiphon after the psalms and canticle, all genuflect and say the whole of the Our Father silently.

Then the prayer is added immediately without Let us pray.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.



## Holy Saturday

I class

### MATINS

If the office is recited in choir or in common Matins is not anticipated the evening before, but is said in the morning at a suitable hour. In private recitation, Matins and Lauds are said at the proper time according to the rubrics.

When the brethren have faced the altar, and made the sign of the cross, they then turn and begin immediately with the first psalm.

### I Nocturn

Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me !

O men, how long will your hearts be closed, * will you love what is futile and seek what is false ?

It is the Lord who grants favours to those whom he loves ; * the Lord hears me whenever I call him.

Fear him ; do not sin ; * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

" What can bring us happiness ? " many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once,

For you alone, Lord, * make me dwell in safety.

Ant. 1 I will lie down in peace, and sleep comes at once.

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain ?

He who walks without fault ; * he who acts with justice

And speaks the truth from his heart ; * he who does not slander with his tongue ;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord ;

He who keeps his pledge, come what may ; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 2 He shall be admitted to your tent, he shall dwell on your holy mountain.

## Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord : "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup ; * it is you yourself who are my prize.

The lot marked out for me is my delight : * welcome indeed the heritage that falls to me !

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight : * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad ; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 3 My body shall rest in safety.

℣. I will lie down in peace.

℟. And sleep comes at once.

Our Father silently.

## From the Lamentation of the Prophet Jeremiah

### Lesson i Chapter 4

Aleph. How the gold has grown dim, how the pure gold is changed ! the holy stones lie scattered at the head of every street.

Beth. The precious sons of Sion, worth their weight in fine gold, how they are reckoned as earthen pots, the work of a potter's hands !

Ghimel. Even the jackals give the breast and suckle their young, but the daughter of my people has become cruel, like the ostriches in the wilderness.

Daleth. The tongue of the nursling cleaves to the roof of its mouth for thirst ; the children beg for food, but no one gives to them.

Jerusalem, Jerusalem, return to the Lord your God.

℟. i. When the Lord had been buried, the tomb was sealed. They rolled a stone to the door of the tomb * and they placed soldiers on guard. ℣. Lest his disciples go and steal him away and tell the people, "He has risen from the dead." – And they placed.

### Lesson ii

He. Those who feasted on dainties perish in the streets ; those who were brought up in purple lie on ash heaps.

Vau. For the chastisement of the daughter of my people has been greater than the punishment of Sodom, which was overthrown in a moment, no hand being laid on it.

Zain. Her princes were purer than snow, whiter than milk ; their bodies were more ruddy than coral, the beauty of their form was like sapphire.

Heth. Now their visage is blacker than soot, they are not recognised in the streets ; their skin has shrivelled upon their bones, it has become as dry as wood.

Jerusalem, Jerusalem, return to the Lord your God.

℟. ii. Jerusalem, mourn. Rise up and take off your festal garb ; put on sackcloth and ashes, * for in you the Saviour of Israel was put to death. ℣. Let tears stream down like a torrent day and night ; give your eyes no rest. – For.

### Lesson iii

Teth. Happier were the victims of the sword than the victims of hunger, who pined away, stricken by want of the fruits of the fields.

Yodh. The hands of compassionate women have boiled their own children ; they became their food in the destruction of the daughter of my people.

Kaph. The Lord gave full vent to his wrath, he poured out his hot anger ; and he kindled a fire in Sion, which consumed its foundations.

Lamed. The kings of the earth did not believe,

or any of the inhabitants of the world, that foe or enemy could enter the gates of Jerusalem.

Jerusalem, Jerusalem, return to the Lord your God.

℟. iii. My people, lament like a virgin. Shepherds, wail in sackcloth and ashes. * For the great and very bitter day of the Lord shall come. ℣. Wail, you shepherds, and cry; roll in the ashes. – For. ℟. Lament.

## II Nocturn

### Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour).

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 4 Grow higher, ancient doors, let him enter, the king of glory.

### Psalm 26

The Lord is my light and my help; * whom shall I fear?

The Lord is the stronghold of my life; * before whom shall I shrink?

When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord, all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.

O Lord, hear my voice when I call; * have mercy and answer.

Of you my heart has spoken: * "Seek his face."

It is your face, O Lord, that I seek; * hide not your face.

Dismiss not your servant in anger; * you have been my help.

Do not abandon or forsake me, * O God my help!

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord!

Ant. 5 I am sure that I shall see the Lord's goodness in the land of the living.



### Psalm 29

I will praise you, Lord, you have rescued me * and have not let my enemies rejoice over me.

O Lord, I cried to you for help * and you, my God, have healed me.

O Lord, you have raised my soul from the dead * restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, * give thanks to his holy name.

His anger lasts but a moment; his favour through life. * At night there are tears, but joy comes with dawn.

I said to myself in my good fortune: * "Nothing will ever disturb me."

Your favour had set me on a mountain fastness, * then you hid your face and I was put to confusion.

To you, Lord, I cried, * to my God I made appeal:

"What profit would my death be, my going to the grave? * Can dust give you praise or proclaim your truth?"

The Lord listened and had pity, * the Lord came to my help.

For me you have changed my mourning into dancing, * you removed my sackcloth and girdled me with joy.

So my soul sings psalms

to you unceasingly ; * O Lord my God, I will thank you for ever.

Ant. 6 Lord, you have raised my soul from the dead.

℣. But you, O Lord, have mercy on me. ℟. Let me rise once more and I will repay them.

Our Father silently.

From the Treatise of St. Augustine, Bishop, on the Psalms

Lesson iv On psalm 63

"The man will enter upon deep thoughts and God shall be exalted. They said, 'Who will see us?' They failed in their searchings, in their evil plans." But the man entered into these plans : he allowed himself to be seized as man. For he could not be seized if he were not man ; nor could he be seen, or struck, or crucified if he were not man ; nor could he die if he were not man. The man, therefore, came to all these sufferings, which could have had no effect on him if he had not been man. But if he had not become man, men would not have been set free. The man entered upon deep thoughts, that is secret thoughts, presenting his humanity to the gaze of men while inwardly preserving his Godhead ; concealing the form of God in which he is equal to the Father and presenting the form of a slave in which he is less than the Father.

℟. iv. Gone is our shepherd, the fountain of living water ; at whose departure the sun was eclipsed. For he who held captive the first man of all, is himself now a captive. * Today our Saviour has burst asunder both the locks and the doors. ℣. He has broken the bonds of hell ; he has overthrown the power of the devil. – Today.

Lesson v

So caught up were they in their plottings that, when the Lord was dead and buried, they set a guard at the sepulchre. They told Pilate ; "That impostor"—this is what the Lord Jesus Christ was called ; that should console his servants when they are called impostors. They said to Pilate, therefore : "That impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead', and the last fraud will be worse



then the first." Pilate said to them, "You have a guard of soldiers ; go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard.

℟. v. All you who pass by, look and see * if there is any sorrow like my sorrow. ℣. Look, all people, and see my sorrow. – ~~And say.~~ If there

Lesson vi

They stationed soldiers to guard the sepulchre. The earth shook ; the Lord arose. Such wonders were done there by the sepulchre that the soldiers who had come as guards could have become witnesses, if they had been prepared to tell the truth. But the avarice that had won over the disciple who was a companion of Christ also won over the soldiers who guarded the tomb. "Here is money for you" they were told. "Tell people that his disciples came by night and stole him away while you were asleep." Without doubt, they had become entangled in their plottings! What is it you have said, unavailing cunning? Do you so far disregard the light of the counsel of goodness and sink to such depths of deceit that you can advise, "Say that while you were asleep his disciples came and stole him away"? You summon sleeping men as witnesses? You yourself must have fallen asleep to be so much at fault when investigating such things.

℟. vi. My eyes have been blinded by my tears, because he who consoled me is far from me. Look, all people, and see * if there is any sorrow like my sorrow. ℣. All you who pass by, look and see. – If there is. ℟. My eyes.

## III Nocturn

Psalm 53

O God, save me by your name ; * by your power, uphold my cause.

O God, hear my prayer ; * listen to the words of my mouth.

For proud men have risen against me, ruthless men seek my life. * They have no regard for God.

But I have God for my help. * The Lord upholds my life.

Let the evil recoil upon my foes : * you who are faithful, destroy them.

I will sacrifice to you with willing heart * and praise your name for it is good:

For you have rescued

me from all my distress * and my eyes have seen the downfall of my foes.

Ant. 7 I have God for my help. The Lord upholds my life.

## Psalm 75

God is made known in Judah ; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death ; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

You, you alone, strike terror. * Who shall stand when your anger is roused ?

You uttered your sentence from the heavens ; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve to praise you ; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Ant. 8 He set up his abode in Jerusalem and his dwelling place in Sion.

## Psalm 87

Lord my God, I call for help by day ; * I cry at night before you.

Let my prayer come into your presence. * O turn your ear to my cry.

For my soul is filled with evils ; * my life is on the brink of the grave.

I am reckoned as one in the tomb : * I have reached the end of my strength,

Like one alone among the dead ; * like the slain lying in their graves ;

Like those you remember no more, * cut off, as they are, from your hand.

You have laid me in the depths of the tomb * in places that are dark, in the depths.

Your anger weighs down upon me : * I am drowned beneath your waves.

You have taken away my friends * and made me hateful in their sight.

Imprisoned, I cannot escape ; * my eyes are sunken with grief.

I call to you, Lord, all the day long ; * to you I stretch out my hands.

Will you work your wonders for the dead ? * Will the shades stand and praise you ?

Will your love be told in the grave * or your faithfulness among the dead ?

Will your wonders be known in the dark * or your justice in the land of oblivion ?

As for me, Lord, I call to you for help : * in the morning my prayer comes before you.

Lord, why do you reject me ? * Why do you hide your face ?

Wretched, close to death from my youth, * I have borne your trials ; I am numb.

Your fury has swept down upon me ; * your terrors have utterly destroyed me.

They surround me all the day like a flood, * they assail me all together.

Friend and neighbour you have taken away, * my one companion is darkness.

Ant. 9 I have reached the end of my strength, like one alone among the dead.

℣. He set up his abode in Jerusalem. ℟. And his dwelling place in Sion.

Our Father silently.



Sermon of Pope St. Leo

### Sermon 9 on the Passion

The Saviour's triumph being achieved, dearly beloved, and the dispensation foretold by all the prophecies of the Old Testament being accomplished, the worldly Jew may mourn but the spiritually-minded christian should rejoice, because that festival which has become darkness for them is for us resplendent with light. For the same cross of Christ is a glory to the faithful but retribution to unbelievers. And although the fury of his enemies caused excruciating pain and merciless torment to the Lord of glory, yet those who are redeemed by the passion of the Lord can find in it a truer and greater motive of joy than of sorrow.

℟. vii. See how the righteous man dies, and no one lays it to heart. Righteous men disappear from our midst, and no one reflects on it. The righteous man is taken away from the presence of wickedness, * and his memory shall be in peace. ℣. He set up his abode in Jerusalem : and his dwelling place in Sion. – And his memory.

### Lesson viii

The terror of the disciples was excusable and

the grief of the apostles did not degenerate into the fault of distrust, when the Jews and their leaders, swollen with pride and impudently rash, had joined together, as great bulls and their young, to commit the same evil deed, and in their mad folly demanded that the blood of the innocent Shepherd should be shed before the very eyes of his sheep. Not even when he, who had come to suffer, cried out, since he shared the weakness of our nature, "My soul is sad, even unto death"!

℟. viii. I am reckoned as one in the tomb; I have reached the end of my strength * like one alone among the dead. ℣. You have laid me in the depths of the tomb, in the places that are dark, in the depths.—Like one alone.

### Lesson ix

But now that strength and power have become more manifest still in a context of weakness, no sadness on the part of the faithful should dim the paschal solemnity. Nor should the events which have taken place be recalled in grief; for the Lord has so used the malice of the Jews that by their sinful intention his decree of mercy has been implemented. If at Israel's exodus from Egypt the blood of the lamb marked the restoration of freedom, and if the memory of that animal sacrifice which averted the wrath of the destroyer was perpetuated in a most solemn feast, how much more should christians rejoice, on whose account the almighty Father did not spare his own Son but gave him up for us all, that the death of Christ might be a true Pasch and a sacrifice without precedent which delivered, not one people from Pharaoh's yoke, but the whole world from slavery to the devil.

The Prayer of Jeremiah follows without delay.

### The Prayer of the Prophet Jeremiah

Remember, O Lord, what has befallen us; behold, and see our disgrace! Our inheritance has been turned over to strangers, our homes to aliens. We have become like orphans, fatherless; our mothers are like widows. We must pay for the water we drink, the wood we get must be bought. With a yoke on our necks we are hard driven; we are weary, we are given no rest. We have given the hand to Egypt, and to Assyria, to get bread enough. Our fathers sinned, and are no more; and we bear their iniquities. Slaves rule over us; there is none to deliver us from their hand. We get our bread at the peril of our lives, because of the sword in the wilderness. Our skin is hot as an oven with the burning heat of famine. Women are ravished in Sion, virgins in the towns of Judah. Princes are hung up by their hands; no respect is shown to the elders. Young men are compelled to grind at the mill; and boys stagger under loads of wood. The old men have quit the city gate, the young men their music. The joy of our hearts has ceased; our dancing has been turned to mourning. The crown has fallen from our head; woe to us, for we have sinned! For this our heart has become sick, for these things our eyes have grown dim, for Mount Sion which lies desolate; jackals prowl over it. But you, O Lord, reign for ever; your throne endures to all generations. Why do you forget us for ever, why do you so long forsake us? Restore us to yourself, O Lord, that we may be restored! Renew our days as of old! Or have you utterly rejected us? Are you exceedingly angry with us?



℟. ix. Christ the Lamb of God was sacrificed for the salvation of the world. For, his Maker, with compassion when the first-made Adam fell, when he ate the fruit of sorrow whose reward was death and hell, noted then this tree, the ruin brought by first tree to dispel. ℣. Thirty years of offering finished, his appointed time fulfilled, born for this he greets his passion, this indeed is freely willed, raised aloft for immolation, on the cross the Lamb is killed. – The ruin brought by first tree to dispel. ℟. Christ, the Lamb.

## LAUDS

### Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil in your sight I have done.

That you may be justified when you give sentence

* and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean: * O wash me, then I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 O death, where are your plagues? O Sheol, where is your destruction?

## Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me?

Why do I go mourning * oppressed by the foe?

O send forth your light and your truth; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp. * O God, my God.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.



Ant. 2 They shall weep for him as for an only child; for the Lord, though innocent, has been put to death.

## Psalm 62

O God, you are my God, for you I long; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night,

For you have been my help; * in the shadow of your wings I rejoice.

My soul clings to you; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 Look, all people, and see my sorrow.

## Canticle of King Hezekiah
## Isaiah 38

I said, In the noontide of my days I must depart; * I am consigned to the gates of Sheol for the rest of my years.

I said, I shall not see the Lord * in the land of the living;

I shall look upon man no more * among the inhabitants of the world.

My dwelling is plucked up and removed from me * like a shepherd's tent;

Like a weaver I have rolled up my life; ℣ he cuts me off from the loom; * from day to night you bring me to an end;

I cry for help until morning; * like a lion he breaks all my bones;

From day to night you bring me to an end. * Like a swallow or a crane I clamour, I moan like a dove.

My eyes are weary * with looking upward.

O Lord, I am oppressed; be my security! * But what can I say? For he has spoken to me, and he himself has done it.

All my sleep has fled * because of the bitterness of my soul.

O Lord, by these things men live, and in all these is the life of my spirit. * Oh, restore me to health and make me live !

Lo, it was for my welfare that I had great bitterness; but you have held back my life from the pit of destruction, * for you have cast all my sins behind your back.

For Sheol cannot thank you, death cannot praise you ; * those who go down to the pit cannot hope for your faithfulness.

The living, the living, he thanks you, as I do this day ; * the father makes known to the children your faithfulness.

The Lord will save me, and we will sing to stringed instruments * all the days of our life, at the house of the Lord.

Ant. 4 From the gate of hell, Lord, deliver my soul.

### Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded : they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word ;

All mountains and hills,* all fruit trees and cedars,

Beasts, wild and tame, * reptiles and birds on the wing ;

All earth's kings and peoples, * earth's princes and rulers ;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Ant. 5 All you that pass by, look, and see if there is any sorrow like my sorrow.

The canticle Benedictus follows at once.

Bened. ant. The women sitting at the sepulchre were weeping and mourning for the Lord.

When the Benedictus antiphon has been said, two of the brethren, standing before the altar-steps, say (while all in choir face the altar) :

Lord, have mercy.

The choir replies :

Lord, have mercy.

The two brethren before the altar-steps :

Lord, have mercy.

Another two of the brethren, standing in the middle of the choir, say :

Have mercy, Lord.

The choir replies :

Christ the Lord became obedient unto death.

The two brethren before the altar-steps :

℣. You, who came to suffer for us.

The choir replies :

Christ, have mercy.

The two brethren before the altar-steps :

℣. You, who with arms outstretched upon the cross have drawn all ~~men~~ ages to yourself.

The choir :

Christ, have mercy.

The two brethren before the altar-steps :

℣. You who said in prophecy: " O death, where are your plagues " ?

The choir :

Christ, have mercy.

The two brethren in the middle of choir :

Have mercy, Lord.

The choir :

Christ the Lord became obedient unto death.

The two brethren before the altar-steps :



Lord, have mercy.

The choir :

Lord, have mercy.

The two brethren before the altar-steps :

Lord, have mercy.

The two brethren in the middle of choir :

Have mercy, Lord.

The choir :

Christ the Lord, became obedient unto death.

The two brethren before the altar-steps, loudly :

Even death on a cross.

When this versicle Even death has been said, all genuflect and say the whole of the Our Father silently.

Then the prayer follows immediately, without Let us pray.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

The small Hours are said at a suitable hour. When the brethren have faced the altar and made the sign of the cross, they begin immediately with the first psalm of each hour.

## TERCE, SEXT AND NONE

### Psalms of Sunday

Ant. Christ for our sake became obedient unto

death, even death on a cross.

All kneel and say the Our Father silently. Then follows immediately the Prayer Look kindly, we beseech you as above.

## VESPERS

Vespers are said in the afternoon, at a suitable hour.

When the brethren have faced the altar and made the sign of the cross, they begin immediately with the first psalm.

### Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I, * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Ant. 1 Today I am sorely afflicted, but tomorrow I shall loosen my bonds.

On Thursday and Friday

Ant. 1 The cup of salvation I will raise, I will call on the Lord's name.

### Psalm 119

To the Lord in the hour of my distress * I call and he answers me:

"O Lord, save my soul from lying lips, * from the tongue of the deceitful."

What shall he pay you in return, * O treacherous tongue?

The warrior's arrows sharpened * and coals, red-hot, blazing.

Alas, that I abide a stranger in Meshech, * dwell among the tents of Kedar!

Long enough have I been dwelling * with those who hate peace.

I am for peace, but when I speak, * they are for fighting.

Ant. 2 With those who hate peace, I am for peace, but when I speak they are for fighting.



### Psalm 139

Rescue me, Lord, from evil men; * from the violent keep me safe,

From those who plan evil in their hearts * and stir up strife every day;

Who sharpen their tongue like an adder's, * with the poison of viper on their lips.

Lord, guard me from the hands of the wicked; from the violent keep me safe; * they plan to make me stumble.

The proud have hidden a trap, have spread out lines in a net, * set snares across my path.

I have said to the Lord: "You are my God." * Lord, hear the cry of my appeal!

Lord my God, my mighty help, * you shield my head in the battle.

Do not grant the wicked their desire * nor let their plots succeed.

Those surrounding me lift up their heads. * Let the malice of their speech overwhelm them.

Let coals of fire rain upon them. * Let them be flung in the abyss, no more to rise.

Let the slanderer not endure upon the earth. * Let evil hunt the violent man to death!

I know that the Lord will avenge the poor, * that he will do justice for the needy.

Truly the just will praise your name: * the upright shall live in your presence.

Ant. 3 Deliver me, Lord, from evil men.

### Psalm 140

I have called to you, Lord; hasten to help me! * Hear my voice when I cry to you.

Let my prayer come before you like incense, * the raising of my hands like an evening oblation.

Lord, set a guard over my mouth; * keep watch at the door of my lips!

Do not turn my heart to things that are wrong, * to evil deeds with men who are sinners.

Never allow me to share in their feasting. * If a good man strikes or reproves me it is kindness;

But let the oil of the wicked not anoint my head. * Let my prayer be ever against their malice.

Their princes were thrown down by the side of the rock: * then they understood that my words were kind.

As a millstone is shattered to pieces on the ground, * so their bones were strewn at the mouth of the grave.

To you, Lord God, my eyes are turned: * in you I take refuge; spare my soul!

From the trap they have laid for me keep me safe : * keep me from the snares of those who do evil.

Let the wicked fall into the traps they have set * whilst I pursue my way unharmed.

Ant. 4 From the trap they have laid for me, keep me safe ; keep me from the snares of those who do evil.

### Psalm 141

With all my voice I cry to the Lord, * with all my voice I entreat the Lord.

I pour out my trouble before him ; * I tell him all my distress

While my spirit faints within me. * But you, O Lord, know my path.

On the way where I shall walk * they have hidden a snare to entrap me.

Look on my right and see : there is not one who takes my part.

I have no means of escape, * not one who cares for my soul.

I cry to you, O Lord. I have said : " You are my refuge, * all I have left in the land of the living."

Listen then to my cry * for I am in the depths of distress.

Rescue me from those who pursue me * for they are stronger than I.

Bring my soul out of this prison * and then I shall praise your name.

Around me the just will assemble * because of your goodness to me.

Ant. 5 Look on my right and see ; there is not one who takes my part.

The Magnificat follows at once on the conclusion of the fifth antiphon.

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### Thursday

Magnif. ant. Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples.

Prayer without Let us pray follows immediately.

Look kindly, we beseech you, Lord, upon this your household, for which our Lord Jesus Christ did not hesitate to deliver himself into the hands of sinners and to endure the torment of the cross.

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### Friday

Magnif. ant. When he had received the vinegar, he said, " It is finished " ; and he bowed his head and gave up his spirit.



When the antiphon has been recited the whole of the Our Father is said silently.

Prayer Look kindly, as above.

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### Saturday

Magnif. ant. The chief priests and the pharisees made the sepulchre secure by sealing the stone and setting a guard.

Prayer without Let us pray is said immediately : genuflexions are omitted.

Grant, we beseech you, almighty God, that we who, while devoutly waiting, anticipate the festival of the resurrection of your Son, may attain the glory of that same resurrection.

Conclusion is not said. Thus Vespers are ended.

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## COMPLINE

Compline is said by those only who do not take part in the solemn Easter Vigil.

The three psalms from Sunday and the Nunc dimittis are said without an antiphon ; they are immediately followed by the prayer Grant, we beseech you as above.

# THE HOLY DAY OF THE PASCH

I class with I class octave

Since the solemn celebration of the Easter Vigil takes the place of the night Office of Easter Sunday, omitting Matins of Easter Sunday, the following is sung during the solemn Mass of the Vigil, immediately after the Communion.

## FOR LAUDS

Ant. Alleluia, alleluia, alleluia.

Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Ant. Alleluia, alleluia, alleluia.

After this antiphon the celebrant at the altar intones the Benedictus antiphon.





Bened. ant. And very early, on the first day of the week, they went to the tomb when the sun had risen, alleluia.

The Canticle Benedictus with Glory.

After the repetition of the antiphon the celebrant says :

The Lord be with you.
℟. And also with you.
Let us pray.

Postcommunion

Pour out on us, Lord, the Spirit of your charity, that you may render at one in your love those whom you have refreshed with the paschal mysteries. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the same Holy Spirit, God, for ever and ever.

Then the celebrant says again :

The Lord be with you.
℟. And also with you.

The deacon adds :

The Mass is ended. Go forth in peace, alleluia, alleluia.
℟. Thanks be to God, alleluia, alleluia.

The celebrant gives the blessing in the usual manner. Thus, both Mass and Lauds end together.

The May the souls of the faithful is not added.

Those who have not taken part in the solemn Easter Vigil are obliged to recite Matins and Lauds of Easter Sunday as below.

## MATINS

Invit. Alleluia, alleluia, * alleluia

Today, and during the whole week, until Vespers of next Saturday exclusive, no hymn is said at any Hour whether of night or day.

### Nocturn

Psalm 1

Happy indeed is the man who follows not the counsel of the wicked ;℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade ; * and all that he does shall prosper.

Not so are the wicked, not so ! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just ;

For the Lord guards the way of the just, * but the way of the wicked leads to doom.

Ant. I am who I am, and my counsel is not with the wicked, but my delight is in the law of the Lord, alleluia.

## Psalm 2

Why this tumult among nations, among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord: ℣ The Lord said to me: " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them,* shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2. I have asked my Father, alleluia ; he has bequeathed me the nations, alleluia, as a possession, alleluia.

## Psalm 3

How many are my foes, O Lord ! * How many are rising up against me !

How many are saying about me : * " There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord.* He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord ; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked !

O Lord of salvation, * bless your people !

Ant. 3 I lay down to rest and I slept ; and I rose again, for the Lord upheld me, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

Reading from the holy Gospel according to Mark

### Lesson i Chapter 16

At that time, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early on the first day of the week they went to the tomb when the sun had risen. Etc.

Homily of Pope St. Gregory

### Homily 21 on the Gospels

You have heard, dear brethren, that the holy women who had followed the Lord came with spices to the tomb. They had loved him in life and they would serve him with devoted tenderness in death. But their deed is an example of something that must be done in holy church. It is necessary for us to hear what they did, that, in the light of this example, we may consider where our present duty lies. Thus we who place our faith in him who died, indeed come to the tomb bearing sweet spices, if, fragrant with virtues and with a reputation for good deeds, we seek the Lord.

℟. i. An angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it. And he said to the women, Do not be afraid, for I know that you seek the Crucified. * He has already risen. Come, see the place where he lay, alleluia. ℣. An angel of the Lord said to the women: " Whom do you seek ? Do you seek Jesus ? – He has already risen.

### Lesson ii

Those women who came with spices see angels ; for obviously those souls contemplate the citizens of heaven, who, fragrant with virtues, through holy desires draw near to the Lord. We must also determine why it was that the angel sat at the right hand side. What indeed is signified by the left hand, if not this present life ; and what by the right, if not eternal life ? Accordingly, it

is written in the Song of Songs: "O that his left hand were under my head, and that his right hand embraced me!" Since our Redeemer had already passed from the mortal condition of this present life, it was fitting that the angel who came to announce his eternal life should sit on the right side. He appeared clothed in a white robe because he proclaimed the joy of this our festival.

℟. ii. An angel of the Lord said to the women: "Whom do you seek? Do you seek Jesus? He has already risen; * come and see, alleluia, alleluia. ℣. Do you seek Jesus of Nazareth who was crucified? He has risen; he is not here." – Come and see, alleluia, alleluia.

Lesson iii

The whiteness of his garment proclaims the splendour of our festival. But should we call it ours or his? Yet to be more precise we should say that it is both his and ours. That great resurrection of our Redeemer is indeed our feast because it led us back to eternal life; but it is also a feast for the angels because their number is completed by our recall to heaven. So, on his feast and ours, an angel appeared in white garments, since through the Lord's resurrection we are led back to heaven and the losses of the heavenly homeland are made good.

℟. iii. When the sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices * that they might go and anoint Jesus, alleluia, alleluia. ℣. And very early on the first day of the week they went to the tomb, when the sun had risen. – That they might go and anoint Jesus, alleluia, alleluia. – Glory. – Alleluia, alleluia.

The Te Deum is said throughout the week.

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Before Lauds ℣. At your resurrection, Christ, alleluia; ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Antiphons [and at the Hours].

Psalm The Lord is King, etc., p. 29.

1. For an angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, alleluia, alleluia.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, alleluia.

3. His appearance was like lightning, and his raiment white as snow, alleluia, alleluia.

4. And for fear of him the guards trembled and became like dead men, alleluia.

5. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus," alleluia.

The Benedictus antiphon is said immediately after the fifth antiphon.

Bened. ant. And very early on the first day of the week they went to the tomb when the sun had risen, alleluia.

The canticle Benedictus.

Prayer

O God, through your only-begotten Son, you have this day overcome death and opened to us access to eternal life; by your help, implement the desires that by your inspiration you arouse in us. Through the same Lord.

The Lord be with you.
Let us bless the Lord, alleluia, alleluia.
℟. Thanks be to God, alleluia, alleluia.

The Let us bless is said with a double Alleluia at Lauds and Vespers on Sundays, feastdays and in the Office of our Lady on Saturday until the first Vespers of Trinity exclusive. In the weekday Office it is said with only one Alleluia. An Alleluia is not added at the other Hours.



## TERCE

O God, make haste, etc. Glory, etc.

Psalms from Sunday

Ant. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, alleluia.

Immediately after the antiphon there follows:

℟. This day was made by the Lord; we rejoice and are glad.
(Saturday: Alleluia. ℣. This day.)
Then The Lord be with you and prayer of Lauds.
The Lord be with you.
Let us bless the Lord.
℟. Thanks be to God.

## SEXT

O God, make haste, etc. Glory, etc.

Psalms from Sunday:

Ant. His appearance was like lightning, and his raiment white as snow, alleluia, alleluia.

Immediately after the antiphon there follows :

℣. This day was made by the Lord ; we rejoice and are glad.

(Saturday: Alleluia. ℣. This day.)

Then The Lord be with you, and prayer of Lauds.

The Lord be with you.
Let us bless the Lord.
℟. Thanks be to God.

## NONE

O God make haste, etc. Glory, etc.

### Psalms of the Sunday

Ant. But the angel said to the women, " Do not be afraid ; for I know that you seek Jesus," alleluia.

Immediately after the antiphon there follows :

℟. This day was made by the Lord ; we rejoice and are glad.

(Saturday: Alleluia. ℣. This day.)

Then The Lord be with you, and prayer of Lauds.

The Lord be with you.
Let us bless the Lord.
℟. Thanks be to God.

## VESPERS

### Psalm 109

The Lord's revelation to my Master : * " Sit on my right : I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * " You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

### Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth : * his precepts are all of them sure,

Standing firm for ever and ever : * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !



### Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth ; * the children of the upright are blessed.

Riches and wealth are in his house ; * his justice stands firm for ever.

He is a light in the darkness for the upright : * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver : * he will be remembered for ever.

He has no fear of evil news ; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear ; * he will see the downfall of his foes.

Open-handed, he gives to the poor ; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away ; * the desire of the wicked leads to doom.

Ant. For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The following responsory is said immediately after the antiphon.

℟. This day was made by the Lord ; we rejoice and are glad.

Magnif. ant. And looking up they saw that the stone was rolled back ; for it was very large, alleluia.

### Prayer

O God, through your only-begotten Son, you have this day overcome death and opened to us access to eternal life ; by your help, implement the desires that you arouse in us. Through the same Lord.

During these three days after the prayer at Vespers there follows :

℟. Christ, being raised from the dead, will never die again, death no longer has dominion over him. ✱ The life he lives, he lives to God, alleluia, alleluia. ℣. Let the Jews now explain how the soldiers who guarded the sepulchre lost the King, though the stone had been set in place. Why had they not preserved the Rock of justice? They ought to restore the body or else adore the risen One, saying, with us, "The life he lives, he lives to God," alleluia, alleluia. ℣. Proclaim to the nations, alleluia. ℟. That the Lord has reigned from the tree, alleluia.

Prayer

O God, who for our sake decreed that your son should suffer on the gibbet of the cross that he might deliver us from the power of the enemy, grant us, your servants, to attain to the grace of the resurrection. Through the same Christ.

Ant. Queen of heaven, rejoice, alleluia. For he whom you were worthy to bear, alleluia, has risen as he said, alleluia. Pray for us to God, alleluia.

℣. Pray for us, holy mother of God, alleluia. ℟. That we may be worthy of the promises of Christ, alleluia.

Prayer

Lord, we beseech you to pour your grace into our hearts; that we to whom the incarnation of Christ your Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through the same Our Lord.

The Lord be with you.
Let us bless the Lord, alleluia, alleluia. ℟. Thanks be to God, alleluia, alleluia.

## COMPLINE

Compline begins in the usual manner.
Psalms from Sunday.

Ant. Alleluia, alleluia, alleluia, alleluia.

This responsory is said immediately after the antiphon.

℟. This day was made by the Lord; we rejoice and are glad.

The canticle Nunc dimittis follows.

Nunc dimittis ant. Alleluia. The Lord has risen, alleluia; as he told you, alleluia, alleluia.

Prayer

Pour out upon us, Lord, the spirit of your charity; that you may render at one in your love those whom you have refreshed with the Easter mysteries. Through Our Lord Jesus Christ, your son . . . in the unity of the same . . .

On Wednesday and afterwards

Prayer

Visit this house, we beseech you, Lord, and drive far away all snares of the enemy. May your holy angels who dwell here, keep us in peace. And may your blessing rest always upon us. Through our Lord.

The Lord be with you.
Let us bless the Lord.
℟. Thanks be to God.
Blessing, antiphon Hail O Queen, etc. as usual.
Alleluia is added wherever it is indicated.
[The Divine Office is recited in this way at each of the Hours until None of Saturday in Easter week inclusive, except for those matters which are proper to the different days.]



Within Octave of Easter

## Monday

I class

## MATINS

Invit. The Lord has risen indeed, ✱ alleluia.

### Nocturn

Psalm 4

When I call, answer me, O God of justice; ✱ from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed, ✱ will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; ✱ the Lord hears me whenever I call him.

Fear him; do not sin: ✱ ponder on your bed and be still.

Make justice your sacrifice ✱ and trust in the Lord.

"What can bring us happiness?" many say. ✱ Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy ✱ than they have from abundance of corn and new wine.

I will lie down in peace ✱ and sleep comes at once,

For you alone, Lord, ✱ make me dwell in safety.

Psalm 5

To my words give ear, O Lord, ✱ give heed to my groaning.

Attend to the sound of my cries, ✱ my King and my God.

It is you whom I invoke, O Lord. ✱ In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

## Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love;

For in death no one remembers you; * from the grave, who can give you praise?

I am exhausted with my groaning; ℣ every night I drench my pillow with tears; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil; * for the Lord has heard my weeping.

The Lord has heard my plea; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. Christ has risen and appeared in splendour to his people whom he has redeemed in his blood, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

Reading from the holy Gospel according to Luke

### Lesson i Chapter 24

At that time two of the disciples of Jesus were going to a village named Emmaus, about seven miles from Jesusalem. Etc.

Homily of Pope St. Gregory

### Homily 25 of the Gospel

You have heard, dear brethren, that the Lord appeared to two disciples who were walking along the road and who, though they did not believe in him, were still discussing him. However, he did not reveal himself in such a way that they would recognise him. The Lord acted thus externally with regard to bodily vision as was being enacted internally with regard to spiritual vision. For within themselves they both loved and doubted; while, externally, the Lord was present to them, yet did not reveal his identity. He showed his presence to them as they spoke of him; he concealed full awareness from them as they doubted him.

℟. i. Mary Magdalene and the other Mary went at dawn to the tomb. "Jesus whom you seek is not here. He has risen as he said. * He is going before you to Galilee; there you will see him, alleluia, alleluia. ℣. Go quickly, tell his disciples and Peter that the Lord has risen." – He is going before you.

### Lesson ii

True, he spoke to them, he upbraided their slowness to understand, and he explained to them the mysterious things of sacred scripture that referred to him; but as he did not yet dwell in their hearts by faith, he pretended that he wished to journey further. The Latin word for "pretend" (*fingere*) also means "to fashion"; so we call a potter, one who fashions clay, a *figulus*. So, of course, he who is unadulterated Truth was not guilty of duplicity; he manifested himself to them outwardly in keeping with their mental attitude to him. They had to be tested to see whether they could love as a stranger him whom they did not yet love as their God.

℟. ii. Jesus, our Lord, arose and stood in the midst of his disciples and said, * "Peace be with you," alleluia. The dis-

ciples were glad when they saw the Lord, alleluia. ℣. On the first day of the week, while the doors were shut where the disciples were, Jesus came and stood among them and said to them. – Peace be with you.

Lesson iii

But since they could not be far from charity when Truth himself walked with them, they invited him to become their guest even though he was almost a stranger. Why do we say "invite" when the text reads "they constrained him"? Because from their example we learn that strangers should not only be offered hospitality but should be urged to accept it. They, therefore, set the table and bring out food, and in the breaking of bread they recognise the God whom they had not recognised when the scripture was being explained. They were enlightened, not by hearing the precepts of God, but in carrying them out. For it is written: "It is not the hearers of the law who are righteous before God, but the doers of the law who will be justified."

℟. iii. Rejoice with me all you who love the Lord, because he whom I was seeking appeared to me; * and while I was weeping at the tomb I saw my Lord, alleluia. ℣. When the disciples went away, I did not go away; aglow with the fire of his love, I burned with longing. – And while I was weeping. – Glory. – Alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Only ant. to psalms. For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The Benedictus follows immediately.

Bened. ant. What is this conversation which you are holding with each other as you walk? Alleluia, alleluia.

Prayer

O God, in this paschal mystery you have given a cure to the world; continue, we beseech you, to pour heavenly gifts upon your people, that they may attain to perfect freedom and reach eternal life. Through.

(Until the Vespers of Saturday, exclusive, the prayer of Lauds is also said at Terce, Sext, None and Vespers.)

## VESPERS

Magnif. ant. Was it not necessary that the Christ should suffer these things and enter into his glory? Alleluia.

Then follows ℟. Christ, being raised, etc., as on Easter day, p. 658.

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### Tuesday

I class

## MATINS

Invit. The Lord has risen indeed, * alleluia.

### Nocturn

Psalm 7

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor:

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes;



My God, awake! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

(The Lord is judge of the peoples.) Give judgment for me, Lord; * I am just and innocent of heart.

Put an end to the evil of the wicked! Make the just stand firm, * you who test mind and heart, O just God!

God is the shield that protects me, * who saves the upright of heart.

God is a just judge, slow to anger; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword; * he has braced his bow and taken aim.

For them he has prepared deadly weapons; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep; * and in the trap he has made he will fall.

His malice will recoil on himself; * on his own head his violence will fall.

I will thank the Lord for his justice: * I will sing to the Lord, the Most High.

## Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

## Psalm 10

In the Lord I have taken my refuge.

How can you say to my soul : * " Fly like a bird to its mountain.

See the wicked bracing their bow ; they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed * what can the just do ? "

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world ; * his gaze tests mortal men.

The Lord tests the just and the wicked : * the lover of violence he hates.

He sends fire and brimstone on the wicked ; * he sends a scorching wind as their lot.

The Lord is just and loves justice : * the upright shall see his face.

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia. ℣. The Lord has risen, indeed, alleluia. ℟. And has appeared to Simon, alleluia.

Reading from the holy Gospel according to Luke.

Lesson i Chapter 24

At that time Jesus stood among his disciples and said to them: " Peace to you." Etc.

Homily of St. Ambrose, Bishop

Book 10 of the Commentary on Luke

It was not in any disembodied condition, but



by a quality of the risen body the Lord passed through closed doors. For what can be touched is corporeal, what can be felt is corporeal. We too shall rise bodily. For an earthly body is sown ; a spiritual body arises. But this one is more refined, while the former one was gross, as though held fast by the nature of earthly imperfection. How could that body be other than real which still bore the signs of the wounds, marks of the piercing, which the Lord offered to be touched ? By this not only does he strengthen faith, but he stirs up fervour ; for he would not remove them, but chose to bring them with him to heaven that he might show to God, the Father, the price of our deliverance.

℟. i. The Lord has risen from the tomb, alleluia ; * who hung upon the cross for us, alleluia. ℣. Let the heavens rejoice and earth exult before the Lord. – Who.

Lesson ii

For such is he whom the Father places at his right, embracing in him the signs of victory and of our salvation. Such too, he showed us, would the martyrs be there, bearing their scars as a crown. Since our discourse has reached this point, let us consider how it is that, according to John, the apostles believed and rejoiced, and according to Luke were rebuked as though they did not believe. Again, according to the former, they received the Holy Spirit, but according to the latter they were commanded to stay in the city until they had been invested with power from on high. It seems to me that the former, being an apostle, dealt with matters of greater and deeper import, while the latter touched on secondary details, nearer the human level. Luke followed the historical development, while John summarised. Thus, although at first Luke says that the disciples did not believe, he shows later that they did believe. So if we consider his early statements the accounts are in contradiction, but if we consider what follows, they are certainly in agreement.

℟. ii. They have taken away my Lord and I do not know where they have laid him. The angel said to her, " Do not weep, Mary. * He has risen as he said. He is going before you to Galilee ; there you shall see him," alleluia, alleluia.

℣. As she wept she stooped to look into the tomb, and she saw two angels in white, sitting. And they said to her. – He has risen.

Lesson iii

The evangelist says, " He stood in their midst and said to them, 'Peace to you.' But they were startled and panic-stricken, and thought that they saw a spirit." It seems that he showed himself to these eleven apart, as he had revealed himself to Amaon and Cleopas apart, that same evening. And the object of these appearances to the two and to the eleven seems to have been that they might strengthen others. We read that they were sad; and so he opened their minds to understand the scriptures. He also breathed the Holy Spirit upon the eleven, as being more perfect already, and promised the others that this grace would be given later. At least, according to John, he breathed on them and, according to Luke, gave his promise. There is no real contradiction because different graces are in question. In John the grace of forgiving sins is granted; this is more sublime than the other one and so is breathed forth by Christ. Luke, however, describes the outpouring of the gift of languages.

℟. iii. Cleanse out the old leaven that you may be a new lump; for Christ, our paschal lamb, has been sacrificed. ✱ Let us, therefore, celebrate the festival in the Lord, alleluia. ℣. Not with the leaven of malice and evil but with the unleavened bread of sincerity and truth. – Let us. – Glory. – Alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Ant. For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The Benedictus follows immediately.

Bened. ant. Jesus stood among his disciples and said to them, " Peace to you," alleluia, alleluia.

Prayer

O God, you make your church grow continually by giving her new children; grant that your servants may be faithful, in their way of life, to the paschal mystery they have received by faith. Through.



## VESPERS

Magnif. ant. See my hands and my feet, that it is I myself, alleluia, alleluia.

℟. Christ, being raised, etc., as on Easter day p.658.

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### Wednesday

I class

## MATINS

Invit. The Lord has risen indeed, ✱ alleluia.

### Nocturn

Psalm 11

Help, O Lord, for good men have vanished : ✱ truth has gone from the sons of men.

Falsehood they speak one to another, ✱ with lying lips, with a false heart.

May the Lord destroy all lying lips, ✱ the tongue speaking high-sounding words,

Those who say: " Our tongue is our strength; ✱ our lips are our own, who is our master? "

" For the poor who are oppressed and the needy who groan ✱ I myself will arise," says the Lord.

" I will grant them the salvation ✱ for which they thirst."

The words of the Lord are words without alloy, ✱ silver from the furnace, seven times refined.

It is you, O Lord, who will take us in your care ✱ and protect us for ever from this generation.

See how the wicked prowl on every side, ✱ while the worthless are prized highly by the sons of men.

Psalm 12

How long, O Lord, will you forget me? ✱ How long will you hide your face?

How long must I bear grief in my soul, ℣ this sorrow in my heart day and night? ✱ How long shall my enemy prevail?

Look at me, answer me, Lord my God! ✱ Give light to my eyes lest I fall asleep in death,

Lest my enemy say: " I have overcome him," ; ✱ lest my foes rejoice to see my fall.

As for me, I trust in your merciful love. ✱ Let my heart rejoice in your saving help :

Let me sing to the Lord for his goodness to me, ✱ singing psalms to the name of the Lord, the Most High.

### Psalm 13

The fool has said in his heart : * " There is no God above."

Their deeds are corrupt, depraved ; * not a good man is left.

From heaven the Lord looks down * on the sons of men

To see if any are wise, * if any seek God.

All have left the right path, * depraved, every one :

There is not a good man left, * no, not even one.

Will the evil-doers not understand ? ℣ They eat up my people as though they ate bread : * they never pray to the Lord.

See how they tremble with fear without cause for fear : * for God is with the just.

You may mock the poor man's hope, * but his refuge is the Lord.

O that Israel's salvation might come from Sion! ℣ When the Lord delivers his people from bondage, * then Jacob will be glad and Israel rejoice.

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

Reading from the holy Gospel according to John

### Lesson i Chapter 21

At that time Jesus revealed himself again to the disciples by the Sea of Tiberias ; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Etc.

Homily of Pope St. Gregory

### Homily 24 on the Gospels

The passage from the holy Gospel which you have just heard, dear brothers, raises a perplexing question; but awareness of the problem indicates the importance of judgment. It may be asked why Peter, a fisherman before his conversion, went back to fishing after his conversion—especially in view of what the Truth himself had declared: " No one who puts his hand to the plough and looks back is fit for the kingdom of God." Why did he return to that which he had abandoned? If, however, the virtue of judgment is considered, the answer is quickly seen. It was certainly no sin to take up, after conversion, an occupation that had been carried on blamelessly before conversion.



℟. i. Lo, the lion of the tribe of Judah, the root of David, has conquered so that he can open the scroll and its seven seals ; * alleluia, alleluia, alleluia. ℣. And one of the elders said to me, " Weep not ; worthy is the Lamb who was slain, to receive power and might." – Alleluia, alleluia, alleluia.

### Lesson ii

Now, Peter was a fisherman and Matthew a tax-collector. After conversion, Peter went back to fishing, but Matthew did not again sit down to collect taxes. It is one thing to make a living by fishing, but quite another to pile up wealth by profits made from tax-gathering. There are many occupations which it is difficult, if not impossible, to carry on without sin. But after conversion, the mind should not revert to anything that would involve it in sin.

℟. ii. If you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. * Set your minds on the things that are above, not on things that are on earth, alleluia. ℣. For you have died and your life is hid with Christ. – Set your minds.

### Lesson iii

One may also ask why the Lord, after his resurrection, stood on the shore while his disciples were toiling on the lake, since he had, before his resurrection, walked on the waters in the sight of his disciples. The reason for this is quickly learned if one looks for the underlying purpose. What does the sea typify except this present world lashed by the storms of fortune and by the waves of this passing life? And what is meant by the solid shore if not the endlessness of eternal rest? Because the disciples were still being tossed about on the waves of mortal life, they toiled in the sea. But because our Redeemer, after his resurrection, had already passed beyond the mortal condition of our flesh, he stood firmly on the solid shore.

℟. iii. The good shepherd has risen ; he laid down his life for his sheep, * and was pleased to die for his flock, alleluia, alleluia. ℣. For Christ, our paschal lamb, has been sacrificed. – And was pleased. – Glory. – Alleluia.

Before Lauds ℣. At your resurrection, Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Ant. For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The Benedictus follows immediately.

Bened. ant. Cast the net on the right side of the boat, and you will find some, alleluia.

### Prayer

O God, year by year you gladden us by the annual festival of the Lord's resurrection; mercifully grant, that through these feasts which we keep in time, we may be worthy to attain to joys which are eternal. Through the same Lord.

## VESPERS

Magnif. ant. This was now the third time that Jesus revealed himself after he was raised from the dead, alleluia.

Today, and until Friday inclusive, there is a commemoration of the Cross only.

Ant. Christ, being raised from the dead, will never die again, death no longer has dominion over him; the life he lives, he lives to God, alleluia, alleluia.

℣. Proclaim to the nations, alleluia. ℟. That the Lord has reigned from the tree, alleluia.

### Prayer

O God, who for our sake decreed that your son should suffer on the gibbet of the cross that he might deliver us from the power of the enemy, grant us, your servants, to attain to the grace of the resurrection. Through the same.

At Compline the prayer Visit is said today and henceforth.

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## Thursday

I class

## MATINS

Invit. The Lord has risen indeed, * alleluia.

### The Nocturn

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan,

And accepts no bribes against the innocent. * Such a man will stand firm for ever.



### Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

### Psalm 16

Lord, hear a cause that is just, * pay heed to my cry.

Turn your ear to my prayer: * no deceit is on my lips.

From you may my judgment come forth. * Your eyes discern the truth.

You search my heart, you visit me by night. * You test me and you find in me no wrong.

My words are not sinful as are men's words. * I kept from violence because of your word,

I kept my feet firmly in your paths; * there was no faltering in my steps.

I am here and I call, you will hear me, O God. * Turn your ear to me; hear my words.

Display your great love, you whose right hand saves

your friends * from those who rebel against them.

Guard me as the apple of your eye. * Hide me in the shadow of your wings from the violent attack of the wicked.

My foes encircle me with deadly intent. * Their hearts tight shut, their mouths speak proudly.

They advance against me, ℣ and now they surround me. * Their eyes are watching to strike me to the ground

As though they were lions ready to claw * or like some young lion crouched in hiding.

Lord, arise, confront them, strike them down ! * Let your sword rescue my soul from the wicked ;

Let your hand, O Lord, rescue me from men, * from men whose reward is in this present life.

You give them their fill of your treasures ; they rejoice in abundance of offspring * and leave their wealth to their children.

As for me, in my justice I shall see your face * and be filled, when I awake, with the sight of your glory.

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

Reading from the holy Gospel according to John

Lesson i Chapter 20

At that time, Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb ; and she saw two angels in white, sitting. Etc.

Homily of Pope St. Gregory

Homily 25 on the Gospel

Mary Magdalene, a woman of the city, and who had been a sinner, had, by her love of the Truth, washed away the stains of sin with her tears. The saying of Truth was fulfilled in her: " Her sins, which are many, are forgiven, for she loved much." She who had previously been cold in sin is now afire with love. When she came to the tomb she did not find the Lord's body, and believing that it had been taken away she told the disciples. They came, saw for themselves, and believed that it had happened as the woman had told them.

℟. i. Mary Magdalene and the other Mary went at dawn to the tomb. "Jesus whom you seek is not here, he has risen as he said. * He is going before you into Galilee ;



there you shall see him, alleluia, alleluia. ℣. Go quickly, tell his disciples and Peter that the Lord has risen." – He is going before you.

Lesson ii

And with reference to them, it is written : " Then the disciples went back to their homes " ; but then is added : " But Mary stood weeping outside the tomb." One must here reflect on the ardent love aflame in the heart of this woman who did not go away from the Lord's tomb when even the disciples had gone away. She kept on searching for him whom she did not find ; she sought in tears and afire with love, she yearned for him whom she believed had been taken away.

℟. ii. Jesus, our Lord, arose and stood in the midst of his disciples and said, * " Peace be with you," alleluia. The disciples were glad when they saw the Lord, alleluia. ℣. On the first day of the week, while the doors were shut where the disciples were, Jesus came and stood among them and said to them. – Peace be with you.

Lesson iii

And so it happened that he was seen by her alone who had remained behind to seek him; truly perseverance is the perfection of a good deed. The voice of Truth had declared: "He who perseveres to the end shall be saved." As Mary wept, she stooped down and looked into the tomb. She had already seen that the tomb was empty, she had already declared that the Lord had been taken away. Why, then, does she stoop down again ? Why does she wish to see once more ? Because for one who loves, a single glance is not enough ; the force of love increases the desire to continue seeking.

℟. iii. Rejoice with me all you who love the Lord, because he whom I was seeking appeared to me ; * and while I was weeping at the tomb I saw my Lord, alleluia. ℣. When the disciples went away, I did not go away ; aglow with the fire of his love, I burned with longing. – And while I was weeping. – Glory. – Alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.

Psalm The Lord is king, etc., p. 29.

Ant. For an angel of the Lord descended from

heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The Benedictus follows immediately.

Bened. ant. Mary stood at the tomb, weeping. And she saw two angels in white, sitting, and the napkin that had been on the head of Jesus, alleluia.

Prayer

O God, you have welded together the multitude of nations in the confession of your name : grant that those born again in the font of baptism may have the same faith in their minds, the same loyalty in their actions. Through.

## VESPERS

Magnif. ant. They have taken away my Lord and I know not where they have laid him. If you have removed him, tell me, alleluia ; and I will take him away, alleluia.

Commemoration of the Cross

Ant. Christ, being raised from the dead will never die again, death no longer has dominion over him ; the life he lives, he lives to God, alleluia, alleluia.

℣. Proclaim to the nations, alleluia. ℟. That the Lord has reigned from the tree, alleluia.

Prayer

O God, who for our sake decreed that your son should suffer on the gibbet of the cross, that he might deliver us from the power of the enemy, grant us, your servants, to attain to the grace of the resurrection. Through the same.

## Friday

I class

## MATINS

Invit. The Lord has risen indeed, * alleluia.

### The Nocturn

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is



nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Psalm 19

May the Lord answer in time of trial ; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all your prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hands.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Psalm 20

O Lord, your strength gives joy to the king ;* how your saving help makes him glad !

You have granted him his heart's desire ; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat; * at them you will aim with your bow.

O Lord, arise in your strength; * we shall sing and praise your power.

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

Reading from the holy Gospel according to Matthew

Lesson i Chapter 28

At that time the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. Etc.

Homily of St. Jerome, Priest

Commentary on Matthew, Book 4, near the end

After his resurrection, Jesus was seen and adored on a mountain in Galilee; though some had doubts, their doubts serve to build up our faith. Then he showed himself more clearly to Thomas and displayed his side pierced by a lance and his hands which had been fastened with nails. Jesus drew near and said to them: "All authority in heaven and on earth has been given to me." Authority was given to him who shortly before had been crucified, who had lain lifeless in the tomb, and then had risen from the dead. Authority was given to him in heaven and on earth: he who had already reigned in heaven now, through the faith of believers, reigns also upon earth.



℟. i. The Lord has risen from the tomb, alleluia; * who hung upon the cross for us, alleluia. ℣. Let the heavens rejoice and earth exult before the Lord. – Who.

Lesson ii

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." First, they teach all peoples, then they dip in the water those who have been instructed. For the body cannot receive the sacrament of baptism if the soul has not already accepted the truth. They are baptized in the name of the Father and of the Son and of the Holy Spirit: one Godhead, that there should be one outpouring of those who are the one deity; for the word "Trinity" denotes the one God.

℟. ii. They have taken away my Lord and I do not know where they have laid him. The angel said to her, "Do not weep, Mary. * He has risen as he said; he is going before you to Galilee; there you shall see him," alleluia, alleluia. ℣. As she wept she stooped to look into the tomb, and she saw two angels in white, sitting. And they said to her. – He has risen.

Lesson iii

"Teaching them to observe all that I have commanded you." The sequence is paramount. First he commands the apostles to teach all nations, then to dip them in the sacrament of faith, and, after faith and baptism, direct them with regard to those things that must be observed. And lest we should imagine that these precepts are few and of small importance, he added: "All that I have commanded you." Thus whoever believes and is baptized in the name of the Trinity, should obey all the Lord's commandments. "And lo, I am with you to the close of the age."

℟. iii. Cleanse out the old leaven that you may be a fresh lump; for Christ, our paschal lamb, has been sacrificed. * Let us, therefore, celebrate the festival in the Lord, alleluia. ℣. Not with the leaven of malice and evil but with the

unleavened bread of sincerity and truth. – Therefore. – Glory. – Alleluia.

Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Ant. For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

The Benedictus follows immediately.

Bened. ant. When the eleven disciples saw the Lord in Galilee, they worshipped him, alleluia.

### Prayer

Almighty, everlasting God, you have instituted this paschal sacrament as a covenant of man's reconciliation ; grant to our souls, that what we solemnly profess, we may practise in our lives. Through.

## VESPERS

Magnif. ant. All authority in heaven and on earth has been given to me.

Commemoration of the Cross.

Ant. Christ, being raised from the dead, will never die again, death no longer has dominion over him ; the life he lives, he lives to God, alleluia, alleluia.

℣. Proclaim to the nations, alleluia. ℟. That the Lord has reigned from the tree, alleluia.

### Prayer

O God, who for our sake decreed that your son should suffer on the gibbet of the cross, that he might deliver us from the power of the enemy, grant to us, your servants, to attain to the grace of the resurrection. Through the same.

## Saturday

I class

## MATINS

Invit. The Lord has risen indeed, * alleluia.

### Psalm 22

The Lord is my shepherd; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path ; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff ; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil ; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.



### Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

### Psalm 25

Give judgment for me, O Lord : for I walk the path of perfection. * I trust in the Lord ; I have not wavered.

Examine me, Lord, and try me ; * O test my heart and my mind,

For your love is before my eyes * and I walk according to your truth.

I never take my place with liars * and with hypocrites I shall not go.

I hate the evil-doer's company : * I will not take my place with the wicked.

To prove my innocence I wash my hands * and take my place around your altar,

Singing a song of thanksgiving, * proclaiming all your wonders.

O Lord, I love the house where you dwell, * the place where your glory abides.

Do not sweep me away with sinners, * nor my life with bloodthirsty men

In whose hands are evil plots, * whose right hands are filled with gold.

As for me, I walk the path of perfection. * Redeem me and show me your mercy.

My foot stands on level ground : * I will bless the Lord in the assembly.

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

Reading from the holy Gospel according to John

Lesson i Chapter 20

At that time, on the first day of the week, Mary Magdalene came to the tomb early, while it was still dark. Etc.

Homily of Pope St. Gregory

Homily 22 on the Gospel

The passage of the holy gospel that you have just heard, brethren, is on the surface quite clear as a record of events. But it has deeper meanings which we must briefly examine. Mary Magdalene came, while it was still dark, to the tomb. As a mere record the hour is indicated; but the mystical sense of the text refers to her understanding. For Mary was seeking at the tomb the Author of all things, whose lifeless body she had seen; and because she did not find him she believed that he had been stolen.

℟. i. Lo, the lion of the tribe of Judah, the Root of David, has conquered so that he can open the scroll and its seven seals; * alleluia, alleluia, alleluia! ℣. And one of the elders said to me, "Weep not; worthy is the Lamb who was slain, to receive power and might." – Alleluia, alleluia, alleluia.

Lesson ii

Therefore it was still dark when she came to the tomb. She ran quickly and told the disciples. But those who loved him more than the others, that is, Peter and John, ran faster than the rest. Though these two started off together, John outran Peter and arrived first at the tomb; but he did not presume to enter. Then Peter came and entered. What is signified by this race, brethren? Is one to believe that the Evangelist's very detailed description lacks a deeper meaning? Certainly not. What does John typify if not the synagogue; and what does Peter typify if not the church?

℟. ii. If you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. * Set your minds on the things that are above, not on things that are on earth, alleluia. ℣. For you have died and your life is hid with Christ. – Set your minds.



Lesson iii

Nor need one think it strange that the younger person represents the synagogue and the older the church. For although in the worship of God the synagogue precedes the church of the Gentiles, yet with regard to the material order the multitude of Gentile nations came before the synagogue. To this, Paul bears witness: "It is not the spiritual which is first but the physical." Peter, then, the older of the two, represents the church of the Gentiles, while John, the younger, typifies the synagogue of the Jews. The synagogue came first to the tomb, but did not enter. Why? Because the Jews had received the precepts of the Law, they had heard the prophecies of the Lord's incarnation and passion, yet they refused to believe in him who had died.

℟. iii. The good shepherd has risen, he laid down his life for his sheep, * and was pleased to die for his flock, alleluia, alleluia. ℣. For Christ, our paschal lamb, has been sacrificed. – And was pleased. – Glory. – Alleluia, alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king. etc., p. 29.

Bened. ant. They both ran, but the other disciple outran Peter and reached the tomb first, alleluia.

Ant. to psalms For an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it, alleluia, alleluia.

Prayer

Grant, we beseech you, almighty God, that we who kept the paschal feasts with reverence may, by their means, deserve to obtain eternal joys. Through.

## THE HOURS

Today, at Terce, Sext and None, in place of the responsory the following versicle is said immediately after the antiphon to the psalms.

Alleluia. ℣. This day was made by the Lord, we rejoice and are glad.

The Alleluia is not repeated after the versicle.

# Low Sunday—Octave of Easter

I class

## I VESPERS

Psalms from Saturday with the antiphon Alleluia, as in the Psalter, p. 210.

Little chapter Christ being raised, hymn The Lamb's high banquet and versicle Stay with us, p. 213.

Magnif. ant. On the evening of that day, the first day of the week, the doors being shut where the disciples were, Jesus came and stood among them and said to them, "Peace be with you," alleluia.

### Prayer

Grant, we beseech you, almighty God, that we who have celebrated the paschal solemnities, may, by your bounty, uphold them in life and in behaviour. Through.

## COMPLINE

Psalms from Sunday Remainder as given in the Psalter for Easter-time, p. 58.

## MATINS

Invit. Alleluia, the Lord has risen indeed. * Come, let us adore, alleluia.

When the office is of the season this invitatory is said on Sundays until the Ascension.

### Hymn

Dawn's shining light bedecks the sky,
And heaven thunders victor cry;
The glad earth shouts her triumph high,
While mournful hell groans in reply.

For he, the King of sovereign might,
Destroys the power of death and night;
And trampling hell by victor's right,
Frees those who wait there from their plight.

Fast barred beneath the stone of late
Where watchful guard of soldiers wait,
Now shining in triumphant state,
He rises victor from death's gate.

Hell's pains are loosed and tears are fled,
Captivity is captive led;
The angel, crowned with light, has said,
"The Lord is risen from the dead."

Apostles mournful yet remain
For their own Lord so lately slain;
That Lord, whom servants all profane
Condemned to death and bitter pain.

Creator great, be you our guide
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay
Arisen from the dead today;
With Father and the Spirit be
All glory yours eternally.
Amen.



## Nocturn

Psalms, antiphons and versicle as on Easter day, p. 651.

Reading from the holy Gospel according to John

Lesson i Chapter 20

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." Etc.

### Homily of Pope St. Gregory

Homily 26 on the Gospel

The first question that springs to mind on hearing the gospel reading is this: how could the risen body of the Lord be called a real body when he could come in to the disciples through closed doors? We must realise that if divine actions could be grasped by reason there would be nothing amazing about them. That faith has no merit to which human reason supplies the proof. These works of our Redeemer, which are themselves beyond our understanding, should rather be considered in the light of his other activity. Thus belief in great mysteries may be brought about by still more wonderful deeds.

℟. i. An angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it. And he said to the women, "Do not be afraid, for I know that you seek the Crucified. * He

has already risen. Come, see the place where he lay," alleluia. ℣. An angel of the Lord said to the women: "Whom do you seek? Do you seek Jesus? – He has already risen.

Lesson ii

The Lord's body which came in to the disciples through closed doors was the same which, at his birth, went forth to man's gaze from the enclosed womb of the Virgin. Is it, then, surprising, that after his resurrection, he who was now to live for ever could enter through closed doors, when, as he came to die, he had gone forth from the unopened womb of the Virgin? But since the faith of those who looked on that visible body was not without doubts, he first showed them his hands and his side; he presented to them to be touched the very body that he had brought in through closed doors.

℟. ii. An angel of the Lord said to the women: "Whom do you seek? Do you seek Jesus? He has already risen; * come and see, alleluia, alleluia. ℣. Do you seek Jesus of Nazareth who was crucified? He has risen; he is not here." – Come and see, alleluia, alleluia.

Lesson iii

In this he made clear two wonderful things which, according to human judgment, would seem to be contradictory. He showed that his body, after the resurrection, was incorruptible and yet tangible. Now what is tangible is necessarily corruptible, and what does not corrupt is intangible. Yet, in a marvellous way, above our understanding, our Redeemer showed that after the resurrection his body was both incorruptible and tangible. He did this, that by showing it was incorruptible he might attract one to the reward, and by showing it was tangible he might strengthen belief.

℟. iii. When the sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices * that they might go and anoint Jesus, alleluia, alleluia. ℣. And very early on the first day of the week they went to the tomb, when the sun had risen. – That they might anoint Jesus, alleluia, alleluia. – Glory. – Alleluia, alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.



## LAUDS

Antiphons, and at Hours

Psalm The Lord is king, etc., p. 29.

1. For an angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, alleluia, alleluia.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, alleluia.

3. His appearance was like lightning, and his raiment white as snow, alleluia, alleluia.

4. And for fear of him the guards trembled and became like dead men, alleluia.

5. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus, alleluia.

Little chapter Christ, being raised, hymn With gentle voice and ℣. The disciples were glad, p. 32.

Bened. ant. Eight days later, while the doors were shut, the Lord came in and said to them, "Peace be with you," alleluia.

Prayer

Grant, we beseech you, almighty God, that we who have celebrated the paschal solemnities, may, by your bounty, uphold them in life and in behaviour. Through.

## TERCE

Ant. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, alleluia.

Little Chapter Rom. 6

Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death that he died, he died to sin, once for all, but the life he lives, he lives to God.

℟. The Lord has risen, * alleluia, alleluia. – The Lord has risen. ℣. As he told you. – Alleluia. – Glory. – The Lord has risen.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

## SEXT

Ant. His appearance was like lightning, and his raiment white as snow, alleluia, alleluia.

Little Chapter Col. 3

If you have been raised with Christ, seek the things that are above, where

Christ is seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.

℟. The Lord has risen indeed, * alleluia, alleluia. – The Lord. ℣. And has appeared to Simon. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

## NONE

Ant. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus," alleluia.

Little Chapter Col. 3

When Christ, who is our life, appears, then you also will appear with him in glory.

℟. The Lord has risen from the tomb, * alleluia alleluia. – The Lord.

℣. Who hung upon the cross for us. – Alleluia. – Glory. – The Lord.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

## II VESPERS

Psalms from Sunday with the antiphon Alleluia as in the Psalter, p. 46.

Little chapter, Christ, being raised, hymn The Lamb's high banquet, and ℣. Stay with us, p. 51.

Magnif. ant. Have you believed because you have seen me, Thomas? Blessed are those who have not seen, and yet believe, alleluia.

Prayer

Grant, we beseech you, almighty God, that we who have celebrated the paschal solemnities may, by your bounty, uphold them in life and in behaviour. Through.

## WEEKDAY OFFICE DURING EASTER-TIME

until the vigil of Ascension inclusive.

There are no genuflexions or preces at any of the Hours.

## MATINS

Invit. Alleluia, alleluia, * alleluia.

Hymn

Dawn's shining light bedecks the sky,
And heaven thunders victor cry;
The glad earth shouts her triumph high,
While mournful hell groans in reply.



For he, the King of sovereign might
Destroys the power of death and night,
And trampling hell by victor's right,
Frees those who wait there from their plight.

Fast barred beneath the stone of late
Where watchful guard of soldiers wait,
Now shining in triumphant state,
He rises victor from death's gate.

Hell's pains are loosed and tears are fled,
Captivity is captive led;
The angel, crowned with light, has said,
"The Lord is risen from the dead."

Apostles mournful yet remain
For their own Lord so lately slain;
That Lord, whom servants all profane
Condemned to death and bitter pain.

Creator great, be you our guide
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay
Arisen from the dead today;
With Father and the Spirit be
All glory yours eternally.
Amen.

### Nocturn

Three psalms and antiphon from the weekday with the ℣. of Easter-time as in the Psalter. The three psalms are chosen according to the sequence of weeks indicated later.

The Te Deum is not said.

Before Lauds ℣. At your resurrection, Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalms from the weekday with the antiphon from Paschal-time as in the Psalter.

Little Chapter Rom. 6

Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death that he died he died to sin, once for all, but the life he lives, he lives to God.

Hymn.

With gentle voice the angel gave
The women tidings at the grave:

"Forthwith your Master
shall you see;
He goes before to Galilee."

And while with fear and
joy they pressed
To tell these tidings to
the rest,
The Lord, their living
Lord, they meet.
And see his form and
kiss his feet.

Disciples, at this news,
with speed
To Galilee at once proceed;
That there they may behold
once more
The Lord's loved face, as
oft before.

In this bright joyous
Paschal day
The sun shines out with
purer ray;
When Christ, to earthly
sight made plain,
The glad apostles see again.

The wounds to them Christ
then did show
Which in his radiant body
glow;
And they, aloud, declared
and said,
"The Lord has risen from
the dead."

O gentle Christ, the King
most kind
Possess the heart, control
the mind,
That we may justly give
you praise
In fitting worship all our
days.

Creator great, be you our
guide
In this the joy of Easter-
tide;
Whene'er assaults of death
impend
Your people strengthen and
defend.

All glory, Lord, to you we
pay
Arisen from the dead today;
With Father and the Spirit
be
All glory yours eternally
Amen.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

The Benedictus antiphon to be said during the week is indicated in its proper place. (Except on the vigil of the Ascension.)

The prayer of the preceding Sunday is said, except on the vigil of Ascension.

Let us bless the Lord, alleluia.

At the Hours psalms are from the weekday, with the antiphon from Paschal-time as in the Psalter.

## TERCE

Ant. Alleluia, alleluia, alleluia.



Little Chapter as in Lauds.

℟. The Lord has risen, * alleluia, alleluia. – The Lord has risen. ℣. As he told you. – Alleluia. – Glory. – The Lord has risen.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

Prayer of the preceding Sunday, except on the vigil of the Ascension.

## SEXT

Ant. Alleluia, alleluia, alleluia.

Little Chapter Col. 3

If you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your minds on things that are above, not things that are on earth.

℟. The Lord has risen, indeed, * alleluia, alleluia. –The Lord. ℣. And has appeared to Simon. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

Prayer of the preceding Sunday, except on the vigil of the Ascension.

## NONE

Ant. Alleluia, alleluia, alleluia.

Little Chapter Col. 3

When Christ who is our life appears, then you also will appear with him in glory.

℟. The Lord has risen from the tomb, * alleluia, alleluia. – The Lord. ℣. Who hung upon the cross for us. – Alleluia. – Glory. – The Lord.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Prayer of the preceding Sunday, except on the vigil of the Ascension.

## VESPERS

Psalms and antiphon as in the Psalter, at Paschal-time.

Little Chapter Rom. 6

Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death that he died he died to sin, once for all, but the life that he lives, he lives to God.

Hymn

The Lamb's high banquet
we await,
In snow-white robes of
royal state;

And now, the Red Sea's channel past,
To Christ our prince we sing at last.

Upon the altar of the cross
His body has redeemed our loss;
And tasting of his blood, bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ, our Paschal Lamb, is slain,
The Lamb of God that knows no stain;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you;
A captive people, ransomed, live,
And prize of Life once more you give.

For Christ, arising from the dead,
From conquered hell, triumphant, sped;
He thrust the tyrant down enchained,
And Paradise for man regained.

Creator great, be you our guide
In this, the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay
Arisen from the dead today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

The Magnificat antiphon to be said during the week is indicated in its proper place.

Prayer of the preceding Sunday.

Let us bless the Lord, alleluia.

## COMPLINE

Psalms from the weekday with antiphon of Paschal-time.

Remainder as in the Ordinary, p. 15, with the variations there noted for Easter-time, p. 16.



During the whole of Paschal-time, on all feasts and ferias when weekday psalms are said at Matins, three psalms of the current weekday, with the antiphon Alleluia and versicle of Easter or Ascension-time, are said according to the following arrangement: during the first week after the octave of Easter the first three psalms of the current weekday (I) are said, during the second week, the second group of psalms (II) and during the third week the last three psalms (III). During the fourth week the first three psalms are taken once again, the middle group during the fifth week, and the last three psalms during the week following the Sunday after the Ascension.

**During the week, when the office is of the Season.**

Bened. ant. Jesus did many other signs in the presence of the disciples, alleluia, which are not written in this book, alleluia.

Prayer.

Grant, we beseech you, almighty God, that we who have celebrated the paschal solemnities, may, by your bounty, uphold them in life and in behaviour. Through.

Magnif. ant. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name, alleluia.

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## Monday
## MATINS

Throughout the week the first three psalms (I) of the current weekday are taken. Today the series Worthy are you begins and when not impeded by feastdays, is said during this week and the two weeks following.

Here begins the blessed apostle John's book of the Revelation.

Lesson i Chapter 1

The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein: for the time is near.

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the first-born of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen.

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all the tribes of the earth will wail on account of him. Even so. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty. I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus.

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia. "Our God shall reign for ever, alleluia; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

## Tuesday
## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 2

To the angel of the church in Ephesus write: "The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first."



℟. i. One of the seven angels spoke to me, saying, "Come, I will show you the newly-wed bride of the Lamb." * And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

And to the angel of the church in Smyrna write: "The words of the first and the last, who died and came to life. I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation."

℟. ii. I heard the voice in heaven of many angels saying, * "Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℣. I saw an angel of God flying in mid-heaven, crying with a loud voice. – Fear.

Lesson iii

And to the angel of the church in Pergamum write: "The words of him who has the sharp two-edged sword. I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you: you have some there who hold the teaching of Balaam."

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, * "Here worship God," alleluia, alleluia, alleluia. ℣ When I heard and saw, I fell down to worship at the feet of the angel who showed me these things,

and he said. – Here worship God. – Glory. – Alleluia, alleluia, alleluia.

## Wednesday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 2

And to the angel of the church in Thyatira write: "The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess and is teaching and beguiling my servants to practise immorality and to eat food sacrificed to idols."

℟. i. I saw the gate of the city facing the east, and the names of the apostles and of the Lamb written on it: * and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

"But the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay upon you any other burden; only hold fast what you have, until I come. He who conquers and who keeps my works until the end, I will give him power over the nations."

℟. ii. I saw Jerusalem coming down out of heaven, adorned with pure gold, * interwoven with precious stones, alleluia, alleluia. ℣. Her robes embroidered with pearls set in gold. – Interwoven with precious stones.

Lesson iii

And to the angel of the church in Sardis write: "The words of him who has the seven spirits of God and the seven stars. I know your works; you have the name of being alive, and you are dead. Awake, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. Remember then what you received and heard; keep that, and repent. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you."



℟. iii. Precious stones sparkled in the diadem on Aaron's head * while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with "Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

## Thursday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 3

And to the angel of the church in Philadelphia write: "The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens. I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name. Behold, I will compel those of the synagogue of Satan who say that they are Jews and are not, but lie."

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

"Behold, I will make them come and bow down before your feet, and learn that I have loved you. Because you have kept my word of patient endurance, I will keep you from the hour of trial, which is coming on the whole world, to try those who dwell upon the earth. I am coming soon; hold fast what you have, so that no one may seize your crown. He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name."

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

"He who has an ear, let him hear what the Spirit says to the churches. And to the angel of the church of Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.'"

℟. iii. I heard a voice from heaven like the sound of loud thunder, "Our God shall reign for ever, alleluia; ✱ for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

## Friday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 4

After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place after this." At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald.

℟. i. One of the seven angels spoke to me, saying, "Come, I will show you the newly-wed bride of the Lamb." ✱ And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind.

℟. ii. I heard the voice in heaven of many angels saying, ✱ "Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℣. I saw an angel of God flying in midheaven, crying with a loud voice. – Fear.

Lesson iii

The first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing. "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, ✱ "Here worship God," alleluia, alleluia, alleluia. ℣. When I heard and saw, I fell down to worship at the feet of the angel who showed me these things, and he said. – Here worship God. – Glory. – Alleluia, alleluia, alleluia.



## Saturday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 5

And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I wept much that no one was found worthy to open the scroll or to look into it.

℟. i. I saw the gate of the city facing the east, and the names of the apostles and of the Lamb written on it; ✱ and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

Then one of the elders said to me, "Weep not;

lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth; and he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty - four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song, saying. "Worthy are you to take the scroll and to open its seals, for you were slain and by your blood have ransomed men for God."

℟. ii. Precious stones sparkled in the diadem on Aaron's head, * while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with "Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

## II SUNDAY AFTER EASTER

II class

### I VESPERS

Psalms from Saturday with antiphon Alleluia as in the Psalter, p. 210.

Little chapter Christ, being raised and hymn The Lamb's high banquet, p. 213.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name, alleluia.

Prayer.

Lord, who by the lowliness of your Son, raised up the fallen world, grant to your faithful everlasting joy, that you may bring to rejoice in eternal gladness those whom you have rescued from the hazards of unending death. Through the same.

### MATINS

Invit. Alleluia, the Lord has risen indeed; * come, let us adore, alleluia.

Hymn Dawn's shining light, p. 21.



#### Nocturn

The first three psalms from Sunday are said with the antiphon Christ has risen and versicle of Eastertime as in the Psalter. These are also said on the other Sundays before Ascension.

Reading from the holy Gospel according to John.

Lesson i Chapter 10

At that time Jesus said to the pharisees, "I am the good shepherd. The good shepherd lays down his life for the sheep." Etc.

Homily of Pope St. Gregory.

Homily 14 on the Gospels.

Beloved brothers, in the gospel reading you have heard a lesson for yourselves and you have heard too of the test that is ours. For he who is good by his very nature, and not by any gift of goodness, has declared, "I am the good shepherd." And concerning that model of goodness which we imitate, he adds, "The good shepherd lays down his life for the sheep."

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

What he preached he also practised: his example matched his precept. The good shepherd laid down his life for his sheep so that he might turn his body and blood into a sacrament for us, and that he might fill the sheep he had redeemed with his own flesh as food. By disregarding death a way is shown to us that we should follow, a pattern is set before us to which we should be conformed. First we should, through loving kindness, spend our goods upon his sheep, and ultimately, if the need arises, we should be ready to die for those same sheep. So, one advances from this which is first and least to what is ultimate and greater.

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

Since our life is infinitely more precious to us

than our dearest possessions, how will the man who cannot bring himself to share his goods ever lay down his life for his sheep? And there are some who love earthly riches more than their flock; deservedly, they forfeit the title of shepherd. Of such people it is said: "He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees."

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia, "Our God shall reign forever, alleluia; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Sole ant. to psalms Alleluia, alleluia, alleluia.

Little chapter Christ, being raised and hymn With gentle voice, p. 32.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Bened. ant. I am the good shepherd; I feed my sheep, and for them I lay down my life, alleluia.

Prayer

Lord, who by the lowliness of your Son, raised up the fallen world, grant to your faithful everlasting joy, that you may bring to rejoice in eternal gladness, those whom you have rescued from the hazards of unending death. Through the same.

At the Hours, little chapters, responsories and versicles as in the Psalter for Eastertide.

## II VESPERS

Psalms from Sunday, with antiphon Alleluia as in the Psalter, p. 46.

Little chapter Christ, being raised and hymn The Lamb's high banquet p. 51.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. I am the shepherd of the sheep; I am the way, the truth and the life. I am the good shepherd; I know my own sheep and my own know me, alleluia, alleluia.



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### During the week when the office is of the Season

Bened. ant. The good shepherd lays down his life for his sheep, alleluia.

Prayer

Lord, who by the lowliness of your Son, raised up the fallen world, grant to your faithful everlasting joy, that you may bring to rejoice in eternal gladness those whom you have rescued from the hazards of unending death. Through the same.

Magnif. ant. I have other sheep that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd, alleluia.

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### Monday

## MATINS

Throughout the week the middle group of three psalms (II) of the current weekday is taken.

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 6

Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" And I saw, and behold, a white horse, and its rider had a bow; and a crown was given to him, and he went out conquering and to conquer. When he opened the second seal, I heard the second living creature say, "Come!"

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men of God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

And out came another horse, bright red; its rider was permitted to take peace from the earth, so that men should slay one another; and he was given a great sword. When he opened the third seal, I heard the third living creature say, "Come!" And I saw, and behold, a black horse, and its rider had a balance in his hand; and I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three

quarts of barley for a denarius ; but do not harm oil and wine ! "

℟. ii. Like a vine, I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣ I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" And I saw, and behold, a pale horse, and its rider's name was Death, and Hades followed him ; and they were given power over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia, " Our God shall reign for ever, alleluia ; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia." ℣ And from the throne came a voice crying, " Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

## Tuesday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 8

Then I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar with a golden censer ; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne ; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.

℟. i. One of the seven angels spoke to me, saying, " Come, I will show you the newly-wed bride of the Lamb." * And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

Then the angel took the censer and filled it with fire from the altar and threw it on the earth ;



and there were peals of thunder, loud noises, flashes of lightning, and an earthquake. Now the seven angels who had the seven trumpets made ready to blow them. The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth.

℟ ii I heard the voice in heaven of many angels saying, * " Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℟ I saw an angel of God flying in mid-heaven, crying with a loud voice. – Fear.

Lesson iii

And a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up. The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea ; and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, * " Here worship God," alleluia, alleluia, alleluia. ℣. When I heard and saw, I fell down to worship at the feet of the angel who showed me these things, and he said. – – Here worship God. – Glory. – Alleluia, alleluia, alleluia.

## Wednesday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 10

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring ; when he called out, the seven thunders sounded.

℟. i. I saw the gate of the city facing the east, and the names of the apostles and of the Lamb written on it ; * and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, " Seal up what the seven thunders have said, and do not write it down." And the angel whom I saw standing on sea and land lifted up his right hand to heaven and swore by him who lives for ever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there should be no more delay.

℟. ii. I saw Jerusalem coming down out of heaven, adorned with pure gold, * interwoven with precious stones, alleluia, alleluia. ℣. Her robes embroidered with pearls set in gold. – Interwoven with precious stones.

Lesson iii

But that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled. Then the voice which I had heard from heaven spoke to me again, saying, " Go, take the scroll which is open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and told him to give me the little scroll.

℟. iii. Precious stones sparkled in the diadem on Aaron's head, * while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with " Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

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**Thursday**

**MATINS**

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 11

Then I was given a measuring rod like a staff, and I was told: " Rise and measure the temple of God and the altar and those who worship there, but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months."

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.



Lesson ii

"And I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth." These are the two olive trees and the two lampstands which stand before the Lord of the earth. And if any one would harm them, fire pours from their mouth and consumes their foes; if any one would harm them, thus he is doomed to be killed.

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

They have power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire. And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them.

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia, " Our God shall reign for ever, alleluia; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, " Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

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**Friday**

**MATINS**

From the blessed apostle John's book of the Revelation.

Lesson i Chapters 11 & 12

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, loud noises, peals of thunder, an earthquake, and heavy hail. And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery.

℟. i. One of the seven angels spoke to me, saying,

" Come, I will show you the newly-wed bride of the Lamb." ✱ And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

And another portent appeared in heaven ; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear child, that he might devour her child when she brought it forth.

℟. ii. I heard the voice in heaven of many angels saying, ✱ " Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℣. I saw an angel of God flying in mid-heaven, crying with a loud voice. – Fear.

Lesson iii

She brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days.

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, ✱ " Here worship God," alleluia, alleluia, alleluia. ℣. When I heard and saw, I fell down to worship at the feet of the angel who showed me these things, and he said. – Here worship God. – Glory. – Alleluia, alleluia, alleluia.

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**Saturday**
**MATINS**

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 13

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads. And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority.

℟. i. I saw the gate of the city facing the east



and the names of the apostles and of the Lamb written on it ; ✱ and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder. Men worshipped the dragon, for he had given his authority to the beast, and they worshipped the beast, saying, " Who is like the beast, and who can fight against it ? " And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months ; it opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and tongue and nation, and all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain.

℟. ii. Precious stones sparkled in the diadem on Aaron's head, ✱ while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with " Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

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## III SUNDAY AFTER EASTER

II class

### I VESPERS

Little chapter Christ being raised and hymn The Lamb's high banquet, p. 213.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. I have other sheep that are not of this fold ; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd, alleluia.

Prayer

O God, you show to the erring the light of your truth that they may be able to return to the path of righteousness ; grant that all who are accounted christian may

reject what is opposed to that name, and may strive after what accords with it. Through.

## MATINS

Invit. Alleluia, the Lord has risen indeed; * come, let us adore, alleluia.

Hymn Dawn's shining light, p. 21.

### Nocturn

Reading from the holy Gospel according to John.

Lesson i Chapter 16

At that time Jesus said to his disciples, "A little while and you will see me no more; again a little while and you will see me, because I go to the Father." Etc.

Homily of St. Augustine, Bishop.

Treatise 101 on John, near the end.

The "little while" is the whole fleeting era of the present life. The evangelist has the same idea in mind when he says in his epistle: "It is the last hour." When he adds here, "because I go to the Father," he is referring to the first statement of Christ: "A little while and you will see me no more" and not to the following phrase, "again a little while and you will see me." In going to the Father he was to withdraw from the sight of his disciples.

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

So he says to those who could see him physically present, "A little while and you shall see me no longer"; for he was departing to the Father and then they would no longer have him bodily before them, as he was when he spoke these words. But when he added, "And again a little while and you shall see me," he made a promise to the entire church, just as he had promised to the whole church, "Behold, I am with you to the close of the age." The Lord is not slow to keep his promise.

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me all you who desire me and eat your fill of my produce, alleluia, alleluia.



℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

After a little while we shall see him. Then we shall not beg for anything, we shall ask no further questions, because no desire will be left unfulfilled, nothing that we seek will be hidden from us. This "little while" indeed seems long to us while we are going through it; when it is all over we shall realise how very short it was. Let not our joy, then, be like that of the world, of which it is said, "The world shall rejoice." But we ought not to be sad and joyless even in the difficult beginnings of this desire for eternity. Rather, let us, as the Apostle says, "Rejoice in hope."

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia. "Our God shall reign for ever, alleluia: * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, and you who fear God, small and great." – For. – Glory. – Alleluia.

Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king etc., p. 29.

Ant. Alleluia, alleluia, alleluia.

Little chapter Christ, being raised and hymn With gentle voice, p. 32.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Bened. ant. "A little while and you will see me no more," says the Lord; "again a little while and you will see me, because I go to the Father," alleluia, alleluia.

Prayer

O God, you show to the erring the light of your truth that they may be able to return to the path of righteousness; grant that all who are accounted christian may reject what is opposed to that name, and may strive after what accords with it. Through.

At the Hours, antiphons, Little chapters, responsories and versicles as in the Psalter for Easter-time.

## II VESPERS

Psalms from Sunday with antiphon Alleluia as in the Psalter, p. 46.

Little Chapter Christ, being raised and hymn The Lamb's high banquet p. 51.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. I will see you again and your hearts will rejoice, alleluia; and no one will take your joy from you, alleluia.

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### Throughout the week when the Office is of the Season

Bened. ant. Amen I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy, alleluia.

Prayer

O God, you show to the erring the light of your truth that they may be able to return to the path of righteousness; grant that all who are accounted christian may reject what is opposed to that name, and may strive after what accords with it. Through.

Magnif. ant. Sorrow has filled your hearts; yet no one will take your joy from you, alleluia, alleluia.

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## Monday
## MATINS

Throughout the week the last three psalms (III) of the current weekday are taken.

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 18

I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendour. And he called out with a mighty voice, "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird; for all nations have drunk the wine of her impure passion, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich with the wealth of her wantonness."

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities. Render to her as she herself has rendered, and repay her double for her deeds; mix a double draught for her in the cup she mixed."

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

"As she glorified herself and played the wanton, so give her a like measure of torment and mourning. Since in her heart she says, 'A queen I sit, I am no widow, mourning I shall never see,' so shall her plagues come in a single day, pestilence and mourning and famine, and she shall be burned with fire; for mighty is the Lord God who judges her." And the kings of the earth will weep and wail over her.

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia, "Our God shall reign for ever, alleluia; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

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## Tuesday
## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 19

I heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia! Salvation and glory and power belong to our God, for his judgments are true and just; he has judged the great harlot who cor-

rupted the earth with her fornication, and he has avenged on her the blood of his servants." Once more they cried, "Alleluia ! The smoke from her goes up for ever and ever."

℟. i. One of the seven angels spoke to me, saying, " Come, I will show you the newly-wed bride of the Lamb." ✱ And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

And the twenty - four elders and the four living creatures fell down and worshipped God who is seated on the throne, saying, "Amen. Alleluia!" And from the throne came a voice crying, " Praise our God, all you his servants, you who fear him, small and great."

℟. ii. I heard the voice in heaven of many angels saying, ✱ " Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℣. I saw an angel of God flying in mid-heaven, crying with a loud voice. – Fear.

Lesson iii

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder peals, crying, " Alleluia ! For the Lord our God, the almighty, reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints.

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, ✱ " Here worship God," alleluia, alleluia, alleluia. ℣. When I heard and saw I fell down to worship at the feet of the angel who showed me these things ; and he said. – Here worship God.–Glory. – Alleluia, alleluia, alleluia.

## Wednesday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 20

Then I saw an angel coming down from heaven, holding in his



hand the key of the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended. After that he must be loosed for a little while.

℟. i. I saw the gate of the city facing the east, and the names of the apostles and of the Lamb written on it ; ✱ and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshipped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years.

℟. ii. I saw Jerusalem coming down out of heaven, adorned with pure gold, ✱ interwoven with precious stones, alleluia, alleluia. ℣. Her robes embroidered with pearls set in gold. – Interwoven with precious stones.

Lesson iii

The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is he who shares in the first resurrection ! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

℟. iii. Precious stones sparkled in the diadem on Aaron's head, ✱ while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with " Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

## Thursday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 21

Then I saw a new heaven and a new earth ; for

the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them."

℟. i. Worthy are you, Lord, to take the scroll and to open its seals; for you were slain and have ransomed men for God * by your blood, alleluia. ℣. For you have made them a kingdom and priests to our God. – By your blood, alleluia.

Lesson ii

"And they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." And he who sat upon the throne said, "Behold, I make all things new."

℟. ii. Like a vine I caused loveliness to bud, alleluia. * Come to me, you who desire me, and eat your fill of my produce, alleluia, alleluia. ℣. I love those who love me, and those who seek me diligently find me. – Come.

Lesson iii

Also he said, "Write this, for these words are trustworthy and true." And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. He who conquers shall have this heritage, and I will be his God and he shall be my son."

℟. iii. I heard a voice from heaven like the sound of loud thunder, alleluia, "Our God shall reign for ever, alleluia; * for now the salvation and the power and the authority of his Christ have come," alleluia, alleluia. ℣. And from the throne came a voice crying, "Praise our God, all you his servants, you who fear God, small and great." – For. – Glory. – Alleluia.

## Friday

## MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 21

And in the spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed.



℟. i. One of the seven angels spoke to me, saying, "Come, I will show you the newly-wed bride of the Lamb." * And I saw Jerusalem coming down out of heaven, adorned with her jewels, alleluia, alleluia, alleluia. ℣. And in the spirit he carried me away to a great, high mountain. – And I saw.

Lesson ii

The wall was built of jasper, while the city was pure gold, clear as glass. The foundations of the wall of the city were adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

℟. ii. I heard the voice in heaven of angels saying, * "Fear God and give him glory, and worship him who made heaven and earth, the sea and the fountains of water," alleluia, alleluia. ℣. I saw an angel of God flying in midheaven, crying with a loud voice. – Fear.

Lesson iii

And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass. And I saw no temple in the city, for its temple is the Lord God, the almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

℟. iii. The angel showed me a fountain of living water, and he said to me, alleluia, * "Here worship God," alleluia, alleluia, alleluia. ℣. When I heard and saw I fell down to worship at the feet of the angel who showed me these things; and he said. – Here worship God. – Glory. – Alleluia, alleluia, alleluia.

### Saturday
### MATINS

From the blessed apostle John's book of the Revelation.

Lesson i Chapter 22

And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place. And behold, I am coming soon." Blessed is he who keeps the words of the prophecy of this book. I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me.

℟. i. I saw the gate of the city facing the east, and the names of the apostles and of the Lamb written on it; ✱ and on the walls of the city a guard of angels, alleluia. ℣. I saw the holy city, Jerusalem, coming down out of heaven, as a bride adorned for her husband. – And.

Lesson ii

But he said to me, "You must not do that! I am a fellow servant with you and your brethren the prophets, and with those who keep the words of this book. Worship God." And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy." "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates.

℟. ii. Precious stones sparkled on the diadem on Aaron's head, ✱ while God's service was being performed, alleluia, alleluia, alleluia. ℣. A gold crown upon his head, inscribed like a signet with "Holiness." – While God's service. – Glory. – Alleluia, alleluia, alleluia.

## IV SUNDAY AFTER EASTER

II class

### I VESPERS

Little Chapter Rom. 6

Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died he died to sin once for all, but the life he lives he lives to God.



℟. The waters saw you, O God, the waters saw you and trembled. ✱ The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your flashes lighted up the world; the earth was moved and trembled. – The clouds. – Glory. – Alleluia, alleluia, alleluia.

Hymn

The Lamb's high banquet we await
In snow-white robes of royal state;
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the altar of the Cross
His body has redeemed our loss;
And tasting of his blood bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tryanny.

Now Christ, our Paschal Lamb, is slain,
The Lamb of God that knows no stain;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you;
A captive people, ransomed, live,
And prize of Life once more you give.

For Christ, arising from the dead,
From conquered hell, triumphant, sped;
He thrust the tyrant down enchained,
And Paradise for man regained.

Creator great, be you our guide
In this, the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay
Arisen from the dead today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. Sorrow has filled your heart; yet no one will take your joy from you, alleluia, alleluia.

Prayer

Lord, you make your faithful to be of one mind and one will; grant that your people may love what you command and desire what you promise, that, amid the changing things of this world, our hearts may be set where true joys are found. Through.

## MATINS

Invit. Alleluia, the Lord has risen indeed; * come, let us adore, alleluia.

Hymn Dawn's shining light, p. 21.

### Nocturn

Reading from the holy Gospel according to John.

Lesson i Chapter 16

At that time, Jesus said to his disciples, "I am going to him who sent me; yet none of you asks me, 'Where are you going?'" Etc.

Homily of St. Augustine, Bishop.

Treatise 94 on John, at the beginning.

When the Lord Jesus had forewarned his disciples of the persecutions which they were to suffer after his departure, he added, "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me." The first point to settle is whether he had not, already, warned his disciples of future sufferings. The other three evangelists indicate that he had sufficiently clearly foretold all these things even before the last supper.

Today the series If I forget begins and is said, unless impeded by a feast, until Ascension exclusive.

℟. i. If I forget you, alleluia, let my right hand wither. * Let my tongue cleave to my mouth if I remember you not, alleluia, alleluia. ℣. By the rivers of Babylon there we sat and wept, remembering Sion. – Let my tongue.



Lesson ii

It was when the supper was over that, according to John, he spoke these things, when he says, "I did not say these things to you from the beginning, because I was with you." Does the solution of the problem perhaps lie in the fact that the other evangelists declare that he mentioned these things just before his passion? Thus, he did not say these things from the outset when he was with them, but it was because he was about to depart and to go to the Father, that he said them. In this way, even according to those other evangelists, this statement is verified: "I did not say these things to you from the beginning."

℟. ii. The waters saw you, O God, the waters saw you and trembled. * The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your flashes lighted up the world; the earth was moved and trembled. – The clouds.

Lesson iii

But how can we reconcile this with the authority of the gospel according to Matthew? He relates that the Lord announced these things to his disciples, not only when about to eat the Pasch with them, but from the very beginning, when first the twelve apostles are listed by name and sent out on their divine task. What then does he mean when he says, "I did not say these things to you from the beginning, because I was with you"? Surely he refers to what he says here about the Holy Spirit, that he is to come to them and bear witness when these things are being endured. It was this that he had not told them from the beginning because he himself was with them.

℟. iii. I will tell of your name to my brethren, alleluia; and where they are assembled * I will praise you, alleluia, alleluia. ℣. I will thank you in the great assembly and amid the throng. – I will praise you. – Glory. – Alleluia, alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Ant. Alleluia, alleluia, alleluia.

Little chapter, Christ, being raised and hymn

With gentle voice p. 32

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Bened. ant. I am going to him who sent me; but because I have said these things to you, sorrow has filled your hearts, alleluia.

Prayer Lord, you make, as below. At the Hours antiphons, little chapters, responsories and versicles as in the Psalter for Easter-time.

## II VESPERS

Psalms from Sunday with antiphon Alleluia as in the Psalter, p. 46.

Little chapter, Christ, being raised and hymn The Lamb's high banquet, p. 51.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. I tell you the truth: it is to your advantage that I go away, for if I do not go away the Counsellor will not come to you, alleluia.

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### Throughout the week when the Office is of the Season

Bened. ant. I have yet many things to say to you, but you cannot bear them now. But when the Spirit of truth comes, he will guide you into all the truth, alleluia.

Prayer

Lord, you make your faithful to be of one mind and one will; grant that your people may love what you command and desire what you promise, that, amid the changing things of this world our hearts may be set where true joys are found. Through.

Magnif. ant. He will glorify me, for he will take what is mine and declare it to you, alleluia.

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### Monday
### MATINS

Throughout the week the first three psalms (I) of the current weekday are taken.

Here begins the catholic Letter of the blessed apostle James.

Lesson i Chapter 1

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion: Greeting. Count it all joy, my brethren, when you meet



various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

℟. i. If I forget you, alleluia, let my right hand wither. * Let my tongue cleave to my mouth if I remember you not, alleluia, alleluia. ℣. By the rivers of Babylon there we sat and wept, remembering Sion. – Let my tongue.

Lesson ii

If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

℟. ii. The waters saw you, O God, the waters saw you and trembled. * The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your flashes lighted up the world; the earth was moved and trembled. – The clouds.

Lesson iii

Let the lowly brother boast in his exaltation, and the rich in his jubilation, because like the flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So will the rich man fade away in the midst of his pursuits. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. iii. I will tell of your name to my brethren, alleluia; and where they are assembled * I will praise you, alleluia, alleluia. ℣. I will thank you in the great assembly and amid the throng. – I will praise you. – Glory. – Alleluia, alleluia.

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### Tuesday
### MATINS

From the Letter of the blessed apostle James.

Lesson i Chapter 3

Let not many of you become teachers, my

brethren, for you know that we who teach shall be judged with greater strictness. For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. If we put bits into the mouths of horses that they may obey us, we guide their whole bodies.

℟. i. I have sought you, alleluia, with all my heart, alleluia; * let me not stray from your commands, alleluia, alleluia. ℣. Blessed are you, Lord; teach me your statutes. – Let me not stray.

### Lesson ii.

Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! And the tongue is a fire.

℟. ii. In festive gatherings, bless the Lord; bless God, you who are Israel's sons, * alleluia, alleluia. ℣. Sing a new song to the Lord; sing to the Lord all the earth. – Alleluia, alleluia.

### Lesson iii

The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, but no human being can tame the tongue —a restless evil, full of deadly poison.

℟. iii. Sing to us alleluia. * O how could we sing the song of the Lord on alien soil? Alleluia, alleluia. ℣. It was there that they asked us, our captors, for songs. – O how. – Glory. – Alleluia.

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## Wednesday

## MATINS

From the First Letter of blessed apostle Peter.

### Lesson i Chapter 2

Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul. Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds



and glorify God on the day of visitation.

℟. i. To you, O God, will I sing a new song, alleluia. * I will play on the ten-stringed lute, alleluia, alleluia. ℣. You are my God, I thank you; my God, I praise you. – I will play.

### Lesson ii

Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God.

℟. ii. Alleluia. At Ephrata we heard of the ark; we found it in the plains of Yearim. * Let us go to the place of his dwelling; let us go to kneel at his footstool, alleluia, alleluia. ℣. Go up, Lord, to the place of your rest, you and the ark of your strength. – Let us go.

### Lesson iii

Honour all men. Love the brotherhood. Fear God. Honour the emperor. Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But, if when you do right and suffer for it, you take it patiently, you have God's approval.

℟. iii. Guide me in the path of your commands, alleluia; for there is my delight, alleluia. * Bend my heart to your will, alleluia, alleluia, alleluia. ℣. Keep my eyes from what is false: by your word, give me life. – Bend. – Glory. – Alleluia, alleluia, alleluia.

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## Thursday

## MATINS

From the First Letter of the blessed apostle Peter.

### Lesson i Chapter 3

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the

spirit ; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

℟. i. If I forget you, alleluia, let my right hand wither. * Let my tongue cleave to my mouth if I remember you not, alleluia, alleluia. ℣. By the rivers of Babylon there we sat and wept, remembering Sion. – Let my tongue.

Lesson ii

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

℟. ii. The waters saw you, O God, the waters saw you and trembled. * The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your flashes lighted up the world ; the earth was moved and trembled. – The clouds.

Lesson iii Chapter 4

Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer by human passions but by the will of God. Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

℟. iii. I will tell of your name to my brethren, alleluia ; and where they are assembled * I will praise you, alleluia, alleluia. ℣. I will thank you in the great assembly and amid the throng. – I will praise you. – Glory. – Alleluia, alleluia.

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**Friday**
**MATINS**

From the First Letter of the blessed apostle John

Lesson i Chapter 3

See what love the Father has given us, that we should be called children of God ; and so we are. The reason why the world does not know us is that it did not know him.



Beloved, we are God's children now ; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure.

℟. i. I have sought you, alleluia, with all my heart, alleluia ; * let me not stray from your commands, alleluia, alleluia. ℣. Blessed are you, O Lord, teach me your statutes. – Let me not stray.

Lesson ii

Every one who commits sin is guilty of lawlessness ; sin is lawlessness. You know that he appeared to take away sins, and in him there is no sin. No one who abides in him sins ; no one who sins has either seen him or known him. Little children, let no one deceive you. He who does right is righteous, as he is righteous.

℟. ii. In festive gatherings, bless the Lord ; bless God, you who are Israel's sons, * alleluia, alleluia. ℣. Sing a new song to the Lord ; sing to the Lord all the earth. – Alleluia, alleluia.

Lesson iii

He who commits sin is of the devil ; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God commits sin ; for God's nature abides in him, and he cannot sin because he is born of God. By this it may be seen who are the children of God, and who are the children of the devil.

℟. iii. Sing to us, alleluia. * O how could we sing the song of the Lord on alien soil ? Alleluia, alleluia. ℣. It was there that they asked us, our captors, for songs. – O how. – Glory. – Alleluia.

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**Saturday**
**MATINS**

From the First Letter of the blessed apostle John.

Lesson i Chapter 4

Beloved, do not believe every spirit, but test the spirits to see whether they are of God ; for many false prophets have gone out into the world. By this you know the Spirit of God : every spirit which confesses that Jesus Christ has come

in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

℟. i. To you, O God, will I sing a new song, alleluia. * I will play on the ten-stringed lute, alleluia, alleluia. ℣. You are my God, I thank you; my God, I praise you. – I will play.

Lesson ii

Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. They are of the world, therefore, what they say is of the world, and the world listens to them. We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error. Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

℟. ii. Guide me in the path of your commands, alleluia; for there is my delight, alleluia. * Bend my heart to your will, alleluia, alleluia, alleluia. ℣. Keep my eyes from what is false: by your word, give me life. – Bend.– Glory. – Alleluia, alleluia, alleluia.

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## V SUNDAY AFTER EASTER

II class

### I VESPERS

Little chapter, Christ, being raised and hymn The Lamb's high banquet p. 213.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. He will glorify me, for he will take what is mine and declare it to you, alleluia.

Prayer

O God, from whom all good things come, grant to us, your suppliants, that, inspired by you, we may think of those things that are right, and that under your guidance we may do them. Through.



### MATINS

Invit. Alleluia, the Lord has risen indeed; * come, let us adore, alleluia.

Hymn Dawn's shining light. p. 21.

Nocturn

Reading from the holy Gospel according to John

Lesson i Chapter 16

At that time Jesus said to his disciples, "Truly, truly, I say to you, if you ask anything of the Father he will give it to you in my name." Etc.

Homily of St. Augustine, Bishop.

Treatise 102 on John near the beginning.

In the earlier passages of this discourse of the Lord, referring to those who petition the Father for certain things in the name of Christ and do not get what they ask, it has already been said that whatever is sought contrary to our spiritual good is not really sought in the Saviour's name. For when he says "in my name" he must be understood to refer not to the sound of the letters and syllables but to the meaning of the sound, and to what is really and truly understood by it.

℟. i. If I forget you, alleluia, let my right hand wither. * Let my tongue cleave to my mouth if I remember you not, alleluia, alleluia. ℣. By the rivers of Babylon there we sat and wept, remembering Sion. – Let my tongue.

Lesson ii

Accordingly, he who holds an opinion about Christ which should not be held about the only Son of God, does not really ask in his name, even though he does not cease to pronounce the letters and syllables of the word Christ. He petitions the unreal Christ of his own imagination. But, on the other hand, he who has a correct opinion about Christ truly asks in his name, and receives what he asks if his petition be not opposed to his own eternal welfare. However, he will receive it at the proper time; for some petitions, though not refused, are deferred, to be granted at a suitable time.

℟. ii. The waters saw you, O God, the waters saw you and trembled. * The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your

flashes lighted up the world; the earth was moved and trembled. – The clouds.

Lesson iii

Thus, one should so understand his words, "he will give it to you," that it be realised that the benefits referred to in these words are those which pertain personally to those who ask. It is true that all holy people are heard when they ask on their own behalf, but not always when they pray for others, whether it be for friends, or enemies, or for anyone else whatsoever. Because the promise was not made in the form "he will give" but "he will give it *to you*." "Hitherto," he continues, "you have not asked anything in my name. Ask, and you shall receive, that your joy may be full." The full joy mentioned here is, of course, not carnal but spiritual.

℟. iii. I will tell of your name to my brethren, alleluia; and where they are assembled * I will praise you, alleluia, alleluia. ℣. I will thank you in the great assembly and amid the throng. – I will praise you. – Glory. – Alleluia, alleluia.

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Before Lauds ℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

## LAUDS

Psalm The Lord is king etc. p. 29.

Ant. Alleluia, alleluia, alleluia.

Little chapter, Christ, being raised and hymn With gentle voice p. 32.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Bened ant. Hitherto you have asked nothing in my name; ask, and you will receive, alleluia.

Prayer

O God, from whom all good things come, grant to us, your suppliants, that, inspired by you, we may think of those things that are right, and that under your guidance we may do them. Through.

At the Hours antiphons, little chapters, responsories and versicles as in the Psalter for Eastertime.

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## II VESPERS

Psalms from Sunday with antiphon Alleluia as in the Psalter p. 46.

Little chapter Christ, having risen and hymn The Lamb's high banquet, p. 51.



℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Magnif. ant. Ask, and you will receive, that your joy may be full; for the Father himself loves you because you have loved me and have believed, alleluia.

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### The Minor Litanies

The minor Litanies or Rogations are *per se* assigned to the Monday, Tuesday and Wednesday preceding the feast of the Lord's Ascension. But local Ordinaries are granted the faculty of transferring them to three other consecutive days which may be more convenient according to the circumstances or custom or necessity of various places.

The minor Litanies are not celebrated in the Office.

On these days the obligation of reciting the Litany of the Saints with its prayers is binding only at the procession or as part of other special supplications. Consequently, those who are bound to the recitation of the Divine Office but are not present at the procession or other special functions, are not obliged on these days to say the Litany of the Saints with the accompanying prayers.

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## Monday

(of the Rogations)

## MATINS

Throughout the week the second group of three psalms (II) of the current weekday is taken.

From the First Letter of the blessed apostle John.

Lesson i Chapter 4

In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his own Spirit. And we have seen and testify that the Father has sent his Son as the Saviour of the world.

℟. i. If I forget you, alleluia, let my right hand wither. * Let my tongue cleave to my mouth if I remember you not, alleluia, alleluia. ℣. By the rivers of Babylon there we sat and wept, remembering Sion. – Let my tongue.

Lesson ii

Whoever confesses that Jesus is the Son of

God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgment, because as he is, so are we in this world.

℟. ii. The waters saw you, O God, the waters saw you and trembled. * The clouds poured down rain, the skies sent forth their voice, alleluia, alleluia, alleluia. ℣. Your flashes lighted up the world; the earth was moved and trembled. – The clouds.

Lesson iii

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us. If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.

℟. iii. I will tell of your name to my brethren, alleluia; and where they are assembled * I will praise you, alleluia, alleluia. ℣. I will thank you in the great assembly and amid the throng. – I will praise you. – Glory. – Alleluia, alleluia.

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**On Monday and Tuesday when the Office is of the Season.**

Bened. ant. Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you, alleluia.

Prayer

O God, from whom all good things come, grant to us, your suppliants, that, inspired by you, we may think of those things that are right, and that under your guidance we may do them. Through.

Magnif. ant. Everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened, alleluia.

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**Tuesday**

(of the Rogations)

**MATINS**

Here begins the Second Letter of the blessed apostle John.

Lesson i Chapter 1

The elder to the elect lady and her children, whom I love in the truth, and not only I but also all who know the truth, because of the truth which abides in us and will be with us for ever: Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love. I rejoiced greatly to find some of your children following the truth, just as we have been commanded by the Father. And now I beg you, lady, not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another.



℟. i. I have sought you, alleluia, with all my heart, alleluia; * let me not stray from your commands, alleluia, alleluia. ℣. Blessed are you, O Lord, teach me your statutes. – Let me not stray.

Lesson ii

And this is love, that we follow his commandments; this is the commandment, as you have heard from the beginning, that you follow love. For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. Look to yourselves, that you may not lose what you have worked for, but may win a full reward. Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son.

℟. ii. In festive gatherings, bless the Lord; bless God, you who are Israel's sons, * alleluia, alleluia. ℣. Sing a new song to the Lord; sing to the Lord all the earth. – Alleluia, alleluia.

Lesson iii

If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares his wicked work. Though I have much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk with you face to face, so that our joy may be complete. The children of your elect sister greet you.

℟. iii. Sing to us, alleluia. * O how could we sing the song of the Lord on alien soil? Alleluia, alleluia. ℣. It was there that they asked us, our captors, for songs. – O how. – Glory. – Alleluia.

**Wednesday**

(of the Rogations)

**Vigil of the Ascension**

II class

**MATINS**

Reading from the holy Gospel according to John.

Lesson i Chapter 17

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son." Etc.

Homily of St. Augustine, Bishop.

Treatise 104 on John, about halfway through.

Our Lord, the only-begotten and co-eternal Son of the Father who had taken on himself the nature of a servant, could, if necessary, have prayed as a servant in silence. But mindful that he is our teacher, he wished to show himself a suppliant in this way to the Father. Hence, he made known to us the prayer he offered on our behalf. Not only the teachings of so great a master, but also his prayer to the Father for them, helps to form his disciples.

℟. i. To you, O God, will I sing a new song, alleluia. * I will play on the ten-stringed lute, alleluia, alleluia. ℣. You are my God, I thank you; my God, I praise you. – I will play.

Lesson ii

When he says, "Father, the hour has come; glorify your Son," he shows that all of time, and everything that he did, or allowed to happen, at any moment, is determined by him who is not limited by time. For whatever was destined to happen in a future season has its cause in God's wisdom, which is beyond time. And so one must not imagine that this "hour" was prompted by inexorable fate; it was the hour ordained by God. Nor was the hour of Christ's passion determined by the movements of the spheres; it is unthinkable that the stars could force the Creator of the stars to die.

℟. ii. Alleluia. At Ephrata we heard of the ark; we found it in the plains of Yearim. * Let us go to the place of his dwelling; let us go to kneel at his footstool, alleluia, alleluia. ℣. Go up, Lord, to the place of your rest, you and the ark of your strength. – Let us go.



Lesson iii

Some consider that the Father's glorification of his Son lies in this, that he did not spare him but gave him up for us all. But if he is said to have been glorified by his passion, how much more by his resurrection. In the passion there is more stress on his humility than on his glorification, as the Apostle testifies, "He became obedient unto death, even death on a cross." Then he goes on to speak of his glorification: "Therefore God has highly exalted him and bestowed on him the name which is above every name."

℟. iii. Guide me in the path of your commands, alleluia; for there is my delight, alleluia. * Bend my heart to your will, alleluia, alleluia, alleluia. ℣. Keep my eyes from what is false: by your word, give me life. – Bend. – Glory. – Alleluia, alleluia, alleluia.

**LAUDS**

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

Bened. ant. Father, glorify me in your own presence with the glory which I had with you before the world was made, alleluia.

Prayer

Grant, we beseech you, almighty God, that our mind may always tend where the glorious Author of the coming solemnity has entered; so by our way of life may we reach the goal towards which we journey by faith. Through the same.

# The Lord's Ascension

I class

**I VESPERS**

Psalm Praise O servants, etc. [p. 1].

Ant. When Christ ascended on high, he led a host of captives and he gave gifts to men, alleluia.

Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the

Holy Spirit to the apostles whom he had chosen.

℟. All the beauty of the Lord has been raised above the stars ; his comeliness is in the clouds of heaven, * and his name lasts for ever, alleluia.
℣. At the end of the sky is his rising, to the furthest end of the sky is his course. – And his name. – Glory. – Alleluia.

### Hymn

Eternal Monarch, King most high,
Whose blood has brought redemption nigh,
By whom death, conquered, is undone,
And grace's noble battle won.

Ascending to the throne of might,
And seated at the Father's right,
To Jesus all control now goes,
Which heaven, and not mankind, bestows :

That so, creation's triple frame
Which heaven, earth and hell we name,
May now before him bend the knee
And to his power subject be.

The angels tremble when they see
How changed the lot of man can be ;
There man now cleans where mankind stains,
As God, the God made man now reigns.

Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

Magnif. ant. Father, I have manifested your name to the men whom you gave me. Now I pray for them, not for the world, for I am coming to you, alleluia.

### Prayer

Grant, we beseech you, almighty God, that our mind may always tend where the glorious Author of the coming solemnity has entered ; so by our way of life may we reach the goal towards which we journey by faith. Through the same.



## COMPLINE

Psalms from Sunday.

Nunc dimittis ant. Alleluia, when Christ ascended on high, alleluia, he led a host of captives, alleluia, alleluia.

This antiphon is said until Pentecost exclusive, even on feasts of the saints, unless otherwise stated.

## MATINS

Invit. Alleluia, Christ the Lord ascending to heaven, * come, let us adore, alleluia.

Hymn as in I Vespers.

### Nocturn

### Psalm 8

How great is your name, O Lord our God, * through all the earth !
Your majesty is praised * above the heavens ;
On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.
When I see the heavens, the work of your hands, * the moon and the stars which you arranged,
What is man that you should keep him in mind, * mortal man that you care for him ?
Yet you have made him little less than a god, * with glory and honour you crowned him,
Gave him power over the works of your hand, * put all things under his feet.
All of them, sheep and cattle, * yes, even the savage beasts,
Birds of the air, and fish * that make their way through the waters.
How great is your name, O Lord our God, * through all the earth !

Ant. 1 Your majesty, O God, is praised above the heavens, alleluia.

### Psalms 10

In the Lord I have taken my refuge. How can you say to my soul: * " Fly like a bird to its mountain.
See the wicked bracing their bow ; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.
Foundations once destroyed, * what can the just do ?"
The Lord is in his holy temple, * the Lord, whose throne is in heaven.
His eyes look down on the world, * his gaze tests mortal men.
The Lord tests the just and the wicked : * the lover of violence he hates.
He sends fire and brimstone on the wicked, * he

sends a scorching wind as their lot.

The Lord is just and loves justice : * the upright shall see his face.

Ant. 2 The Lord is in his holy temple, the Lord is in heaven, alleluia.

### Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun, * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold,

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Ant. 3 At the end of the sky is his rising, to the furthest end of the sky is his course, alleluia.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

Reading from the holy Gospel according to Mark

Lesson i Chapter 16

At that time, Jesus appeared to the eleven disciples as they sat at table, and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. Etc.

### Homily of Pope St. Gregory

Homily 29 on the Gospels

The fact that the disciples were slow to believe in the Resurrection of Our Lord was not so much a matter of their weakness as, if I may so put it, a matter of our future stability. Because of their doubts the Resurrection was manifested by many proofs, and as we read these proofs we are convinced by them. What then has strengthened our faith if not their doubt ? Mary Magdalen helped us less by her swift act of faith than did Thomas who, for a long time, remained in doubt. He, in his doubt, touched the marks of the wounds and removed from our hearts all the wounds of disbelief.

℟. i. After his passion during forty days he appeared to them and spoke of the kingdom of God, alleluia. And as they were looking on he was lifted up, alleluia, * and a cloud took him out of their sight, alleluia. ℣. And while staying with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father. – And a cloud.

Lesson ii

To bring home the reality of the Lord's Resurrection we should pay attention to that which Luke narrates, " While eating with them he charged them not to depart from Jerusalem." Then a little further on he adds, " As they were looking on, he was lifted up and a cloud took him out of their sight." Attend to these words and note the mystical meaning. He ate with them and was raised up. He ate and he ascended. The fact of eating clearly demonstrates the reality of his body. Mark, however, recalls that the Lord, before his Ascension, upbraided the disciples for their unbelief and hardness of heart. Wherefore, it must be specially noted here that the Lord upbraided the disciples as he departed from them bodily so that his final words should be all the more sharply imprinted on the hearts of all who heard them.

℟. ii. All the beauty of the Lord has been raised above the stars ;

his comeliness is in the clouds of heaven, * and his name lasts for ever, alleluia. ℣. At the end of the sky is his rising, to the furthest end of the sky is his course. – And his name.

### Lesson iii

Let us listen to what he said after he had upbraided them for being so hardhearted. "Go into all the world and preach the gospel to the whole creation." Was the holy gospel then, my brethren, to be preached to inanimate things or to brute beasts because it was commanded to the disciples "Preach the gospel to the whole creation"? By the term "whole creation" man is meant. Man has something in common with every creature. He has existence in common with stones. He has life in common with the plant world. He shares physical sensation with animals, and intelligence with angels. Since man, then, has something in common with the whole creation, in a certain sense man is the whole creation. The gospel then is preached to the whole creation when it is preached to man alone.

℟. iii. "Men of Galilee, why are you in amazement looking into heaven? Alleluia. * He will come in the same way as you saw him go into heaven," alleluia, alleluia, alleluia. ℣. And while they were gazing into heaven as he went, behold two men stood by them in white robes and said to them. – He will come. – Glory. – Alleluia, alleluia, alleluia.

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Before Lauds. ℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS

Psalm The Lord is king, etc. p. 29.

Antiphons (and at Hours)

1. Men of Galilee, why are you gazing into heaven? This Jesus who was taken up from you into heaven will come in the same way, alleluia.

2. And while they were gazing into heaven as he went, they said, "Alleluia."

3. Lifting up his hands he blessed them, * and he was carried up into heaven, alleluia.

4. Praise the King of kings and sing a hymn to God, alleluia.

5. As they were looking on, he was lifted up, and a cloud took him into heaven, alleluia.



### Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and to teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

### Hymn

You, Christ, are now our joy, our all,
Before you earthly pleasures pall;
In highest heaven, as Lord, you stay,
Your might created worlds obey.

We beg you, therefore, here today,
Forgive us all our sins, we pray;
And raise our hearts to you above
By your supernal grace and love.

When suddenly we see you shine
From glory's cloud, our judge divine,
May you drive far away all pain,
Give back the long-lost crowns again.

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. At the end of the sky is his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

Bened. ant. I am ascending to my Father and your Father, to my God and your God, alleluia.

### Prayer

Grant, we beseech you, almighty God, that we who believe that on this day your only Son, our Redeemer, ascended to the glory of heaven, may also dwell mentally amid heavenly things. Through the same.

At the Hours, psalms from Sunday.

## TERCE

Ant. And while they were gazing into heaven as he went, they said, "Alleluia."

Little Chapter as in II Vespers.

℟. Your majesty, O God, is praised, * alleluia, alleluia. – Your majesty. ℣. Above the heavens. – Alleluia. – Glory. – Your majesty.

℣. God goes up with shouts of joy, alleluia.
℟. The Lord goes up with trumpet blast, alleluia.

Prayer

Grant, we beseech you, almighty God, that we who believe that on this day your only Son, our Redeemer, ascended to the glory of heaven, may also dwell mentally amid heavenly things. Through the same.

## SEXT

Ant. Lifting up his hands he blessed them, and he was carried up into heaven, alleluia.

Little Chapter Acts 1

And while staying with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said "you heard from me."

℟. God goes up with shouts of joy, * alleluia, alleluia. – God goes up. ℣. The Lord goes up with trumpet blast. – Alleluia. – Glory. – God goes up.

℣. When Christ ascended on high, alleluia. ℟. He led a host of captives, alleluia.

## NONE

Ant. As they were looking on, he was lifted up, and a cloud took him into heaven, alleluia.

Little Chapter Acts 1

Men of Galilee, why do you stand looking into heaven? This Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven.

℟. When Christ ascended on high, * alleluia, alleluia. – When Christ ascended. ℣. He led a host of captives. – Alleluia. – Glory. – When Christ ascended.

℣. At the end of the sky is his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

## II VESPERS

Psalms as on the Epiphany of the Lord, p. 365.

Ant. to psalms Men of Galilee, why are you gazing up to heaven? This Jesus who was taken up from you into heaven will come in the same way, alleluia.

Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.



Hymn

Eternal Monarch, King most high,
Whose blood has brought redemption nigh,
By whom death, conquered, is undone,
And grace's noble battle won.

Ascending to the throne of might
And seated at the Father's right,
To Jesus all control now goes,
Which heaven, and not mankind, bestows:

That so creation's triple frame
Which heaven, earth and hell we name,
May now before him bend the knee
And to his power subject be.

The angels tremble when they see
How changed the lot of man can be;
There man now cleans where mankind stains,
As God, the God made man now reigns.

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

Magnif. ant. O king of glory, Lord of hosts, who this day ascended in triumph above the heavens, do not leave us desolate, but send to us the Spirit of truth, the Father's promised one, alleluia.

## The weekday Office in Ascension-time

Until the vigil of Pentecost inclusive.

There are no genuflexions or preces, at any Hour.

### MATINS

Invit. Alleluia, alleluia, * alleluia.

Hymn as in II Vespers of the feast.

### Nocturn

Three psalms and antiphon with the versicle are taken from the weekday as in the Psalter for Ascension time ; the weekly sequence indicated above is followed.

The Te Deum is not said.

Before Lauds. ℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

### LAUDS

Psalms from the weekday with the antiphon of paschal time as in the Psalter.

Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and to teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

Hymn

You, Christ, are now our joy, our all,
Before you earthly pleasures pall ;
In highest heaven, as Lord, you stay,
Your might created worlds obey.

We beg you, therefore, here today,
Forgive us all our sins, we pray ;
And raise our hearts to you above
By your supernal grace and love.

When suddenly we see you shine
From glory's cloud, our judge divine,
May you drive far away all pain,
Give back the long-lost crowns again.

Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.



All glory, Lord, to you we pay
Ascending o'er the stars today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. At the end of the sky is his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

Bened. ant. I will ask my Father and he will give you another Counsellor, alleluia.

Prayer

Grant, we beseech you, almighty God, that we who believe that on this day your only Son, our Redeemer, ascended to the glory of heaven, may also dwell mentally amid heavenly things. Through the same.

On the vigil of Pentecost

Bened. ant. If you love me you will keep my commandments, alleluia, alleluia, alleluia.

Prayer

Grant, we beseech you, almighty God, that the splendour of your brightness may shine upon us, so that the reflection of your light infused by the Holy Spirit, may strengthen the hearts of those, who, by your grace have come to a new birth. Through our Lord . . . in the unity of the same.

Let us bless the Lord, alleluia.

At the Hours psalms from the current weekday, with the antiphon from paschal time as in the Psalter.

### TERCE

Ant. Alleluia, alleluia, alleluia.

Little Chapter as at Lauds.

℟. Your majesty, O God, is praised, * alleluia, alleluia. – Your majesty. ℣. Above the heavens. – Alleluia, alleluia. – Glory. – Your majesty.

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

Prayer of Lauds.

### SEXT

Ant. Alleluia, alleluia, alleluia.

Little Chapter Acts 1

While staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father,

which, he said, " you heard from me."

℟. God goes up with shouts of joy, * alleluia, alleluia. – God. ℣. The Lord goes up with trumpet blast. – Alleluia, alleluia. – Glory. – God.

℣. When Christ ascended on high, alleluia. ℟. He led a host of captives, alleluia.

Prayer of Lauds.

## NONE

Ant. Alleluia, alleluia, alleluia.

Little Chapter Acts 1

Men of Galilee, why do you stand looking into heaven ? This Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven.

℟. When Christ ascended on high, * alleluia, alleluia. When Christ ascended. ℣. He led a host of captives. – Alleluia, alleluia. – Glory. – When Christ ascended.

℣. At the end of the sky in his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

Prayer of Lauds.

## VESPERS

Psalms and antiphon as in the Psalter for paschal time.

Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

Hymn

Eternal Monarch, King most high,
Whose blood has brought redemption nigh,
By whom death, conquered, is undone,
And grace's noble battle won.

Ascending to the throne of might
And seated at the Father's right,
To Jesus all control now goes,
Which heaven, and not mankind bestows:

That so creation's triple frame
Which heaven, earth and hell we name,
May now before him bend the knee
And to his power subject be.

The angels tremble when they see
How changed the lot of man can be ;



There man now cleans,
where mankind stains,
As God, the God made man now reigns.

Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

Magnif. ant. Go into all the world and preach the gospel to the whole creation, alleluia. He who believes and is baptized will be saved, alleluia ; but he who does not believe will be condemned, alleluia.

Prayer

Grant, we beseech you, almighty God, that we who believe that on this day your only Son, our Redeemer, ascended to the glory of heaven, may also dwell mentally amid heavenly things. Through the same.

## COMPLINE

Psalms from the weekday with antiphon from paschal time. Remainder as in the Ordinary, p. 12 with the modifications noted there p. 16 for Ascension-time.

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## Friday

## MATINS

Here begins the book of the Acts of the Apostles

Lesson i Chapter 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, " which," he said, " you heard from me, for John baptized with water, but before many days you will be baptized with the Holy Spirit."

℟. i. For if I do not go away the Counsellor will not come to you; but if I go I will send him to you. And when he comes he will guide you into all the truth, * alleluia. ℣. For he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. – Alleluia.

Lesson ii

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them," It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight.

℟. ii. When Christ ascended on high, alleluia, he led a host of captives, * and he gave gifts to men, alleluia, alleluia. ℣. God goes up with shouts of joy, the Lord goes up with trumpet blast. – And he gave gifts.

Lesson iii

And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven." Then they returned to Jerusalem from the mount called Olivet which is near Jerusalem, a sabbath day's journey away; and when they had entered, they went up to the upper room, where they were staying, Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

℟. iii. I will not leave you desolate, alleluia. I go away, but I will come to you, * and your hearts will rejoice, alleluia, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts. – Glory. – Alleluia, alleluia.



## Saturday

## MATINS

From the Acts of the Apostles

Lesson i Chapter 2

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

℟. i. O Lord, arise, alleluia, * in your strength, alleluia. ℣. We shall sing and praise. – In your strength, alleluia.

Lesson ii

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God." And all were amazed and perplexed, saying to one another, "What does this mean?" But others mocking said, "They are filled with new wine."

℟. ii. Let not your hearts be troubled; I am going to the Father, but when I have been taken up from you I will send you, alleluia, the Spirit of truth, * and your hearts will rejoice, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts.

## SUNDAY AFTER ASCENSION

II class

### I VESPERS

Psalms from Saturday with antiphon Alleluia as in the Psalter p. 210.

Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and to teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

Hymn

Eternal Monarch, King most high,
Whose blood has brought redemption nigh,
By whom death, conquered, is undone,
And grace's noble battle won.

Ascending to the throne of might,
And seated at the Father's right,
To Jesus all control now goes,
Which heaven, and not mankind, bestows:

That so, creation's triple frame
Which heaven, earth and hell we name,
May now before him bend the knee
And to his power subject be.

The angels tremble when they see
How changed the lot of man can be;
There man now cleans where mankind stains,
As God, the God made man now reigns.

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

Magnif. ant. Go into all the world, and preach the gospel to the whole creation, alleluia. He who believes and is baptized will be saved, alleluia, but he who does not believe will be condemned, alleluia.



Prayer

Almighty eternal God, grant us always to be devoted to you in will and to serve your majesty with a sincere heart. Through.

At Compline psalms from Saturday.

### MATINS

Invit. Alleluia, Christ the Lord, ascending to heaven, * come let us adore, alleluia.

Hymn as at I Vespers.

**Nocturn**

The first three psalms from Sunday with the antiphon Alleluia and the versicle of Ascension-time as in the Psalter.

Reading from the holy Gospel according to John

Lesson i Chapter 15

At that time, Jesus said to his disciples: When the Counsellor comes whom I shall send to you from the Father, even the Spirit of truth who proceeds from the Father, he will bear witness to me. And so on.

Homily of St. Cyril of Alexandria, Bishop.

(Comm. on John, ch. 15)

He was showing the identity of substance of the Son and the Father when he spoke of the Spirit of *Truth* and declared that he proceeds from the Father; for so the Trinity would be drawn together into the one idea of the Godhead. "But when the Counsellor comes" he said, "the Spirit of Truth, that is, my spirit, who proceeds from the Father, he will bear witness to me." How will he bear witness? By working great wonders in you and by means of you, and so will be a most effective witness to my divine authority and power. The spirit working in you will be my spirit. But just as he is mine, so equally is he the spirit of God the Father.

℟. i. After his passion during forty days he appeared to them and spoke of the kingdom of God, alleluia. And as they were looking on he was lifted up, alleluia, * and a cloud took him out of their sight, alleluia. ℣. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father. – And a cloud.

Lesson ii

"I have said all this to you to keep you from falling away." Just as I have worked so many and

so great miracles in your presence, so too, he tells them, the Counsellor will work similar miracles among you. But still the Jews will not be led to better things. Do not be upset if you cannot, by your prayer, convert them. Remember always my words: "a disciple is not above his teacher nor a servant above his master."

℟. ii. All the beauty of the Lord has been raised above the stars; his comeliness is in the clouds of heaven, * and his name lasts for ever, alleluia. ℣. At the end of the sky is his rising, to the furthest end of the sky is his course. – And his name.

### Lesson iii

"They will put you out of the synagogues. Indeed the hour is coming when whoever kills you will think that he is offering service to God." He foretold the worst that could happen to them, not that he might terrify the disciples and make them cowardly, but that he might strengthen them to undergo all dangers. For now that it was foreknown to them, they would rise superior to the supreme fear of death itself. For how can they who contemn what is greater, be afraid of lesser evils?

℟. iii. "Men of Galilee, why are you in amazement looking into heaven, alleluia. * He will come in the same way as you saw him go into heaven," alleluia, alleluia, alleluia. ℣. And while they were gazing into heaven as he went, behold two men stood by them in white robes and said to them. – He will come. – Glory. – Alleluia, alleluia, alleluia.

Before Lauds ℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Ant. Alleluia, alleluia, alleluia.

### Little Chapter Acts 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

### Hymn

You, Christ, are now our joy, our all,
Before you earthly pleasures pall;



In highest heaven, as Lord, you stay,
Your might created worlds obey.

We beg you, therefore, here today,
Forgive us all our sins, we pray;
And raise our hearts to you above
By your supernal grace and love.

When, suddenly, we see you shine
From glory's cloud, our judge divine,
May you drive far away all pain,
Give back the long-lost crowns again.

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. At the end of the sky, is his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

Bened. ant. When the Counsellor comes whom I shall send to you from the Father, even the Spirit of truth who proceeds from the Father, he will bear witness to me, alleluia.

### Prayer

Almighty, eternal God, grant us always to be devoted to you in will, and to serve your majesty with a sincere heart. Through.

At the Hours, psalms from Sunday with antiphon Alleluia.

## TERCE

### Little Chapter as at II Vespers.

℟. Your majesty, O God, is praised, * alleluia, alleluia. – Your majesty. ℣. Above the heavens. – Alleluia. – Glory. – Your majesty. ℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

## SEXT

### Little Chapter Acts 1

While staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me."

℟. God goes up with shouts of joy, * alleluia, alleluia. – God. ℣. The Lord goes up with trumpet blast. – Alleluia. – Glory. – God.

℣. When Christ ascended on high, alleluia. ℟. He led a host of captives, alleluia.

## NONE

Little Chapter Acts. 1

Men of Galilee, why do you stand looking into heaven ? This Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven.

℟. When Christ ascended on high, * alleluia. alleluia. – When Christ ascended. ℣. He led a host of captives. – Alleluia. – Glory. – When Christ ascended.

℣. At the end of the sky is his rising, alleluia. ℟. To the furthest end of the sky is his course, alleluia.

## II VESPERS

Psalms from Sunday, with antiphon Alleluia as in the Psalter, p. 46.

Little Chapter Ac. 1

In the first book, O Theophilus, I have dealt with all that Jesus began to do and to teach until the day when he was taken up after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

### Hymn

Eternal Monarch, King most high,
Whose blood has brought redemption nigh,
By whom death, conquered, is undone,
And grace's noble battle won.

Ascending to the throne of might
And seated at the Father's right,
To Jesus all control now goes,
Which heaven, and not mankind, bestows :

That so creation's triple frame
Which heaven, earth and hell we name,
May now before him bend the knee
And to his power subject be.

The angels tremble when they see
How changed the lot of man can be ;
There man now cleans, where mankind stains,
As God, the God made man now reigns.



Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

Magnif. ant. I have said these things to you, that when their hour comes you may remember that I told you of them, alleluia.

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## Monday

## MATINS

Throughout the week the last three psalms (III) of the current weekday are taken.

From the Acts of the Apostles

Lesson i Chapter 2

But Peter, standing with the eleven, lifted up his voice and addressed them: " Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day ; but this is what was spoken by the prophet Joel : 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.' "

℟. i. After his passion during forty days he appeared to them and spoke of the kingdom of God, alleluia. And as they were looking on he was lifted up, alleluia, * and a cloud took him out of their sight, alleluia. ℣. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father. – And a cloud.

Lesson ii

" 'Yes, and on my menservants and my maid servants in those days I will pour out my Spirit ; and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapour of smoke ; the sun shall be turned into darkness

and the moon into blood, before the day of the Lord comes, the great and manifest day. And it shall be that whoever calls on the name of the Lord shall be saved.' "

℟. ii. All the beauty of the Lord has been raised above the stars ; his comeliness is in the clouds of heaven, * and his name lasts for ever, alleluia. ℣. At the end of the sky is his rising, to the furthest end of the sky is his course. – And his name.

### Lesson iii

"Men of Israel, hear these words : Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know — this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. For David says concerning him, 'I saw the Lord always before me, for he is at my right hand that I may not be shaken ; therefore my heart was glad and my tongue rejoiced ; moreover, my flesh will dwell in hope. For you will not abandon my soul to Hades, nor let your Holy One see corruption. You have made known to me the ways of life, you will make me full of gladness with your presence.' "

℟. iii. " Men of Galilee, why are you in amazement looking into heaven ? Alleluia. * He will come in the same way as you saw him go into heaven," alleluia, alleluia, alleluia. ℣. And while they were gazing into heaven as he went, behold two men stood by them in white robes and said to them. – He will come. – Glory. – Alleluia, alleluia, alleluia.

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## Tuesday

## MATINS

From the Acts of the Apostles

### Lesson i Chapter 2

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, " Brethren, what shall we do ? " And Peter said to them, " Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins ;



and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him."

℟. i. For if I do not go away, the Counsellor will not come to you ; but if I go, I will send him to you. And when he comes he will guide you into all truth, * alleluia. ℣. For he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. – Alleluia.

### Lesson ii

And he testified with many other words and exhorted them, saying, " Save yourselves from this crooked generation." So those who received his words were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul ; and many wonders and signs were done through the apostles in Jerusalem and great fear came upon all.

℟. ii. When Christ ascended on high, alleluia, he led a host of captives, * and he gave gifts to men, alleluia, alleluia. ℣. God goes up with shouts of joy, the Lord goes up with trumpet blast. – And he gave gifts.

### Lesson iii

And all who believed were together and had all things in common ; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved.

℟. iii. I will not leave you desolate, alleluia ; I go away, but I will come to you, * and your hearts will rejoice, alleluia, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts. – Glory. – Alleluia, alleluia.

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## Wednesday

## MATINS

From the Acts of the Apostles

### Lesson i Chapter 3

Now Peter and John were going up to the

temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them expecting to receive something from them.

℟. i. O Lord, arise, alleluia, * in your strength, alleluia. ℣. We shall sing and praise. – In your strength, alleluia.

Lesson ii

But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And, leaping up, he stood and walked and entered the temple with them, walking and leaping and praising God.

℟. ii. You make the clouds your chariot, Lord, * you walk on the wings of the wind, alleluia. ℣. Clothed in majesty and glory; wrapped in light as in a robe. – You walk.

Lesson iii

And all the people saw him walking and praising God, and recognised him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. While he clung to Peter and John all the people ran together to them in the portico called Solomon's, astounded.

℟. iii. Let not your hearts be troubled; I am going to the Father, but when I have been taken up from you I will send you, alleluia, the Spirit of truth, * and your hearts will rejoice, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts. – Glory. – Alleluia.

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## Thursday

## MATINS

From the Acts of the Apostles

Lesson i Chapter 4

And as they (Peter and John) were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they arrested them and put them in custody until the morrow, for it was already evening. But many of those who heard the word believed; and the number of the men came to about five thousand. On the morrow their rulers and elders and scribes were gathered together in Jerusalem, with Annas the high priest and Caiphas and John and Alexander, and all who were of the high-priestly family.



℟. i. After his passion during forty days he appeared to them and spoke of the kingdom of God, alleluia. And as they were looking on he was lifted up, alleluia, * and a cloud took him out of their sight, alleluia. ℣. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father. – And a cloud.

Lesson ii

And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well."

℟. ii. All the beauty of the Lord has been raised above the stars; his comeliness is in the clouds of heaven, * and his name lasts for ever, alleluia. ℣. At the end of the sky is his rising, to the furthest end of the sky is his course. – And his name.

Lesson iii

"This is the stone which was rejected by you builders, but which has become the head of the corner, and there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognised that they had been with Jesus. But

seeing the man that had been healed standing beside them, they had nothing to say in opposition.

℟. iii. "Men of Galilee, why are you in amazement looking into heaven? Alleluia. * He will come in the same way as you saw him go into heaven," alleluia, alleluia, alleluia. ℣. And while they were gazing into heaven as he went, behold two men stood by them in white robes and said to them. – He will come. – Glory. – Alleluia, alleluia, alleluia.

## Friday

## MATINS

From the Acts of the Apostles

Lesson i Chapter 4

When they (Peter and John) were released they went to their friends and reported what the chief priests and the elders had said to them. And when they heard it, they lifted their voices together to God and said, "Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who by the mouth of our father David, your servant, said by the Holy Spirit, 'Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and against his Christ.'"

℟. i. For if I do not go away the Counsellor will not come to you; but if I go, I will send him to you. And when he comes he will guide you into all truth, * alleluia. ℣. For he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. – Alleluia.

Lesson ii

"For truly in this city there were gathered together against your holy servant Jesus whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place. And now, Lord, look upon their threats and grant to your servants to speak the word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus."

℟. ii. When Christ ascended on high, alleluia, he led a host of captives, * and he gave gifts to men, alleluia, alleluia. ℣. God goes up with shouts of joy, the Lord goes up with trumpet blast. – And he gave gifts.



Lesson iii

And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God. Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed were his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them.

℟. iii. I will not leave you desolate, alleluia; I go away, but I will come to you, * and your hearts will rejoice, alleluia, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts. – Glory. – Alleluia, alleluia.

## Saturday

## VIGIL OF PENTECOST

I class

## MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 14

At that time, Jesus said to his disciples: "If you love me you will keep my commandments. And I will pray the Father, and he will give you another Counsellor." Etc.

Homily of St. Augustine, Bishop

Tract 74 on John

This refers to the Holy Spirit in the Trinity who is declared by catholic faith to be consubstantial and co-eternal with the Father and the Son. He it is of whom the Apostle says, "God's love has been poured into our hearts through the Holy Spirit, who has been given to us." How then can the Lord say, "If you love me, you will keep my commandments. And I will pray the Father and he will give you another Counsellor"? For he says this of the Holy Spirit, whom if we have not got we can neither love

God nor keep his commandments. How can we love so as to receive him, since we cannot love without having him? Or how shall we keep the commandments so as to receive him, since we cannot keep the commandments without already having him?

℟. i. O Lord, arise, alleluia, * in your strength, alleluia. ℣. We shall sing and praise. – In your strength, alleluia.

### Lesson ii

Is it possible that the love by which we love Christ comes first to us, so that in loving Christ and keeping his commandments we then merit to receive the Holy Spirit, with the result that it is the love of God the Father which is poured into our hearts and not that of Christ which had already preceded. This is a perverse opinion. For if anyone thinks he loves the Son of God and yet does not love the Father, in fact he does not love the Son at all but some figment of his own imagination. The Apostle's teaching is "No one can say, 'Jesus is Lord' except by the Holy Spirit." And who can say "Jesus is Lord," but he who loves him, if he says it in the way that the Apostle meant it?

℟. ii. You make the clouds your chariot, Lord, * you walk on the wings of the wind, alleluia. ℣. Clothed in majesty and glory; wrapped in light as in a robe. – You walk.

### Lesson iii

Therefore the apostles were already saying, "Jesus is Lord." And if they were saying it, not hypocritically, acknowledging him in words and denying him in mind and in action, but sincerely, it is undoubtedly clear that they loved him. How did they love him unless by the Holy Spirit? Consequently, we should understand, then, that every one who loves Christ already has the Holy Spirit. And having him, he merits to receive him in fuller degree, and thus he loves still more. The disciples already possessed the Spirit whom the Lord had promised or else they would not have acknowledged him as Lord. But nevertheless they did not yet possess him in all that fullness which the Lord had promised.

℟. iii. Let not your hearts be troubled; I am going to the Father, but when I have been taken up from you I will send you, alleluia, the Spirit of truth, * and your hearts will rejoice, alleluia. ℣. I will pray the Father and he will give you another Counsellor. – And your hearts. – Glory. – Alleluia.



## LAUDS

Bened. ant. If you love me you will keep my commandments, alleluia, alleluia, alleluia.

### Prayer

Grant, we beseech you, almighty God, that the splendour of your brightness may shine upon us, so that the reflection of your light infused by the Holy Spirit may strengthen the hearts of those who, by your grace, have come to a new birth. Through our Lord . . . in the unity of the same.

This prayer is said also at Terce, Sext and None.

# PENTECOST

I class with I class octave

## I VESPERS

### Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes,* in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God,

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord who set prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

### Psalm 146

Praise the Lord for he is good; sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

### Psalm 147

O praise the Lord, Jerusalem * Sion, praise your God.

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hail-stones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. Come, Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love; you, who through the diversity of many languages, gathered the nations together in the unity of faith, alleluia, alleluia, alleluia.

### Little Chapter Acts 2

Suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where the apostles were sitting.

℟. They were all filled with the Holy Spirit and they began to speak as the Spirit gave them utterance; * and the multitude came together, saying, "Alleluia."

℣. The Apostles spoke in other tongues of the mighty works of God. – And the multitude. – Glory. – Alleluia.



### Hymn

The passing year has brought once more
Those blessed joys, as oft before
Since first the Holy Spirit shone
On those disciples everyone.

The fire came down all burning bright
And formed in tongues of glowing light,
That eloquence from them might flow
And love divine might warmer grow.

They speak the tongues of all who hear,
The throngs of Gentiles quake and fear;
Replete with wine and drunk, thought they,
Those men the Spirit filled that day.

These mystic things took place that day
When paschal time had passed away;
Of days the sacred number done,
Which from the Law remission won.

In worship prostrate here today,
To you, most loving God, we pray;
From heaven above, on us below,
The Spirit's poured-forth gifts bestow.

As you in every holy breast
Have placed indwelling grace to rest;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done;
And may the Son, on us below,
The Holy Spirit's gift bestow.
Amen.

℣. They were all filled with the Holy Spirit, alleluia. ℟. And they began to speak, alleluia.

Magnif. ant. I will not leave you desolate, alleluia; I go away, but I will come to you, alleluia, and your hearts will rejoice, alleluia.

### Prayer

Grant, we beseech you, almighty God, that the splendour of your brightness may shine upon us, so that the reflection of

your light infused by the Holy Spirit may strengthen the hearts of those who, by your grace, have come to a new birth. Through our Lord . . . in the unity of the same.

## COMPLINE

Psalms from Sunday.

Nunc dimittis ant. Alleluia, the Spirit, the Counsellor, alleluia, will teach you all things, alleluia, alleluia.

## MATINS

Invit. Alleluia, the Spirit of the Lord has filled the world. * Come, let us adore, alleluia.

### Hymn

Now Christ had climbed the starry frame,
Returned on high whence first he came,
To send us from the Father's rest
The promised Holy Spirit blest.

The great solemnity drew near
At which the earth, each passing year,
Has turned the mystic seven times seven,
Which tells the blessed times of heaven.

When, suddenly, at that third hour,
The world to all resounds with power,
It tells Apostles, as they pray,
That God has come to them that day.

So from the Father, source of light,
Was sent that fire, majestic, bright;
With fervour of Christ's word to fill
Those hearts so faithful to him still.

As you in every holy breast
Have placed indwelling grace to rest;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done;
And may the Son, on us below,
The Holy Spirit's gift bestow.
Amen.

### Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city!

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw; at once they were astounded; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God,

Our God for ever and always, * it is he who leads us.



Ant. Suddenly a sound came from heaven of the rush of a mighty wind, alleluia, alleluia.

### Psalm 67

Let God arise, let his foes be scattered. * Let those who hate him flee before him.

As smoke is blown away so will they be blown away; * like wax that melts before the fire, so the wicked shall perish at the presence of God.

But the just shall rejoice at the presence of God, * they shall exult and dance for joy.

O sing to the Lord, make music to his name; ℣ make a highway for him who rides on the clouds. * Rejoice in the Lord, exult at his presence.

Father of the orphan, defender of the widow, * such is God in his holy place.

God gives the lonely a home to live in; ℣ he leads the prisoners forth into freedom: * but rebels must dwell in a parched land.

When you went forth, O God, at the head of your people, * when you marched across the desert the earth trembled:

The heavens melted at the presence of God, * at the presence of God, Israel's God.

You poured down, O God, a generous rain : * when your people were starved you gave them new life.

It was there that your people found a home, * prepared in your goodness, O God, for the poor.

The Lord gives the word to the bearers of good tidings : * " The Almighty has defeated a numberless army

And kings and armies are in flight, in flight * while you were at rest among the sheep-folds."

At home the women already share the spoil. * They are covered with silver as the wings of a dove,

Its feathers brilliant with shining gold * and jewels flashing like snow on Mount Zalmon.

The mountains of Bashan are mighty mountains;* high-ridged mountains are the mountains of Bashan.

Why look with envy, you high-ridged mountains, at the mountain where God has chosen to dwell? * It is there that the Lord shall dwell for ever.

The chariots of God are thousands upon thousands. * The Lord has come from Sinai to the holy place.

You have gone up on high; ℣ you have taken captives, receiving men in tribute, O God, * even those who rebel, into your dwelling, O Lord.

May the Lord be blessed day after day. * He bears our burdens, God our saviour.

This God of ours is a God who saves. * The Lord our God holds the keys of death.

And God will smite the head of his foes,* the crown of those who persist in their sins.

The Lord said: " I will bring them back from Bashan ; * I will bring them back from the depth of the sea.

Then your feet will tread in their blood * and the tongues of your dogs take their share of the foe."

They see your solemn procession, O God, * the procession of my God, of my king, to the sanctuary:

The singers in the forefront, the musicians coming last, * between them, maidens sounding their timbrels.

" In festive gatherings, bless the Lord ; * bless God, O you who are Israel's sons."

There is Benjamin, least of the tribes, at the head, ℣ Judah's princes, a mighty throng,* Zebulun's princes, Naphtali's princes.

Show forth, O God, show forth your might, * your might, O God, which you have shown for us

For the sake of your temple high in Jerusalem * may kings come to you bringing their tribute.

Threaten the wild beast that dwells in the reeds, * the bands of the mighty and lords of the peoples.

Let them bow down offering silver. * Scatter the peoples who delight in war.

Princes will make their way from Egypt: * Ethiopia will stretch out her hands to God.

Kingdoms of the earth, sing to God, praise the Lord * who rides on the heavens, the ancient heavens.

He thunders his voice, his mighty voice, * Come, acknowledge the power of God.

His glory is over Israel ; his might is in the skies. God is to be feared in his holy place. * He is the Lord, Israel's God.

He gives strength and power to his people. * Blessed be God !

Ant. Show forth, O God, your might which you have shown for us for the sake of your holy temple in Jerusalem, alleluia, alleluia.



## Psalm 103

Bless the Lord, my soul ! * Lord God, how great you are,

Clothed in majesty and glory, * wrapped in light as in a robe !

You stretch out the heavens like a tent. * Above the rains you build your dwelling.

You make the clouds your chariot, * you walk on the wings of the wind,

You make the winds your messengers * and flashing fire your servants.

You founded the earth on its base, * to stand firm from age to age.

You wrapped it with the ocean like a cloak; * the waters stood higher than the mountains.

At your threat they took to flight ; * at the voice of your thunder they fled.

They rose over the mountains and flowed down * to the place which you had appointed.

You set limits they might not pass * lest they return to cover the earth.

You make springs gush forth in the valleys: * they flow in between the hills.

They give drink to all the beasts of the field ; * the wild-asses quench their thirst.

On their banks dwell the birds of heaven ; * from

the branches they sing their song.

From your dwelling you water the hills ; * earth drinks its fill of your gift.

You make the grass grow for the cattle * and the plants to serve man's needs,

That he may bring forth bread from the earth * and wine to cheer man's heart ;

Oil, to make his face shine * and bread to strengthen man's heart.

The trees of the Lord drink their fill, * the cedars he planted on Lebanon ;

There the birds build their nests: * on the tree-top the stork has her home.

The goats find a home on the mountains * and rabbits hide in the rocks.

You made the moon to mark the months ; * the sun knows the time for its setting.

When you spread the darkness it is night * and all the beasts of the forest creep forth.

The young lions roar for their prey * and ask their food from God.

At the rising of the sun they steal away * and go to rest in their dens.

Man goes forth to his work, * to labour till evening falls.

How many are your works, O Lord ! In wisdom you have made them all. * The earth is full of your riches.

There is the sea, vast and wide, with its moving swarms past counting, * living things great and small.

The ships are moving there * and the monsters you made to play with.

All of these look to you * to give them their food in due season.

You give it, they gather it up: * you open your hand, they have their fill.

You hide your face, they are dismayed ; you take back your spirit, they die, * returning to the dust from which they came.

You send forth your spirit, they are created ; * and you renew the face of the earth.

May the glory of the Lord last for ever ! * May the Lord rejoice in his works !

He looks on the earth and it trembles ; * the mountains send forth smoke at his touch.

I will sing to the Lord all my life, * make music to my God while I live.

May my thoughts be pleasing to him. * I find my joy in the Lord.

Let sinners vanish from the earth and the wicked exist no more. * Bless the Lord, my soul.



Ant. Send forth your Spirit, and they will be created, and you will renew the face of the earth, alleluia, alleluia.

℣. They were all filled with the Holy Spirit, alleluia. ℟. And they began to speak, alleluia.

Reading from the holy Gospel according to John

Lesson i Chapter 14

At that time, Jesus said to his disciples: " If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." Etc.

Homily of Pope St. Gregory

Homily 30 on the Gosp.

It is well, dear brethren. to deal briefly with the words of the gospel lesson so that, later on, one can spend more time reflecting on this very great feast. For on this day the Holy Spirit, with a mighty sound, came suddenly upon the disciples and turned the hearts of these worldly men to love of himself. While he appeared outwardly in tongues of fire, their hearts were inwardly set aglow. Because, when they received God in the fiery apparition they were delightfully inflamed with love. For the Holy Spirit is himself love. That is why John writes, " God is love." Whoever, therefore, with all his heart longs for God, undoubtedly is already in possession of him whom he loves. For no one could love God if he did not possess him whom he loves.

℟. i. When the day of Pentecost had come they were all sitting together, alleluia, and suddenly a sound came from heaven, alleluia, * like the rush of a mighty wind and it filled all the house, alleluia, alleluia. ℣. When, therefore, the disciples were gathered together for fear of the Jews, a sound from heaven came to them suddenly. – Like the rush of a mighty wind.

Lesson ii

Now if any one of you were asked whether he loved God he would answer with all confidence and without hesitation that he did. But at the beginning of the passage just read you heard what Truth himself has said, " If a man loves me he will keep my word." The proof of love is seen in deeds. That is why the same Saint John in his epistle says, " He who says ' I love God ' but

disobeys his commandments is a liar." We truly love God and keep his commandments if we restrain our passions. Anyone who dissipates himself by yielding to unlawful desires clearly does not love God, because by his choice he opposes him.

℟. ii. They were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance * and the multitude came together, saying "Alleluia." ℣. The Apostles spoke in other tongues of the mighty works of God. – And the multitude.

### Lesson iii

But see what the Truth says, " We will come to him and make our home with him." For there are some to whose hearts he comes but he does not make his home with them. Although they, by their compunction, partake of God's indulgence, yet, in time of temptation they forget that of which they repented, and return to their sins as if they had never wept for them. But the Lord comes and makes his home in the heart of him who sincerely loves him and who keeps his commandments. For the love of God so penetrates him that even in time of temptation he does not withdraw from this love. He, then, truly loves God whose mind does not yield deliberately to sinful pleasure.

℟. iii. The Holy Spirit, coming forth from the throne, invisibly entered the breasts of the Apostles, with a new sign of sanctification, * that varieties of all languages should come forth from their lips, alleluia. ℣. The divine fire came, not consuming but enlightening, and it gave them charismatic gifts. – That varieties. – Glory. – Alleluia.

Before Lauds V. Send forth your Spirit and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is king, etc., p. 29.

Antiphons, and at Hours.

1. When the day of Pentecost had come, they were all sitting together, alleluia.

2. The Spirit of the Lord has filled the world, alleluia.

3. They were all filled with the Holy Spirit and began to speak, alleluia.

4. Springs and all creatures that move in the waters, sing a hymn to God, alleluia.

5. The Apostles spoke in other tongues of the mighty works of God, alleluia, alleluia, alleluia.



### Little Chapter Acts 2

Suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where the Apostles were sitting.

### Hymn

Apostles' hearts with joy are filled
Which Holy Spirit then instilled ;
In many tongues they now proclaim
God's mighty works, his holy name.

From every nation, far and near,
The Latins, Greeks and others hear ;
And all with admiration glow,
For these they hear, speak tongues they know.

With spirit fierce and mind confused
The Jews, as such, belief refused ;
The followers of Christ they blamed,
" Made drunk on new-made wine," they claimed.

But, then, with signs and wonders, too,
With Joel's testimony true,
To show their falsehood Peter came,
He proves them wrong, refutes their claim.

As you in every holy breast
Have placed indwelling grace to rest ;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done ;
And may the Son, on us below,
The Holy Spirit's gift bestow.
Amen.

℣. The Spirit, the Counsellor, alleluia. ℟. Will teach you all things, alleluia.

Bened. ant. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven.

### Prayer

O God, who on this day has instructed the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may relish what is right and ever rejoice in his consolation. Through our Lord . . . in the unity of the same.

At Hours psalms from Sunday.

## TERCE

### Hymn

Here a genuflexion is made until O Counsellor.

Come, O Creator Spirit blest,
Come enter these your souls and rest;
O come with grace, true heaven's aid,
And fill the hearts which you have made.

O Counsellor, so you are named,
Of God, most high, true gift acclaimed;
O living spring, O fire, O love,
And soul's anointing from above!

Full seven-fold in gift are you,
God's mystic right hand finger true;
The promised one, the Father's sign,
Enriching tongues with word divine.

Inflame our senses from above,
Flood all our hearts with your true love;
The weakness of our bodies frail
Make strong with might that cannot fail.

Drive far away that deadly foe,
Grant us, forthwith, true peace to know;
So, led by your own guidance still,
May we avoid all sin and ill.

We pray you now on us bestow
Both Father and the Son to know;
In you, of both, the Spirit one,
We trust while all the ages run.

Sing praise to Father and to Son,
To Counsellor let praise be done;
And may the Son, on us below,
The Holy Spirit's gift bestow.
Amen.

Ant. The Spirit of the Lord has filled the world, alleluia.

Little Chapter as in Lauds.

℟. They were all filled with the Holy Spirit, * alleluia, alleluia. – They were all filled. ℣. And they began to speak. – Alleluia. – Glory. – They were all filled.

℣. The Apostles spoke in other tongues, alleluia. ℟. Of the mighty works of God, alleluia.



## SEXT

Ant. They were all filled with the Holy Spirit, and began to speak, alleluia.

Little Chapter Acts 2

And there appeared to the Apostles tongues as of fire, distributed, and the Holy Spirit rested on each one of them.

℟. The Apostles spoke in other tongues, * alleluia, alleluia. – The Apostles spoke. ℣. Of the mighty works of God. – Alleluia. – Glory. – The Apostles spoke.

℣. The spirit of the Lord has filled the world, alleluia. ℟. And that which holds all things together knows what is said, alleluia.

### Prayer

O God, who on this day has instructed the hearts of the faithful by the light of the Holy Spirit, grant, that in the same Spirit, we may relish what is right and ever rejoice in his consolation. Through our Lord . . . in the unity of the same.

## NONE

Ant. The Apostles spoke in other tongues of the mighty works of God, alleluia, alleluia, alleluia.

Little Chapter Acts 2

At this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language.

℟. The Spirit of the Lord has filled the world, * alleluia, alleluia. – The Spirit of the Lord. ℣. And that which holds all things together knows what is said. – Alleluia. – Glory. – The Spirit of the Lord.

℣. The Spirit, the Counsellor, alleluia. ℟. Will teach you all things, alleluia.

## II VESPERS

### Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change.* "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at

your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

### Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth ; * his precepts are all of them sure,

Standing firm for ever and ever ; * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !

### Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth ; * the children of the upright are blessed.

Riches and wealth are in his house ; * his justice stands firm for ever.

He is a light in the darkness for the upright : * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver : * he will be remembered for ever.

He has no fear of evil news ; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear ; * he will see the downfall of his foes.

Open-handed, he gives to the poor ; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away ; * the desire of the wicked leads to doom.



Ant. When the day of Pentecost had come they were all sitting together, alleluia.

### Little Chapter Acts 2

Suddenly a sound came from heaven like the rush of a mighty wind and it filled all the house where the Apostles were sitting.

### Hymn

The passing year has brought once more
Those blessed joys, as oft before
Since first the Holy Spirit shone
On those disciples everyone.

The fire came down all burning bright
And formed in tongues of glowing light,
That eloquence from them might flow
And love divine might warmer grow.

They speak the tongues of all who hear,
The throngs of Gentiles quake and fear ;
Replete with wine and drunk, thought they,
Those men the Spirit filled that day.

These mystic things took place that day
When paschal time had passed away ;
Of days the sacred number done,
Which from the Law remission won.

In worship prostrate here today,
To you, most loving God, we pray ;
From heaven above, on us below,
The Spirit's poured-forth gifts bestow.

As you in every holy breast
Have placed indwelling grace to rest ;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done ;
And may the Son, on us below,
The Holy Spirit's gift, bestow.
Amen.

℣. They were all filled with the Holy Spirit, alleluia. ℟. And they began to speak, alleluia.

Magnif. ant. Today, Pentecost has come, alleluia ; today, the Holy Spirit appeared to the disciples as fire, giving them charismatic gifts. He sent them into the whole world to preach and testify, " He who believes and is

baptized will be saved." Alleluia.

Prayer

O God, who on this day has instructed the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may relish what is right and ever rejoice in his consolation. Through our Lord . . . in the unity of the same.

During the octave all is said as on the feast, except what is given as proper to each day.

## Monday

I class

### MATINS

Invit. They were all filled with the Holy Spirit, * alleluia.

Hymn Now Christ, p. 764

### Nocturn

Psalms as on feast p. 764 with this antiphon only.

Suddenly a sound came from heaven of the rush of a mighty wind, alleluia, alleluia.

℣. They were all filled with the Holy Spirit, alleluia. ℟. And they began to speak, alleluia.

Reading from the holy Gospel according to John.

Lesson i Chapter 3

At that time, Jesus said to Nicodemus, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." Etc.

Homily of St. Augustine, Bishop

Tract 12

You know, brethren, that death came into the world by the envy of the devil. But Jesus the Son of God took death and fastened death to the cross and so delivered mortal men from death itself. As Moses lifted up the serpent in the desert, so, he says, must the Son of man be lifted up. This is a great mystery. Just as those who looked upon that serpent did not die from the bites of serpents, so those who, in faith, look to the death of Christ are healed from the wounds of sin. The former were healed as regards this present life, but these latter, unto eternal life.

℟. i. No longer do I call you servants, but my friends, because you have known everything that I have done among you, alleluia. * Receive the Holy Spirit, the Counsellor within you; it is he whom the Father will send you, alleluia. ℣. If you forgive the sins of any, they are forgiven. – Receive the Holy Spirit.



Lesson ii

For God did not send his Son into the world to judge it but that, through him, it might be saved. A physician, so far as in him lies, comes to heal the sick. One who is not willing to do what the physician tells him destroys himself. The Saviour comes to the world. Why is he called the Saviour of the world if not because he comes to save the world and not to judge it? Are you unwilling to be saved by him? You shall stand self-condemned. But why do I say "You shall be condemned"? Look at what he says, "He who believes in me is not condemned." But he who does not believe? What did you expect to be said but that he will be condemned? "Already," he says, "he is condemned."

℟. ii. The Lord trained them and taught them wisdom, alleluia: he confirmed in them the grace of the Holy Spirit * and he filled their hearts with understanding, alleluia, alleluia. ℣. With sudden sound the Holy Spirit came upon them. – And he filled their hearts.

Lesson iii

The condemnation has not yet appeared. But it has already taken place. For the Lord knows those who are his. He knows those who will continue to the crown and those who will continue to the flames. He knows the wheat on his threshing-floor and he knows the chaff. He knows the good crop and he knows the weeds. "He who does not believe is condemned already." Why condemned? Because he does not believe in the name of the only-begotten Son of God. "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."

℟. iii. On the last day of the feast Jesus said, "He who believes in me, out of his heart shall flow rivers of living water." * Alleluia. ℣. Now this he said about the Spirit which those who believed in him were to receive. – Alleluia. – Glory. – Alleluia.

Before Lauds ℣. Send forth your Spirit and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is king etc. p. 29

Sole antiphon to the psalms.

Ant. When the day of Pentecost had come they were all sitting together, alleluia.

Little chapter, hymn and ℣. as on Feast, p. 771.

Bened. ant. God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life, alleluia.

Prayer

O God, who gave the Holy Spirit to your Apostles, grant to your people that which they lovingly ask of you. To those to whom you have given faith, may you also grant abundance of peace. Through our Lord . . . in the unity of the same.

Until I Vespers of the Most Holy Trinity, exclusive, the Prayer of Lauds is said at Terce, Sext, None and Vespers.

## VESPERS

Magnif. ant. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him, alleluia.

## Tuesday

I class

## MATINS

Invit. They were all filled with the Holy Spirit,* alleluia.

Hymn Now Christ, p. 764.

### Nocturn

Psalms as on feast p. 764.

Sole ant. to psalms

Show forth, O God, your might which you have shown for us for the sake of your holy temple in Jerusalem, alleluia, alleluia.

℣. The Apostles spoke in other tongues, alleluia.

℟. Of the mighty works of God, alleluia.

Reading from the holy Gospel according to John

Lesson i Chapter 10

At that time, Jesus said to the pharisees: "Truly, truly, I say to you, he who does not enter the sheepfold by the door, but climbs in by another way, that man is a thief and a robber. He who enters by the door is the shepherd of the sheep. Etc.

Homily of St. Augustine, Bishop

Treatise 45 on John, near the beginning.

In today's gospel the Lord has spoken figuratively of his flock and of the door by which entry is made into the sheepfold. Pagans may say, "We lead good lives." But if they do not enter by the door, of what avail to them is that of which they boast? The benefit that a good life should bring to each one is that he may live always. What benefit is it to one to live well, if he is not granted everlasting life? Indeed, they cannot be said to lead a good life, who, through blindness of heart, are ignorant of the ultimate purpose of a good life, or who, through pride, despise it. For no one has a true and certain hope of eternal life unless he acknowledges the Life that is Christ and enters the sheepfold by the door.



℟. i. The Apostles spoke in other tongues of the mighty works of God * as the Holy Spirit gave them utterance, alleluia. ℣. They were all filled with the Holy Spirit and began to speak. – As the Holy Spirit.

Lesson ii

There have been certain philosophers who discussed subtle points about virtues and vices. They distinguished, defined, and reasoned-out very fine lines of argument. They filled volumes and blew their own trumpets in praise of their own wisdom. They even went so far as to say to others: "Follow us. Keep to our group if you wish to lead a good life." But they did not enter by the door. They intended to destroy, to slaughter, and to kill. What shall I say of men like these?

℟. ii. There appeared to the Apostles tongues as of fire, distributed, alleluia, * and the Holy Spirit rested on each one of them, alleluia, alleluia. ℣. The Spirit of the Lord filled all the house where the Apostles were sitting.–And the Holy Spirit rested on each one of them, alleluia, alleluia.

Lesson iii

Notice that the pharisees themselves used to read. In their reading they spoke of Christ, they hoped for his coming, and failed to recognise him when he came. They boasted that they were among the "Seers," the men of wisdom. Yet they denied Christ and did not enter by the door. Let us leave them and pass on to those who glory in the name of Christ himself. Let us see if even they are entering by the door. For there are

countless people who not alone boast that they are "Seers" but wish to appear as if specially enlightened by Christ. They are, however, heretics, Is it possible that they have entered by the door? Not at all.

℟. iii. The Spirit of the Lord has filled the world * and that which holds all things together knows what is said, alleluia, alleluia.

℣. She is the fashioner of all things, all powerful, overseeing all. – And that. – Glory. – Alleluia.

Before Lauds. ℣. Send forth your Spirit and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is King etc., p. 29.

Sole antiphon to psalms. When the day of Pentecost had come, they were all sitting together, alleluia.

Little chapter, hymn and versicles as on feast p. 771.

Bened. ant. Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way is a thief and a robber, but he who enters by the door is the shepherd of the sheep, alleluia.

Prayer

Lord, we pray that the power of the Holy Spirit may come to our aid. May it mercifully cleanse our hearts and defend us from all dangers. Through our Lord . . . in the unity of the same.

## VESPERS

Magnif. ant. "I am the door," says the Lord. "If any one enters by me he will be saved, and will find pasture," alleluia.

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## Wednesday

Quarter Tense

I class

Invit. They were all filled with the Holy Spirit, * alleluia.

Hymn Now Christ, p. 764.

### Nocturn

Psalms as on feast p. 764.

Sole ant to psalms Send forth your Spirit and they will be created, and you will renew the face of the earth, alleluia, alleluia.

℣. The Spirit of the Lord has filled the world, alleluia. ℟. And that which holds all things together knows what is said, alleluia.



Reading from the holy Gospel according to John.

Lesson i Chapter 6

At that time, Jesus said to the Jews: "No one can come to me unless the Father who sent me draws him." Etc.

Homily of St. Augustine, Bishop.

Treatise 26 on John, near the beginning

What a great tribute to grace! No one comes unless he is drawn. Unless you wish to be at fault, do not take it on yourself to decide what person God draws or does not draw, or why he draws one person and not another. Simply accept the truth and appreciate it. You are not yet drawn; then pray that you may be. What, brethren, do we mean by all this? If we are drawn to Christ, then we are believers against our will. Force is being used. Free will is not brought into play. But do not imagine that you are being drawn against your will. The mind is drawn also by love. And do not say, "How can I love of my own free will if I am drawn?" I reply, "It is no great thing to proceed by will alone; you are drawn also by pleasure."

℟. i. The divine fire came, not consuming but enlightening, not destroying but shining, and it found in the hearts of the disciples clean receptacles; * and it gave them charismatic gifts, alleluia, alleluia.

℣. It found them at one in charity, and it enlightened them, pouring in the riches of the Godhead. – And it gave them.

Lesson ii

There is a certain spiritual pleasure which is nourished by that delightful bread from heaven. If the poet could say, "Everyone is drawn by his own particular pleasure," by pleasure and not by necessity, by delight and not by duty, so much more boldly should we say that a man is drawn to Christ when he takes delight in truth, in holiness, in right dealing and in eternal life; for all this is Christ. Show me one who loves and he will grasp what I am saying. Show me one who is filled with longing, one who is eager and ardent. Show me a pilgrim from this waste world who thirsts with longing for his eternal homeland. Show me such a one, he will know what I mean.

℟. ii. And at this sound the multitude came together and they were be-

wildered because each one heard them in his own language * telling of the mighty works of God, alleluia, alleluia, alleluia. ℣. Are not all those who are speaking, Galileans? And how is it that we hear them each of us in his own language? – Telling of the wonderful works of God.

Lesson iii

And I shall raise him up again on the last day. I will give him that which he loves; I will give him that for which he hopes. He will see the things in which he believed without having seen. He will eat that for which he hungered. He will be filled with that for which he longed. When? At the resurrection of the dead, because I will raise him up on the last day. For it is written in the Prophets: "And they shall all be taught by God." Why have I told you this, Jews? The Father has not taught you; how then can you recognise me? All the men of that kingdom shall be taught by God: they will not hear the word from men. And if they should hear it from men, nevertheless understanding is given them from within; it shines from within, it is revealed from within.

℟. iii. The Spirit of the Lord filled all the house where the Apostles were; and there appeared to them tongues as of fire, distributed, and resting on each one of them; * and they were all filled with the Holy Spirit, alleluia, alleluia, alleluia. ℣. When the disciples were gathered together for fear of the Jews, a sound from heaven came to them suddenly. – And they were all filled. – Glory. – Alleluia, alleluia, alleluia.

Before Lauds. ℣. Send forth your Spirit and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is King, etc. p. 29.

Ant. to psalms. When the day of Pentecost had come, they were all sitting together, alleluia.

Little chapter, hymn and versicle as on feast p. 771.

Bened. ant. Truly, truly, I say to you, he who believes in me will have everlasting life, alleluia, alleluia.

Prayer

May the Counsellor who proceeds from you, enlighten our minds and lead us into all truth, as your Son has promised. Who lives and reigns with you in the unity of the same.

## VESPERS

Magnif. ant. I am the living bread which came down from heaven; if any man eats of this bread he will live for ever, and the bread which I shall give for the life of the world is my flesh, alleluia, alleluia.



## Thursday

I class

## MATINS

Invit. They were all filled with the Holy Spirit, * alleluia.

Hymn Now Christ, p. 764.

### Nocturn

Psalms as on feast p. 764.

Ant. Suddenly a sound came from heaven of the rush of a mighty wind, alleluia, alleluia.

℣. They were all filled with the Holy Spirit, alleluia. ℟. And they began to speak, alleluia.

Reading from the Holy Gospel according to Luke

Lesson i Chapter 9

At that time, Jesus called the twelve apostles together and gave them power and authority over all demons and to cure diseases. Etc.

Homily of St. Ambrose, Bishop.

Book 6, on Luke 9, at the beginning

The kind of man that he who preaches the kingdom of God should be, is clearly shown by the gospel precepts. He is to set forth without staff, without bag, without shoes, without bread, without money; that is, not seeking the support of this world's goods, but, strong in faith, he is to consider that the less he seeks such things the more they will abound. Now those who wish may so interpret these things that this passage seems to bear a spiritual sense alone. For a man would seem to have stripped himself, as it were, of a bodily garment when he has not only rejected power and despised wealth but has, moreover, renounced the alluring pleasures of his own flesh.

℟. i. No longer do I call you servants, but my friends, because you have known everything that I have done among you, alleluia. * Receive the Holy Spirit the Counsellor within you; it is he whom the Father will send you,

alleluia. ℣. If you forgive the sins of any, they are forgiven. – Receive the Holy Spirit.

Lesson ii

To such as these is given in the first place a general command that they should bring peace, that they should remain stable, that they should keep the laws laid down for guests. For it does not become a preacher of the kingdom of heaven to wander from house to house abusing the inviolable laws of hospitality. But as they are to be grateful for hospitality, so also it is commanded that, if they are not received, they are to shake off the dust of that city and depart. By this command it is taught that the reward of hospitality is not just a small good, since not only do we bring peace to our hosts, but, if they are under the shadow of any faults due to earthly fickleness, these are removed when they have welcomed the apostolic preachers.

℟. ii. The Lord trained them and taught them wisdom, alleluia. He confirmed in them the grace of the Holy Spirit * and he filled their hearts with understanding, alleluia, alleluia. ℣. With a sudden sound the Holy Spirit came upon them. – And he filled their hearts.

Lesson iii

Nor is it without reason that, according to Matthew, the Apostles are told to make a careful choice of the house they are to enter, but so that there may be no occasion to change their lodging and thus break the ties of hospitality. But the same caution is not commanded to the host lest, in selecting his guest, his hospitality should be lessened. Yet, as in its literal sense this has the sanction of a time-honoured rule concerning hospitality, so, too, the heavenly statement pleases us by its mystical sense. Undoubtedly when a house is being selected, a suitable host is sought. Let us see if, perhaps, it is being indicated that the church and Christ should be chosen.

℟. iii. On the last day of the feast Jesus said, "He who believes in me, out of his heart shall flow rivers of living water." * Alleluia. ℣. Now this he said about the Spirit which those who believed in him were to receive. – Alleluia. – Glory. – Alleluia.

Before Lauds. ℣. Send forth your Spirit and they will be created, alleluia.



℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is King, p. 29.

Sole antiphon to psalms. When the day of Pentecost had come they were all sitting together, alleluia.

Little Chapter, hymn and versicle as on feast p. 771.

Bened. ant. Jesus called the twelve apostles together and gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal, alleluia, alleluia.

Prayer

O God, who on this day has instructed the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may relish what is right and ever rejoice in his consolation. Through our Lord . . . in the unity of the same.

## VESPERS

Magnif. ant. The twelve apostles went through the villages preaching the gospel and healing everywhere, alleluia, alleluia.

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## Friday

I class

## MATINS

Invit. They were all filled with the Holy Spirit, * alleluia.

Hymn Now Christ, p. 764.

### Nocturn

Psalms as on feast p. 764.

Sole ant. to psalms Show forth, O God, your might which you have shown for us for the sake of your holy temple in Jerusalem, alleluia, alleluia.

℣. The Apostles spoke in other tongues, alleluia. ℟. Of the mighty works of God, alleluia.

Reading from the Holy Gospel according to Luke

Lesson i Chapter 5

At that time, on one of those days, as he was preaching, there were pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal. Etc.

Homily of St. Ambrose, Bishop

Book 5 on Chapter 5 of Luke

That the healing of this paralytic is not done without purpose or in niggardly fashion is seen when it is pointed out that the Lord prayed. It was not indeed that he needed

to ask, but that he might give an example. He gave an example to be followed; he did not seek to make ostentatious display of prayer. Among the cures of sick people which he performed in the presence of the teachers of the Law, from all Galilee and Judea and Jerusalem, the healing of this paralytic is described. As we have said before, the first thing any sick person should do is to get people to pray for his restoration to health. Through these, the weakened structure of our life, and our wavering footsteps, may be reformed through the remedy of the heavenly word.

℟. i. The Apostles spoke in other tongues of the mighty works of God * as the Holy Spirit gave them utterance, alleluia. ℣. They were all filled with the Holy Spirit and began to speak, alleluia. – As the Holy Spirit.

Lesson ii

There should, therefore, be some advisers to raise a man's mind to higher things though he be made dull by bodily weakness. By their help he can once more lift himself up and humble himself, and so more easily be placed before Jesus, worthy that the Lord's glance may fall on him. For the Lord looks with favour on lowliness; since he looked on his servant in her nothingness. And when he saw their faith, it is related, he said, "Man, your sins are forgiven you."

℟. ii. There appeared to the Apostles tongues as of fire, distributed, alleluia, * and the Holy Spirit rested on each one of them, alleluia, alleluia. ℣. The Spirit of the Lord filled all the house where the Apostles were sitting. – And the Holy Spirit rested on each one of them, alleluia, alleluia.

Lesson iii

Great is the Lord who on account of the merit of some forgives others, and in showing approval of some forgives the wrongdoing of others. Why, O man, should your fellow man count for nothing with you, when with the Lord a servant is found worthy to intercede, and has a right that his request be granted? You, who condemn others, learn to forgive. You who are sick, learn to ask for help. If you despair of the forgiveness of your grievous sins, ask people to pray for you, ask the church. For when he considers the church, the Lord may grant you the pardon that he might have denied to your own prayer.



℟. iii. The Spirit of the Lord has filled the world * and that which holds all things together knows what is said, alleluia, alleluia. ℣. She is the fashioner of all things, all-powerful, overseeing all. – And that. – Glory. – Alleluia, alleluia.

Before Lauds ℣. Send forth your Spirit, and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is King etc., p. 29.

Sole ant. to psalms When the day of Pentecost had come, they were all sitting together, alleluia.

Little chapter, hymn and versicle as on feast, p. 771.

Bened. ant. On one of those days, as he was teaching, there were pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal, alleluia, alleluia.

Prayer

O merciful God, we beseech you, grant to your church that being united in the Holy Spirit, she may not be harassed by any hostile attack. Through our Lord . . . in the unity of the same.

## VESPERS

Magnif. ant. The paralysed man took up that on which he lay, glorifying God. And all the people, when they saw it, gave praise to God, alleluia.

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### Saturday

Quarter Tense

I class

## MATINS

Invit. They were all filled with the Holy Spirit,* alleluia.

Hymn Now Christ, p. 764.

### Nocturn

Psalms as on feast p. 764.

Sole ant. to psalms Send forth your Spirit and they will be created; and you will renew the face of the earth, alleluia, alleluia.

℣. The Spirit of the Lord has filled the world, alleluia. ℟. And that which holds all things together knows what is said, alleluia.

Reading from the holy Gospel according to Luke

Lesson i Chapter 4

At that time, Jesus arose and left the synagogue, and entered Simon's house. Now Simon's mother-in-law was ill with a high fever. Etc.

Homily of St. Bede the Venerable, Priest

Commentary on Luke, vol. 4

If we say that the man delivered from an evil spirit is a symbol of the soul cleansed from evil thoughts, the woman attacked by a fever, and cured by the Lord's command, indicates the restraining of the flesh from the heat of carnal desire, by means of the commands of continence. For all bitterness, anger, indignation, quarrelling, and blasphemy is the raging of an unclean spirit. But fornication, uncleanness, lust, evil desire and avarice, which is a serving of idols, understand that these are the fever of seductive flesh.

℟. i. The divine fire came, not consuming but enlightening, not destroying but shining, and it found in the hearts of the disciples clean receptacles * and it gave them charismatic gifts, alleluia, alleluia. ℣. It found them at one in charity, and it enlightened them, pouring in the riches of the Godhead. – It gave them.

Lesson ii

And they besought him for her. And he stood over her and rebuked the fever and it left her. No sooner is the Saviour asked than he heals the sick. In this way, too, he shows that he always grants the prayers which the faithful make against their sinful tendencies, and that he brings to their mind the sins of which they are unaware, or even forgives them without bringing them to mind. It is with this in mind that the Psalmist prays, "But who can detect all his errors? From hidden faults, acquit me, Lord."

℟. ii. And at this sound the multitude came together and they were bewildered because each one heard them in his own language * telling of the mighty works of God, alleluia, alleluia, alleluia. ℣. Are not all those who are speaking, Galileans? And how is it that we hear them, each of us in his own native language? – Telling of the wonderful works of God, alleluia, alleluia, alleluia.



Lesson iii

And immediately she rose and served them. It is natural for people who have had fever to feel, at the beginning of their convalescence, the after-effects of their illness in a certain weariness. But the health conferred by the Lord's command returns in full and immediately. Not only does it return, but it is accompanied by such vigour that straightway she is able to serve. Thus, according to the rules of symbolic interpretation, the limbs which once served impurity resulting in the evil whose fruit is death, now serve righteousness unto eternal life.

℟. iii. The Spirit of the Lord filled all the house where the apostles were; and there appeared to them tongues as of fire, distributed and resting on each one of them; * and they were all filled with the Holy Spirit, alleluia, alleluia, alleluia. ℣. When the disciples were gathered together for fear of the Jews, a sound from heaven came to them suddenly. – And they were all filled. – Glory. – Alleluia, alleluia, alleluia.

Before Lauds ℣. Send forth your Spirit and they will be created, alleluia. ℟. And you will renew the face of the earth, alleluia.

## LAUDS

Psalm The Lord is King, p. 29.

Sole ant. to psalms. When the day of Pentecost had come, they were all sitting together, alleluia.

Little chapter, hymn and versicle as on feast, p. 771.

Ant. That evening, at sundown, all who were sick came to Jesus, and he laid his hands on every one of them and healed them, alleluia.

Prayer

We beseech you, Lord, graciously pour into our hearts your Holy Spirit, by whose wisdom we were created, and by whose providence we are ruled. Through our Lord . . . in the unity of the same.

This prayer is said at Terce, Sext, and None.

## ADDITION

### I Sunday after Pentecost

# Feast of the Most Holy Trinity

I class

### I VESPERS

Ant. to psalms O blessed, revered and glorious Trinity, Father, Son and Holy Spirit.

Psalm Praise O servants, etc. [1].

Little Chapter Rom. 11

O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways.

℟. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity ✱ for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Hymn

Be with us, Holy Trinity,
Who are one only Deity;
In glory equal, hear our call,
O everlasting source of all.

For all the armies of the sky
Adore you, praise and magnify;
While nature, in her triple frame,
For ever sanctifies your name.

A genuflexion is made during the following two lines:

We, too, your servants, homage pay,
Adoring reverently today;
O join to that celestial song
The praises of our suppliant throng!

Light, wholly One, we you confess,
With triple praise we rightly bless;
Each spirit sings, in praise, your name,
Whom First and Last we all acclaim.

The Father, unbegotten one,
And equally his only Son,
And Holy Spirit, too, we praise,
The Triune God through all our days.
Amen.



℣. Let us bless the Father and the Son together with the Holy Spirit.

℟. Let us sing praise to him and highly exalt him for ever.

Magnif. ant. Thank you, God, thank you, Trinity one and true, Deity one and supreme, Unity one and holy.

Prayer

Almighty, eternal God, you have granted to your servants by professing the true faith to acknowledge the glory of the eternal Trinity, and in the might of majesty to adore Oneness. We beg that by the strength of that same faith, we may be protected against all evil. Through.

wicked country, the people with whom the Lord is angry for ever." Your own eyes shall see this, and you shall say, "Great is the Lord, beyond the border of Israel!" "A son honours his father, and a servant his master. If then I am a father, where is my honour? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. You say, 'How have we despised your name?' By offering polluted food upon my altar. And you say, 'How have we polluted it?'" Thus says the Lord God: "Turn to me and be saved."

℟. ii. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are.

# PRAYERS AND HOMILIES
## for the Sundays after Pentecost

From the Seventh to the Last Sunday

### VII SUNDAY AFTER PENTECOST

II class

Prayer

O God, whose providence arranges all things without any error, we earnestly beg you to take away all that is harmful and to bestow everything that will be for our good. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 7

At that time, Jesus said to his disciples: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves." Etc.

Homily of St. Hilary, Bishop

Commentary on Matthew, ch. 6

The Lord warns that smooth words and a suave manner must be weighed against results in the field of action. We must see a man, not as he would have us believe he is, but as he proves himself by his deeds. For, in many cases, a ravenous wolf is concealed under the guise of a sheep. Thorns do not produce grapes, nor thistles figs, bad trees do not bear good fruit. Likewise, he teaches that the fruit of good works is not to be found in these evil men. All, then, are to be judged by their fruits.

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits.

Prayer O God, whose providence as above.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven, he it is who shall enter the kingdom of heaven, alleluia.

Prayer

O God, whose providence arranges all things without any error, we earnestly beg you to take away all that is harmful and to bestow everything that will be for our good. Through.

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## VIII SUNDAY AFTER PENTECOST

II class

Prayer

We ask you, Lord, to grant us the spirit always to think and do what is right. May we, who cannot exist without you, be able to live according to your will. Through.

### MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 16

At that time, Jesus told his disciples this parable: "There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods." Etc.

Homily of St. Jerome, Priest

Letter 151, to Algasia, q. 6, t. 3

Properly speaking, the one who runs the farm is called a farmer. But a steward is one who manages money, produce, and indeed all the possessions of his master. It is this administrator who is accused before his master of wasting his goods. The master summons him and says, "What is this that I hear about you? Turn-in the account of your stewardship, for you can no longer be steward." And the steward said to himself, "What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg."

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. The master said to the steward, "What is this that I hear about you? Turn-in the account of your stewardship," alleluia.

Prayer We ask you as above.



### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.

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## IX SUNDAY AFTER PENTECOST

II class

Prayer

Open, Lord, the ears of your mercy to our prayers; and that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

### MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 19

At that time, when Jesus drew near to Jerusalem and saw the city, he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes." Etc.

Homily of St. Gregory, Pope

Homily 39 on the Gospels

No one who has read the history of the destruction of Jerusalem can fail to see that the ruin described in tears by our Lord is precisely that which was carried out by the Roman princes, Vespasian and Titus. The Roman princes are indicated where it is said, "For the days shall come upon you, when your enemies will cast up a bank about you and surround you." The following phrase, "They will not leave one stone upon another in you," is now verified in the resiting of the city. For, the city has been reconstructed in that area "outside the gate" where the Lord was crucified. In that sense, the original city has been overthrown from its very foundations.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. When the Lord drew near Jerusalem and saw the city he wept over it saying, "Would that you knew: for the days shall come upon you, and they will surround you, and hem you in on every side, and dash you to the ground; because you did

not know the time of your visitation," alleluia.

Prayer Open, Lord, the ears, as above.

## II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. It is written, my house shall be a house of prayer; but you have made it a den of robbers. And he was teaching daily in the temple.

Prayer

Open, Lord, the ears of your mercy to our prayers; and that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

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## X SUNDAY AFTER PENTECOST

II class

Prayer

O God, you show your almighty power chiefly by being forgiving and merciful. Increase your mercy towards us, so that as we hasten towards those things that you have promised, you may make us to share in the heavenly treasures. Through.

## MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 18

At that time, Jesus told this parable to some who trusted in themselves that they were righteous and despised others: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector." Etc.

Homily of St. Augustine, Bishop

Sermon 36 On the Words of the Lord, from near the middle

"God, I thank you that I am not like other men." He might at least have said "like many other men." What does "like other men" mean if not all men except himself? What he says, in effect, is: "I am a just man; all the rest are sinners. I fast twice a week, I give tithes of all that I get." If you want to know what he might be asking of God, examine his words and you will not get any information. He went up to the temple to pray. But he did not want to ask God for anything, but simply to praise himself. And as if it were not enough to praise himself instead of beseeching God he insults the tax collector who really is praying.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Two men went up into the temple to pray, one a Pharisee and the other a tax collector; the latter went down to his house justified rather than the other, alleluia.

Prayer O God, you show, as above.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner."

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## XI SUNDAY AFTER PENTECOST

II class

Prayer

Almighty, eternal God, your infinite goodness surpasses anything that we might deserve or even desire. Pour out your mercy upon us, forgiving us those things that trouble conscience, and giving us the grace for which we would not presume to ask. Through.

## MATINS

Reading from the holy Gospel according to Mark

Lesson iii Chapter 7

At that time, Jesus returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis. Etc.

Homily of St. Gregory, Pope

Homily 10, Bk. 1, on Ezechiel, towards the middle

Why was it that God, the creator of all things, when he wanted to cure the deaf and dumb man, put his fingers into his ears, and spat and touched his tongue? What is meant by the fingers of the Redeemer if not the gifts of the Holy Spirit? Thus, elsewhere in the Gospel, when he had cast out a demon, he said, "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." Of the same event another evangelist reports that he said, "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Jesus returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis, alleluia.

Prayer Almighty, eternal God, as above.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. He has done all things well; he even makes the deaf hear and the dumb speak.

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## XII SUNDAY AFTER PENTECOST

II class

Prayer

Almighty and merciful God, your faithful people serve you worthily and well only because they have the gift of your grace. Grant us, we beg you, to hasten without hindrance towards those things that you have promised. Through.

## MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 10

At that time, Jesus said to his disciples: "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it." Etc.

Homily of St. Ambrose, Bishop

Bk. 7 on Luke, ch. 10

"A man was going down from Jerusalem to Jericho, and he fell among robbers." Jericho is a figure of this present world. Adam went down there when, on account of his fall, he was cast out of paradise, that is to say, out of the heavenly Jerusalem. He went from the sources of life, down to the place of death. But it was by a change of heart rather than by a change of location that he condemned his nature to banishment. He became very different from that earlier Adam who had enjoyed flawless happiness. When he lowered himself to sinful profanities he fell among thieves. This would never have happened if he had not strayed from the divine command and put himself in their power.



## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead.

Prayer

Almighty and merciful God, your faithful people serve you worthily and well only because they have the gift of your grace. Grant us, we beg you, to hasten without hindrance towards those things that you have promised. Through.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "Which of these three, do you think, proved neighbour to the man who fell among the robbers?" He said, "The one who showed mercy on him." "Go and do likewise," alleluia.

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## XIII SUNDAY AFTER PENTECOST

II class

Prayer

Almighty, everlasting God, increase our faith, hope and charity. Make us love what you command, so that we may deserve to gain what you promise. Through.

## MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 17

At that time, on the way to Jerusalem Jesus was passing along between Samar'ia and Galilee. And as he entered a village, he was met by ten lepers. Etc.

Homily of St. Augustine, Bishop

Questions on the Gospels, bk. 2, c. 40

A question arises about the ten lepers whom the Lord cleansed with the words, "Go and show yourselves to the priests." Why did he send them to the priests, and let their cure take place on the way? Among all the people to whom our Lord granted physical cures we find no one sent to the priests except lepers. It was also from leprosy that he had cleansed the man to whom he said: "Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people." The question to be asked, then, is what

leprosy itself symbolizes. Those from whom it is taken away are said to have been cleansed rather than healed. For, the symptom of leprosy is a discoloration of the skin, rather than any weakening of general health, or any crippling of limbs or senses.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. As Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us."

Prayer Almighty, everlasting God, as above.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner? Go your way; your faith has made you well, alleluia.

## XIV SUNDAY AFTER PENTECOST

II class

Prayer

Guard your church, we beg you, Lord, by your everlasting mercy. Since human frailty cannot survive without you, may your grace be always with it, to rescue it from danger and to direct it along the way of salvation. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 6

At that time, Jesus said to his disciples: "No one can serve two masters." Etc.

Homily of St. Jerome, Priest

Comm. on Matthew, bk. 1, ch. 6

You cannot serve God and mammon. In the Syriac language riches are called mammon. Let the grasping man take note: let the man who is reckoned a christian know that he cannot pledge himself at the same time to riches and to Christ. Yet Christ was not speaking of one who has riches, but of one who serves riches. The one who is a slave to riches hoards them, as a slave might; but the man who has cast off the yoke of slavery gives freely from his riches, as a master.



### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Do not be anxious, saying: "What shall we eat, or what shall we drink?" Your heavenly Father knows what you need, alleluia.

Prayer

Guard your church, we beg you, Lord, by your everlasting mercy. Since human frailty cannot survive without you, may your grace be always with it, to rescue it from danger and to direct it along the way of salvation. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Seek first the kingdom of God and his righteousness, and all these things shall be yours as well, alleluia.

## XV SUNDAY AFTER PENTECOST

II class

Prayer

May your enduring mercy, Lord, cleanse and fortify your church. Since it cannot stand firm without you, let it always be guided by your grace. Through.

### MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 7

At that time, Jesus went to a city called Na'in, and his disciples and a great crowd went with him. Etc.

Homily of St. Augustine, Bishop

Sermon 44, On the Words of the Lord, near the beginning

The widowed mother rejoices that her son has been brought back to life. Similarly, mother Church rejoices when, day after day, men are brought back to spiritual life. The widow's son was dead as far as bodily life is concerned; but these were dead in the spiritual sense. His death was plain to see, and he was publicly mourned; but their hidden death was neither investigated, nor noticed. However, he who knew them to be dead sought after them. He alone recognised them to be dead who was able to make them live.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Jesus went to a city called Na'in, and behold, a man who had died was being carried out, the only son of his mother.

Prayer May your enduring mercy as above.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us," and " God has visited his people ! "

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## XVI SUNDAY AFTER PENTECOST

II class

Prayer

May your grace first move us, Lord, and then support us always; may it keep us constantly intent on doing good. Through.

### MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 14

At that time, one sabbath, when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. And behold, there was a man before him who had dropsy. Etc.

Homily of St. Bede the Venerable, Priest

On Luke, ch. 14

The disease of dropsy is named from the watery fluid which characterises it. The word is derived from the Greek for water. The disease consists of an accumulation of fluid under the skin, arising from a fault in the bladder; there is also swelling and bad breath. It is peculiar to the disease that the more the patient accumulates this unwanted fluid, the more thirsty he becomes. And so the man who is afflicted by the swelling tide of carnal lust is rightly compared to one suffering from dropsy. He is also compared to a rich miser. The more he stores up riches, failing to use them well, the more intensely does he long for them.

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Jesus spoke to the lawyers and Pharisees, saying, " Is it lawful to heal on the sabbath, or not ? " But they were silent. Then he took the man who had dropsy, and healed him, and let him go.



Prayer

May your grace first move us, Lord, and then support us always; may it keep us constantly intent on doing good. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. When you are invited to a marriage feast, go and sit in the lowest place, so that your host may say to you, " Friend, go up higher." Then you will be honoured in the presence of all who sit at table with you, alleluia.

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## XVII SUNDAY AFTER PENTECOST

II class

Prayer

Lord, we beg you, grant that your people may avoid the evil influence of the devil, and, with pure minds, follow you, the only God. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, the Pharisees came to Jesus, and one of them, a lawyer, asked him a question, to test him. " Teacher, which is the great commandment in the law ? " Etc.

Homily of St. John Chrysostom

On Matt., Hom. 16

They came together, hoping to overcome him by force of numbers since they could not do it by argument. In having resort to numbers they admitted that they were destitute of truth. They said among themselves, " Let one of us speak on behalf of all, and all speak through one. Thus, if he succeeds we will all emerge as victors; if he is defeated he alone will seem to have been disgraced." O Pharisees, how you scheme and act always to keep up appearances before men ! First coming with one man, you are to be overthrown by one man.

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. " Teacher, which is the great commandment of the law ? " And Jesus said to him, " You shall love the Lord your God with all your heart," alleluia.

Prayer Lord, we beg you, as above.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." Jesus said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord: Sit at my right hand?'"

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## XVIII SUNDAY AFTER PENTECOST

II class

Prayer

Guide our hearts, we beg you, Lord, by your merciful action; for without you, we cannot be pleasing to you. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 9

At that time, Jesus, getting into a boat, crossed over and came to his own city. Etc.

Homily of St. Peter Chrysologus

Sermon 50

Today's reading has shown that Christ was accomplishing divine mysteries through his human actions, that he was carrying out invisible deeds under visible realities. "He got into a boat," it says, "crossed over, and came to his own city." Is not he the one who driving back the waves, exposed the bed of the sea, so that the Israelite people could pass dryshod between the captive waves, as through a valley in the hills? Is it not he who levelled the swirling seas under Peter's feet, so that a liquid surface might provide solid support for human steps?

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. The Lord said to the paralytic, "Take heart, my son; your sins are forgiven."

Prayer

Guide our hearts, we beg you, Lord, by your merciful action; for without you, we cannot be pleasing to you. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.



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## XIX SUNDAY AFTER PENTECOST

II class

Prayer

Almighty and merciful God, be pleased to drive away everything that is hostile to us, so that, unhampered both in soul and body, we may, in liberty of spirit, be zealous for what is yours. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son." Etc.

Homily of St. Gregory, Pope

Hom. 38 on the Gospels, near the beginning

I recall having told you many times that in the holy Gospels, the church on earth is often referred to as the kingdom of heaven. The assembly of the righteous is, indeed, the kingdom of heaven. For, the Lord says through his prophet, "Heaven is my throne." And Solomon says, "The soul of a righteous man is a throne of wisdom." Paul also speaks of Christ as the power of God and the wisdom of God. From all this we should clearly gather that, if God is wisdom, and the soul of the righteous man is a throne of wisdom, and if heaven is the throne of God, then the soul of the righteous man is also heaven. Hence the Psalmist says of holy preachers, "The heavens proclaim the glory of God."

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. "Tell those who are invited, Behold, I have made ready my dinner; come to the marriage feast," says the Lord.

Prayer

Almighty and merciful God, be pleased to drive away everything that is hostile to us, so that, unhampered both in soul and body, we may, in liberty of spirit, be zealous for what is yours. Through.

### II VESPERS

℣. Let my prayer, O

Lord. ℟. Come before you like incense.

Magnif. ant. "The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find," says the Lord.

## XX SUNDAY AFTER PENTECOST

II class

Prayer

Graciously grant your faithful people, we beg you, Lord, pardon and peace, that they may both be cleansed from all sin and may serve you with tranquil mind. Through.

### MATINS

Reading from the holy Gospel according to John

Lesson iii Chapter 4

At that time, at Capernaum there was an official whose son was ill. Etc.

Homily of St. Gregory, Pope

Hom. 28 on the Gospels

It seems to us that the only point needing explanation in this Gospel reading is why the man who came to ask for the cure of his son should have heard the words, "Unless you see signs and wonders you will not believe." The man who sought the cure of his son surely believed already. He would not have asked the well-being of his son from one whom he did not believe to be the Saviour. Why therefore is he told, "Unless you see signs and wonders you will not believe," when he had already believed before seeing any sign?

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. At Capernaum there was an official whose son was ill. When he heard that Jesus had come to Galilee, he begged him to come down and heal his son.

Prayer Graciously grant, as above.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household.



## XXI SUNDAY AFTER PENTECOST

II class

Prayer

Guard your household, we beg you, Lord, with constant kindness. Through your protection may it be free from all evil, and may it be wholehearted in good works to the glory of your name. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 18

At that time, Jesus spoke to his disciples this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants." Etc.

Homily of St. Jerome, Priest

Comm. on Matt., bk. 3, ch. 18

It is customary for the Syrians, and particularly for Palestinians, to introduce parables into all their discourses. A lesson that their hearers cannot grasp in the form of a simple precept will be more easily grasped by means of comparisons and examples. Thus our Lord uses the comparison of the king and lord, and the servant who, owing ten thousand talents, implored his lord for pardon. He uses it to command Peter that he, too, must forgive his fellow-servants whose sins are much more trivial.

### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. The lord said to the servant, "Pay what you owe." But the servant fell on his knees, imploring him, "Lord, have patience with me, and I will pay you everything."

Prayer

Guard your household, we beg you, Lord, with constant kindness. Through your protection may it be free from all evil, and may it be wholehearted in good works to the glory of your name. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "You wicked servant. I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?" says the Lord.

## XXII SUNDAY AFTER PENTECOST

II class

### Prayer

O God, our refuge and our strength, you are yourself the source of all our prayer. Listen now to the prayer of your church, and grant that what we ask with faith we may receive to the full. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, the Pharisees went and took counsel how to entangle him in his talk. Etc.

Homily of Saint Hilary, Bishop

Comm. in Matt., ch. 23

The Pharisees have been frequently upset already, and they cannot find any incident in the past which would serve as an excuse for making charges against him. For no fault could be found with any of his words or deeds. But, moved as they are by malice, they extend their search for a charge to every possible subject. He had been calling people away from the vices of this world and the superstitions of man-made religions, towards the hope of a heavenly kingdom. They attempt, then, by the terms of the question they frame, to get him to violate secular authority: they ask him if the tax should be paid to Caesar.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Teacher, we know that you are true, and teach the way of God truthfully, alleluia.

### Prayer

O God, our refuge and our strength, you are yourself the source of all our prayer. Listen now to the prayer of your church and grant that what we ask with faith we may receive to the full. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Render therefore to Caesar the things that are Caesar's, and to God the things that are God's, alleluia.

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If the following Sunday is the last after Pentecost the office of the twenty-fourth Sunday is put in its place (as below, p. 529) and the office of the twenty-third Sunday is omitted.

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## XXIII SUNDAY AFTER PENTECOST

II class

### Prayer

Forgive, we beg you, Lord, the faults of your people. By your kindness may we be released from the bonds of sin that we have contracted through our own weakness. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 9

At that time, while Jesus was speaking to the crowds, behold, a ruler came in and knelt before him, saying, "My daughter has just died." Etc.

Homily of Saint Hilary, Bishop

Comm. on Matt., ch. 9

The ruler here is taken to represent the Law, which asks the Lord to give life to what is dead. For we do not read of any ruler who believed. Hence, this person—the ruler who prays the Lord—may legitimately be taken as personifying the Law. The Lord promised to help him, and went to do what he had promised. But first the multitude of sinners is saved along with the apostles.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. While Jesus was speaking to the crowd, behold, a ruler came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live," alleluia.

### Prayer

Forgive, we beg you, Lord, the faults of your people. By your kindness may we be released from the bonds of sin that we have contracted through our own weakness. Through.

### II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. "Take heart, daughter; your faith has made you well." And instantly the woman was made well, alleluia.

¶ The Sundays after Pentecost cannot be fewer than 23, nor more than 28. When there are more than

24, then, after the twenty-third Sunday, the prayer, homily, antiphons for Benedictus and Magnificat of the Sundays which remained over after the Epiphany are taken in this order:

If there are 25 Sundays after Pentecost, the twenty-fourth will be the one described as the Sixth Sunday after Epiphany.

If there are 26, the twenty-fourth will be the Fifth after Epiphany, and the twenty-fifth will be the Sixth after Epiphany.

If there are 27, the twenty-fourth will be the Fourth after Epiphany, the twenty-fifth will be the Fifth after Epiphany, and the twenty-sixth will be the Sixth after Epiphany.

If there are 28, the twenty-fourth will be the Third after Epiphany, the twenty-fifth will be the Fourth after Epiphany, the twenty-sixth will be the Fifth after Epiphany, and the twenty-seventh will be the Sixth after Epiphany.

However, the last place is always taken by the Sunday that is numbered the Twenty-fourth after Pentecost. The intervening Sundays are omitted, if necessary, when there is no room for them.

## III SUNDAY AFTER EPIPHANY

II class

Prayer

Almighty, eternal God, mercifully look upon our weakness, and stretch out the right hand of your majesty to protect us. Through.

The remaining proper parts of this Sunday are omitted since, if it is to be taken after Pentecost, it always falls on the feast of Our Lord Jesus Christ, the King.

## IV SUNDAY AFTER EPIPHANY

II class

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 8

At that time, when Jesus got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. Etc.

Homily of St. Jerome, Priest

Book 1, Commentary on Ch. 8 of Matthew

He worked a fifth miracle, when he entered the boat at Capernaum and controlled the wind and the sea: a sixth in the country of the Gerasenes, when he gave the demons power over the swine. A seventh took place when, on entering his own city, he cured a second paralytic who was lying on a bed. The first paralytic is the centurion's servant.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Or if this should be the first Sunday of November.

℟. iii. Worthy of praise is the people whom the Lord of hosts has blessed saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. Israel, you are. – Glory. – Israel, you are.



### LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. When Jesus got into the boat, behold there arose a great storm on the sea: and his disciples woke him, saying, "Lord, save us, we are perishing."

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Lord, save us, we are perishing. Give the command, O God, and create calm.

## V SUNDAY AFTER EPIPHANY

II class

Prayer

Keep your household, we beseech you, Lord, in your unceasing love, that since it depends solely on the help of your grace it

may ever be shielded by your protection. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. The kingdom of heaven may be compared to a man who sowed good seed in his field. Etc.

Homily of St. Augustine, Bishop

Book of 17 Questions on the Gospel of Matthew, ch. 11

When the church's leaders became negligent, or when the apostles had died, the devil came and implanted those whom our Lord describes as wicked sons. One might ask whether heretics are meant, or evil-living catholics. For heretics can also be called wicked sons: begotten in in the name of Christ from the same gospel seed, yet by wrong conjectures they are swung over to false doctrines.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. " Sir, did you not sow good seed in your field? How then has it weeds?" He said to them, "An enemy has done this."

Prayer Keep your household, as on p. 527.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn," says the Lord.

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## VI SUNDAY AFTER EPIPHANY

II class

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what is in accordance with reason, we may carry out both in word and deed whatever is pleasing to you. Through.

### MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. " The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field." Etc.

Homily of St. Jerome, Priest

Book 2, Commentary on ch. 13 of Matthew

The preaching of the Gospel and a knowledge of the Scriptures that leads to life, is the kingdom of heaven concerning which it was said to the Jews, " The kingdom of God will be taken away from you and given to a nation producing the fruits of it." This type of kingdom, then, is like a grain of mustard seed which a man took and sowed in his field. The man who sows in his field is understood by many to be the Saviour, since he sows in the souls of believers; others understand the sower as man himself sowing in his own field, that is, in himself, in his own heart.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

### LAUDS

℣. The Lord is king.
℟. He is robed in majesty.



Bened. ant. The kingdom of heaven is like a grain of mustard seed, which is the smallest of all seeds, but when it has grown it is the greatest of shrubs.

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what is in accordance with reason, we may carry out, both in word and deed, whatever is pleasing to you. Through.

### II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.

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## XXIV SUNDAY and last AFTER PENTECOST

II class

Prayer

Rouse up, we beg you, Lord, the resolution of your faithful people. As they more readily seek the fruit of the divine work, may they receive from your goodness even greater helps. Through.

## MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 24

At that time: Jesus said to his disciples, " When you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand)." Etc.

Homily of St. Hilary, Bishop

In Matt., ch., 25

Our Lord Jesus Christ gave, as a sign of his future coming, that they would see the abomination of desolation standing in the holy place. Since the blessed Daniel and Paul have preached about this subject, I think it is unnecessary for us to say much more. Our Lord was speaking of the time of Antichrist. He is called an abomination because he will come as the enemy of God, claiming for himself the honour due to God. He is called the abomination of desolation because, through his blasphemy, he will make the earth desolate with wars and slaughter.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

## LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. When you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand).

Prayer

Rouse up, we beg you, Lord, the resolution of your faithful people. As they more readily seek the fruit of the divine work may they receive from your goodness even greater helps. Through.

## II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. " Truly I say to you, this generation will not pass away till all these things take place. Heaven and earth will pass away, but my words will not pass away," says the Lord.

# PROPER OF THE SAINTS

18 May

**St. Venantius**

Martyr

III class

## MATINS

Lesson iii

Venantius of Camerino, when fifteen years old, was denounced as a christian to Antiochus, governor of Camerino under the Emperor Decius. Venantius surrendered himself to him at the city gate, where, for a long time, the governor tried to influence him by promises and threats. He then ordered him to be scourged and bound in chains, but from these he was miraculously released by an angel. Torches were then applied to his body and he was suspended, head downwards, over a smoking fire. After this he was again interviewed by the governor. His teeth and jaws were broken, and in this condition Venantius was thrown on a dunghill. Rescued by the angel a second time, he was, once more, brought before the judge who, as Venantius was speaking to him, fell from the judgment seat, crying out, " The God of Venantius is the true God. Destroy our gods." With these words he expired. Finally, after further excruciating torments, Venantius was beheaded, with ten others, and thus successfully completed the glorious contest. The christians buried their bodies in a place of honour. They now rest at Camerino, in the church dedicated to Venantius.

℟. iii. Venantius, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly and the eternal for that which would perish. – Finally. – Glory. – Decorated.

# PROPER OF THE SAINTS

29 November

**St. Saturninus**

Martyr

Commemoration

## LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

O God, as you allow us to rejoice in the feast of your blessed martyr Saturninus, grant that we may be helped by his merits. Through.

30 November

**St. Andrew, Apostle**

II class

At I VESPERS where this feast is kept as I class :

Ant. to psalms One of the two who followed the Lord was Andrew, Simon Peter's brother, alleluia.

Psalm Praise O servants, etc. [1].

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

℟. As the man of God was led to crucifixion, the people cried aloud: * " His innocent blood is condemned without cause." ℣. As the executioners were leading him to crucifixion, the people flocked together, crying aloud and saying. – His innocent. – Glory. – His innocent.

Hymn and versicle from the Common of Apostles [38].

Magnif. ant. When Jesus walked by the sea of Galilee, he saw Peter and Andrew, his brother, and he said to them, " Follow me. I will make you fishers of men." And, leaving both nets and boat, they followed him.



Prayer

We appeal to your majesty, Lord, asking that the blessed apostle Andrew, who was a preacher and ruler in your church, may be also for us a constant advocate in heaven. Through.

Compline from Sunday

## MATINS

Invit. Let us adore Christ, the most triumphant king; * he crowned Andrew his apostle, victor through the trophy of the cross.

Hymn from the Common of Apostles [39].

### I Nocturn

Ant. 1 Seeing Peter and Andrew, the Lord called them.

Psalms from the same Common [39].

Ant. 2 " Follow me," says the Lord, " I will make you fishers of men."

Ant. 3 Leaving their nets, they followed the Lord, the Redeemer.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 10

Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practises the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, " Who will ascend into heaven ?" (that is, to bring Christ down) or " Who will descend into the abyss ?" (that is, to bring Christ up from the dead). But what does it say ? The word is near you, on your lips and in your heart (that is, the word of faith which we preach).

℟. i. As the Lord walked by the sea of Galilee, he saw Peter and Andrew casting nets into the sea and he called them, saying, * " Follow me ; I will make you fishers of men." ℣. For they were fishermen, and he said to them. – Follow me.

Lesson ii

For, " every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed ? And how are they to believe in him of whom they have never heard ? And how are they to hear without a preacher ? And how can men preach unless they are sent ? As it is written, " How beautiful are the

feet of those who preach good news!" But they have not all heeded the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard comes from the preaching of Christ.

℟. ii. As soon as the blessed Andrew heard the Lord preaching, he left the fishing nets by which he earned his living to follow him * who gave the prize of eternal life. ℣. At the sound of that one command, Peter and Andrew left their nets, to follow the Redeemer. – Who gave.

### Lesson iii

But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world." Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

℟. iii. As the man of God was led to crucifixion, the people cried aloud: * "His innocent blood is condemned without cause." ℣. As the executioners were leading him to crucifixion, the people flocked together, crying aloud and saying. – His innocent. – Glory. – His innocent.

## II Nocturn

Ant. 4 The Lord delighted in Andrew as in a pleasing odour, alleluia.

Ant. 5 The Lord judged worthy to be his martyr him whom he had called to be an apostle while he was on the sea, alleluia.

Ant. 6 Christ sent me to this region where I have gained no small following. ℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

From the Acts of his martyrdom written by Priests and Deacons of Achaia, and from the Roman Breviary.

### Lesson iv

The apostle Andrew, born at Bethsaida, a village in Galilee, was Peter's brother and a disciple of John the Baptist. Together with his brother he was the



first of the apostles to be chosen by Christ. After the passion and resurrection he went to Scythia in Europe, then through Epirus and Thrace, converting countless souls by his teaching and miracles. Afterwards when he had come to Patras in Achaia and had led very many in that city to the gospel truth, he freely upraided Aegeas, the Proconsul, who was opposing the preaching of the gospel.

℟. iv. Andrew, faithful teacher and God's friend, is led to the cross. Looking from afar he saw the cross: "Welcome Cross! * Receive the disciple of him who hung upon you, Christ my Master. ℣. Welcome, Cross! You were consecrated by the body of Christ and adorned by his limbs as by gems." – Receive.

### Lesson v

Then Aegeas, being angered, finally advised Andrew that, for his own sake, he should sacrifice to the gods. To which Andrew replied, "Every day, at the altar, I offer, in sacrifice to the one true almighty God, not the flesh of bulls nor the blood of goats, but the Immaculate Lamb. When his flesh has then been eaten by all the faithful, the Lamb who was sacrificed remains entire and alive." Wherefore Aegeas, burning with anger, ordered him to be imprisoned. The people would gladly have set Andrew free had he himself not calmed them, earnestly begging them not to keep him from the crown of martyrdom which he most vehemently desired and towards which he was hastening.

℟. v. O good Cross, you received majesty and beauty from the limbs of the Lord, receive me from among men and restore me to my Master * that he who through you redeemed me, may, through you, receive me. ℣. I come to you with trust and gladness, so may you, too, welcome me with joy. – That he.

### Lesson vi

Soon afterwards he was brought to the tribunal, and as Aegeas could no longer bear this man, who continued to uphold the mysteries of the cross and to accuse him of irreverence, he ordered him to be raised upon a cross and so imitate the death of Christ. As Andrew was being led to the place of martyrdom, when he saw the cross in the distance, he began to cry out, "O good cross, you

received majesty and beauty from the limbs of the Lord. Long desired, earnestly loved, sought unceasingly, now you are prepared for the soul that longs for you. Receive me from among men and restore me to my Master, that he who, through you, redeemed me, may through you, receive me." He was then fastened to the cross and hung there alive for two days, during which he did not cease to preach the faith. Then he departed to him whose death he had longed to imitate.

℟. vi. Welcome Cross ! You were consecrated by the body of Christ and adorned by his limbs as by gems. * Receive the disciple of him who hung upon you. ℣. O good Cross, long desired and now prepared for the soul that longs for you. – Receive. – Glory. – Receive.

### III Nocturn

Ant. 7 When he saw the cross, Andrew said joyfully, " O good Cross, I have always loved you and longed to embrace you."

Ant. 8 Receive me from among men and restore me to my Master, that he who through you redeemed me may, through you, receive me.

Ant. 9 For the name of Christ, the blessed Andrew hung alive on the cross for two days, and taught the people.

℣. To me, how mysterious are your thoughts, O God ! ℟. The sum of them is not to be numbered.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 4

At that time, as Jesus walked by the sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea ; for they were fishermen. Etc.

Homily of Pope St. Gregory

Homily 5 on the Gospels

You have heard, beloved brethren, how at the sound of one command, Peter and Andrew left their nets and followed the Redeemer. Up to this, they had not seen him work a miracle, nor had they heard from him anything about the prize of an eternal reward. And yet, at this one command of the Lord, they forgot that which they had seemed to possess. How many of his miracles do we not see ! How often are we not afflicted by scourges ! By how many threatening hardships are we not warned ! And yet, when called, we disdain to follow him.



℟. vii. All day I spread out my hands upon the cross, towards an unbelieving people who opposed me. * They go ways that are not good, following their sins. ℣. Judge of the earth, arise, give the proud what they deserve. – They go ways.

Lesson viii

He who warns us to turn to him is now enthroned in heaven. He has now bowed the necks of the nations to the yoke of faith ; he has now brought low the glory of the world. Now, with its increasing destruction, he announces that the day of his strict judgment is approaching. And still, our haughty spirit is unwilling to give up that which, despite itself, it loses daily. What, then, dear brethren, are we to say at his judgment, since commands do not turn us from love of this present world, nor scourges amend us ?

℟. viii. The Lord delighted in Andrew as in a pleasing fragrance. He regarded him, hanging on the cross, as his worthy martyr whom, while on the sea, he had called to be his apostle. * And therefore he was called a friend of God. ℣. This man was seen as the meekest of his people, but yet filled with grace and holiness. – And therefore.

Lesson ix

But, perhaps, in the silence of his thoughts, someone may ask himself, " What, or how much, did either of these fishermen give up at the Lord's call, since they owned practically nothing ?" But in this case, dear brethren, we must think more in terms of willingness than of mere possessions. He who retains nothing for himself, leaves much ; he leaves much who leaves all that he has, however small it may be. Certainly, we ourselves love to keep what we possess and we seek with eagerness the things we have not. Hence Peter and Andrew gave up much when each abandoned even the desire of possessing.

℟. ix. When Andrew saw the cross, he cried out, * " O Cross that surpasses description, O priceless Cross, Cross whose radiance shines throughout the world. Do not send me away to wander like a sheep without a shepherd." ℣. For the name of Christ, the blessed Andrew hung alive on the cross for two days

and taught the people, and he said. – O Cross that. – Glory. – Do not send me away.

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Before Lauds. ℣. The Lord delighted in Andrew. ℟. As in a pleasing odour.

## LAUDS

### Antiphons

1. Welcome precious Cross! Receive the disciple of him who hung upon you, Christ my Master.

Psalm The Lord is king, etc. p. 29.

2. The blessed Andrew prayed, saying, "Lord, King of eternal glory, receive me as I hang on the cross."

3. Andrew was Christ's servant, a worthy apostle of God, Peter's brother and companion in his suffering.

4. Maximilla, Christ's handmaiden, took the apostle's body and buried it with spices in an honourable place.

5. Lord, you have drowned in the deep those who persecuted the just, and on the wood of the cross you have been his guide.

### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

Bened. ant. Release to us the just man; give the holy man back to us. * Do not kill a man who is just, gentle, religious and dear to God.

### Prayer

We appeal to your majesty, Lord, asking that the blessed apostle, Andrew, who was a preacher and ruler in your church, may be also for us a constant advocate in heaven. Through.

At the Hours, psalms and antiphon from weekday. At Terce, Sext and None, the little chapters, responsories and versicles are from the Common of Apostles [48].

## VESPERS

Ant. to psalms. Welcome, precious Cross! Receive the disciple of him who hung upon you, Christ my Master.

Psalms from the Common of Apostles [49].

Magnif. ant. When the blessed Andrew reached the spot where the cross was prepared, he cried out, "O good Cross, long desired, and now prepared for the soul that longs for you. So may you, too, with joy, welcome me, the disciple of him who hung upon you."

Compline from Sunday.

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1 December

**Bl. John of Vercelli**

Confessor, O. P.

Commemoration

## LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

### Prayer

O God, you willed that the blessed John should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.

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2 December

**St. Bibiana**

Virgin and Martyr

III class

## MATINS

### Lesson iii

Bibiana, a Roman virgin of noble birth, was still more distinguished by the

christian faith. Her parents, Flavian and Dafrosa, suffered martyrdom under Julian the apostate. Then Bibiana and her sister, Demetria, were deprived of all their possessions. The praetor of the city, Apronianus, tried, by coaxing and by threats, to draw them away from the true faith, but with great constancy they prayed that this impious design of the praetor might be frustrated. During the ordeal, Demetria suddenly collapsed in Bibiana's presence and died in the Lord. Then Bibiana was handed over to a very wicked woman named Rufina, to be seduced. But Bibiana overcame her wiles and treated the praetor's cunning with ridicule. Wherefore, at his command, she was beaten to death with leaded whips. Although her holy body was thrown to the dogs and lay in the open for two days, it was divinely preserved from injury. A priest, whose name was John, buried it by night at the palace of Licinius, near the tomb of her mother and sister. A church dedicated to God, under the title of St. Bibiana, now stands there.

℟. iii. The kingdom of the world, and all earthly trappings, I have spurned for the love of my lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

## LAUDS

### Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Bibiana, your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

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3 December

## St. Francis Xavier

Confessor

III class

## MATINS

Lesson iii

Francis was born of noble parents at Xavier in the diocese of Pampeluna. In Paris he joined Saint Ignatius as a companion and follower and soon became remarkable for wonderful austerity of life and for untiring contemplation of divine things. When appointed apostolic nuncio to India by Pope Paul III, he travelled through countless regions, always on foot and often barefoot. He brought the faith to Japan as well as to six other regions. In India he converted many hundreds of thousands to Christ and baptized many kings and great chieftains. So great was his humility that when he wrote to his superior, Saint Ignatius, he did so while kneeling. God blessed his zeal for the spread of the gospel by many and wonderful miracles. At last, rich in merits and worn out by labours, he died on December 2, on the island of Sancian, off the coast of China. He was enrolled among the saints by Gregory XV. Pius X named him heavenly patron of the association and work of propagation of the Faith.



℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, through the preaching and miracles of the blessed Francis you were pleased to add the nations of the Indies to your church; mercifully grant that, as we venerate his glorious merits, we may also follow his example. Through.

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4 December

## St. Peter Chrysologus

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

Peter, styled "Chrysologus" because of his golden eloquence, was born of good parents at Imola in Aemilia. Turning his attention to religion from an early age he studied under Cornelius, a Roman, who was then bishop of the diocese and was by him fitly ordained deacon. Although unwilling, he was named Archbishop of Ravenna by Pope Saint Xystus III and was received by the people of Ravenna with greatest reverence. He excelled as a pastor, and in a sermon, intended to stop the customary games and masques, made that famous statement: "He who would joke with the devil will not be able to rejoice with Christ." Being divinely made aware that his life was near its end he returned to

his native land. He went into the church of Saint Cassian, and when he had offered precious gifts he humbly begged God and this holy patron mercifully to receive his soul. He departed this life on December 2, in the eighteenth year of his episcopate. His holy body was honourably buried near the body of Saint Cassian.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, you were pleased that the eminent Doctor, the blessed Peter Chrysologus, indicated divinely, should be chosen to rule and to instruct your church; grant, we beseech you, that we may be worthy to have him as an advocate in heaven whom we had on earth as a teacher of life. Through.

After the commemoration of the feria a commemoration is made of St. Barbara, Virgin and Martyr.

Ant. Come, my chosen one, and I will set my throne in you; for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

### Prayer

Graciously hear us, God, our salvation, that as we rejoice in the feast of the blessed Barbara your virgin and martyr, we may be imbued with her spirit of holy earnestness. Through.

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6 December

**St. Nicholas**

Bishop and Confessor

III class

## MATINS

Invit. Let us adore the King of ages * in whom lives Nicholas, glory of the priesthood.

Hymn from the Common of a Confessor [99].

Ant. 1 Born of very noble family, Nicholas shone as the morning star.

Psalms from the same Common [100].

Ant. 2 Having spent his boyhood at home, he spurned all earthly gain and, submitting to the yoke of Christ, gave his attention to the sacred writings.



Ant. 3 The servant of God, filled with true modesty, by paying the expenses prevented the crime of violation.

Ant. 4 By gold, Nicholas, servant of God, freed the maidens from defilement, their father from want, and all of them from shame.

Ant. 5 In his blamelessness, rising superior to the ways of childhood, he became a follower of the way of the gospel.

Ant. 6 He spurned the glory of the world with all its delights, and so was found worthy to be raised to the fullness of the priesthood.

Ant. 7 The venerable bishops, rejoiced by a divine revelation, consecrated Nicholas as bishop.

Ant. 8 The holy man was granted, through prayer, that a little wheat, which at his request he had received from the sailors, should be increased and wisely distributed.

Ant. 9 Through bribery, the young men, though innocent, were condemned to death; the Lord's servant speedily came to them and saved their lives.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the Proverbs of Solomon

Lesson i Chapter 3

My son, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and abundant welfare will they give you. Let not loyalty and faithfulness forsake you; bind them about your neck, write them on the tablet of your heart. So you will find favour and good repute in the sight of God and man. Trust in the Lord with all your heart, and do not rely on your own insight.

℟. i. Nicholas, God's confessor, noble by birth, in his way of life was nobler still. Having followed the Lord, even as a child, * through divine revelation he merited to be raised to the episcopate. ℣. He was very compassionate, and was sympathetic to the afflicted. – Through.

Lesson ii

My son, do not despise the Lord's discipline or be weary of his reproof, for the Lord reproves him whom he loves, as a father the son in whom he delights. Happy is the man

who finds wisdom, and the man who gets understanding, for the gain from it is better than the gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. The Lord by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke forth, and the clouds drop down the dew. My son, keep sound wisdom and discretion; let them not escape from your sight, and they will be life for your soul and adornment for your neck. Then you will walk on your way securely and your foot will not stumble. If you sit down, you will not be afraid; when you lie down, your sleep will be sweet.

℟. ii. The sailors, tossed by a very severe storm, began to call upon Saint Nicholas * and immediately the storm was stilled. ℣. Soon, as they were crying aloud, a man appeared and said, "Here I am: Why did you call upon me?" – And immediately.

### Lesson iii

Nicholas was born in that famous place, Patara in Lycia. In infancy he fasted every Wednesday and Friday, which practice he kept up all during his life. Bereaved of his parents while still a youth, he distributed his wealth to the poor. An outstanding example of his charity is the fact that as three girls were imperilled he came to their aid with money sufficient for their dowry. While on pilgrimage to Palestine he came by God's guidance to Myra, metropolis of Lycia, where the bishop had died. There, against all expectation he was, with amazing unanimity, elected by the suffragan bishops. As bishop, he was a model of all virtues. But, since, contrary to a decree of Diocletian and Maximilian, he preached the truth of the christian faith, he was thrown into prison and remained there until Constantine became emperor. He was present at the Council of Nicaea during which the Arian heresy was condemned. Returning home to Myra he died there most piously. His body was transferred to Bari in Apulia, and is venerated there with the utmost renown.

℟. iii. Out of his marble tomb there seeps a holy oil. The blind, on being anointed with it, are cured; * hearing is restored to the deaf, and every cripple comes back sound. ℣.



The people rush in crowds, hoping to see the wonders done by him. – Hearing. – Glory. – And every.

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Before Lauds ℣. Blessed Nicholas, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons

1. The blessed Nicholas, while still a little boy, mortified his body by much fasting.

Psalm The Lord is King etc., p. 29.

2. Frequenting the portals of holy church, he laid up the sacred precepts in his heart.

3. Living an upright and holy life, he merited to be promoted divinely to the dignity of the priesthood.

4. When invested with the episcopal insignia, Nicholas, the friend of God, showed himself a friend to all.

5. A man, praiseworthy in every way, by whose merits those who seek him sincerely are freed from all injury.

### Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

### Hymn

Redeemer, Jesus, of us all,
The crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid today.

This meek confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy ever he stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind King,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. Saint Nicholas, kindliest of bishops, now with God in heaven's glory, we who are pilgrims still, pray you to show us kindness on our weary way, and when life's span has ended, to shepherd us to happiness above.

Prayer

O God, you adorned the blessed bishop Nicholas with countless miracles ; grant, we beseech you, that through his merits and prayers, we may be delivered from the flames of hell. Through.

At the Hours, psalms and antiphon from weekday. At Terce, Sext and None, Little chapters, ℟℟. and ℣ ℣. are from the Common of a Confessor [110].

## VESPERS

Ant. to psalms The blessed Nicholas, while still a little boy, mortified his body by much fasting.

Psalms from the Common of a Confessor [111].

Little chapter, hymn and ℣. from the same Common [113].

Magnif. ant. O goodness of Christ which should be honoured with all praise and which proclaims far and wide the merits of his servant Nicholas ! For an oil trickles from his tomb and heals all those who are ailing.

Compline from weekday.

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7 December

## St. Ambrose

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

Ambrose, bishop of Milan, was the son of a Roman citizen, also Ambrose by name. Having studied the liberal arts at Rome, he was appointed governor of Liguria and Aemilia by Probus, the prefect. At his order he came with authority to Milan. There the people were in a ferment over the election of a successor to Auxentius, the Arian bishop, who had died. In the exercise of his office, Ambrose went into the church to quell a riot that had arisen. When he had spoken at length and eloquently about the peace and tranquillity of the state, a boy's voice suddenly exclaiming "Ambrose, the bishop," the whole populace with one voice cried out, "Ambrose, the bishop." With that, he



was baptized, for he was a catechumen, and was admitted to Sacred Orders. Having received all the degrees of Orders according to the custom of the church, he was raised to the episcopal dignity. In this office he steadfastly defended the catholic faith and church discipline both by word and by writings, and converted many Arians and other heretics to the faith. Among these he gave life in Jesus Christ to Augustine. Having borne very many labours and cares for the church of God, he died on April 4, in the year 397.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

Prayer

O God, you gave your people the blessed Ambrose as a minister of eternal salvation ; grant, we beseech you, that we may be worthy to have him as an advocate in heaven whom we had on earth as a teacher of life. Through.

8 December

# The Immaculate Conception of the Blessed Virgin Mary

I class

## I VESPERS

Ant. to psalms. You are all fair, Mary, and the hereditary flaw is not in you.

Psalm Praise, O servants, etc. [1].

Little Chapter Prov. 8

The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth.

℟. God has chosen Mary and has given her preference, and has created her in the Holy Spirit, * therefore nothing defiled gains entrance into her. ℣. The Lord gave Mary his saving shield ; he upheld her, trained her with care. – Therefore. – Glory. – Therefore.

Hymn

All kneel during first stanza.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal !

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Today occurs the Immaculate Conception of the holy Virgin Mary. ℟. She crushed the serpent's head with her virginal foot.

Magnif. ant. All generations will call me blessed. The Almighty works marvels for me, alleluia.

Prayer

O God, you prepared a fit dwelling place for your Son through the Virgin's Immaculate Conception. Because of the foreseen death of that Son, you kept her entirely without blemish. We beseech you that through her pleadings you would grant us, also, to come to you without stain. Through the same.

## COMPLINE

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily ! Pray for us, holy Mother of God.

Psalms from Sunday.

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

## MATINS

Invit. Let us celebrate the Virgin Mary's Immaculate Conception. * Let us adore Christ the Lord, her Son.



Hymn

Famed guardian of all virgins, mild,
And God's own mother undefiled ;
To heaven's court you are the gate,
Our hope, and joy of heaven so great.

Among the thorns a lily fair,
Most comely dove, receive our prayer ;
A rod from chosen stock, you bear
For mankind's wound the healing rare.

O tower Satan cannot pierce,
Defend us from his wiles so fierce ;
Kind star to those who shipwreck know,
O guide us by the light you show.

Then, drive all error's shades away,
Remove shoals treacherous, we pray ;
To those storm - tossed whom by-ways lure,
Reveal the true way safe and sure.

All glory be to you, O Lord,
The Virgin's Son by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

### I Nocturn

Ant. 1 Great is your name, Lord, through all the earth, because in the Virgin Mary you have prepared for yourself a worthy dwelling place.

Psalms as on feasts of the B.V.M. [22]

Ant. 2 God placed a tent for the sun.

Ant. 3 At her conception, Mary received blessings from the Lord and reward from God who saved her.

℣. God, the almighty, girds me with strength. ℟. And makes the path safe before me.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

From the book of Genesis

Lesson i Chapter 3

The serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, " Did God say, ' You shall not eat of any tree of the garden ' ?" And the woman said to the serpent, " We may eat of the fruit of the trees of the garden ; but God said, ' You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.' " But the

serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

℟. i. Sin came into the world through one man: in him all men sinned. * Do not be afraid, Mary, for you have found favour with God. ℣. The Lord rescued your soul from death: he was your support against the enemy. – Do not.

Blessing May the holy mother of God be a benefactress to us. ℟. Amen.

### Lesson ii

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

℟. ii. Come to me, you who desire me; * I will tell you what God did for my soul. ℣. As the Lord lives, who by me has fulfilled his mercy. – I will tell you.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

### Lesson iii

But the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate." The Lord God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."



℟. iii. My chosen one is radiant as snow on Lebanon: her lips, as it were, distil nectar, * honey and milk are under her tongue. ℣. Come with me from Lebanon, my bride. Come, you will be crowned with graces. – Honey and milk. – Glory. – Honey and milk.

## II Nocturn

Ant. 4 Graciousness was poured forth at her conception and she appeared as the fairest of the daughters of men.

Ant. 5 God helped her at the dawning of the day; the Most High sanctified his dwelling place.

Ant. 6 Of you are told glorious things, O city of God! The Lord established you on the holy mountain.

℣. By this I shall know that you are my friend. ℟. If my foes do not shout in triumph over me.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

### Sermon of St. Jerome, Priest

### On the Assumption of the B.V.M.

### Lesson iv

The virtue and greatness of the blessed and glorious Mary ever-virgin is divinely proclaimed by the angel. And so is said, "Hail, full of grace; the Lord is with you. Blessed are you among women." It was altogether becoming that the Virgin should be endowed with so many and so great gifts, that she would, in fact, be truly full of grace: she, who gave glory to the heavens, and the Lord to this earth: she, who re-established peace, gave faith to all peoples, made an end of evil-doing, brought order into life and discipline into behaviour. Aptly is the word "full" used here, because while grace is granted to all others gradually, God, by one single act, poured out on Mary the fullness of grace. She is, indeed, "full of grace." Though it is believed that the holy Patriarchs and Prophets had grace, yet it was not so plenteous as this. But to Mary came all that fullness of grace which is in Christ, though in a different way. And so, Scripture says, "Blessed are you among women," that is to say, "more blessed than all other women." By this, the blessing of Mary, the curse that had been imposed through Eve was completely removed. Solomon, in the Song, in praise as it were of Mary,

says, "Come, my dove, my flawless one, see, the winter is past, the rain is over and gone." Again he says, "Come from Lebanon, come, you shall be crowned."

℟. iv. I came forth from the mouth of the Most High, the first born before all creatures. Through me light rose in the heavens, inexhaustible. * When there were no depths, I was brought forth. ℣. For God created me in righteousness; he took me by the hand and protected me. – When there were.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

### Lesson v

It is, then, not unfitting that she be asked to come from Lebanon, since the word Lebanon is translated as "Radiant whiteness." She was indeed radiant with the merits of many virtues, more radiant than the driven snow, displaying in everything the dove's simplicity, because of the gifts of the Holy Spirit. For everything in her was purity and simplicity, all truth and grace; all of that mercy and justice which has looked down from heaven. Hence she is styled immaculate, because she is in no way corrupted. As holy Jeremiah testifies, she encompassed a man in her womb: moreover, she received him from no one else. "The Lord," he says, "will bring about a new thing upon the earth: a woman will encompass a man." Surely, this was a new thing, no ordinary happening, but a work of most surpassing newness, when God, whom the world cannot contain nor any man see and live, so entered the shelter of her womb, as not to experience the confinement of her body; when he was so borne there, that God was wholly in her womb; and when he so came forth from it, that, as Ezechiel declares, it was a door completely closed. For this reason, in that same Canticle, there is sung concerning her, "A garden locked, a fountain sealed, your shoots are an orchard." In very truth, a garden of delights, in which are planted all kinds of flowers and the fragrance of all virtues. A garden so locked that it remains undamaged and secure from all attackers' wiles or wickedness. She is, lastly, a fountain, sealed with the seal of the whole Trinity.

℟. v. Nothing defiled gains entrance into her. * She is a reflection of eternal light, a spotless mirror. ℣. For she is more beautiful than the sun: compared with the light she is found to be purer. – She is a reflection.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.



### Lesson vi

From the Acts of Pope Pius IX

Assenting to petitions from all the church, Pope Pius IX determined to proclaim and define solemnly the victory of the Virgin Mother of God, in her conception, over the dreaded enemy of the human race, a belief which the Scriptures, venerable tradition, the constant mind of the church, as well as the remarkable agreement of bishops and laity, and notable acts and decrees of the Holy See itself had already wonderfully set forth. And so, on December 8, 1854, in the presence of a vast assembly of Cardinals of the Holy Roman Church and of bishops, even from far-off countries, gathered in the Vatican basilica, to the joy of the whole world, he solemnly declared and defined: "The doctrine which holds that the most blessed Virgin Mary, at the first instant of her conception, by a singular privilege from God, was preserved from all stain of original sin, is a doctrine revealed by God and is therefore to be believed with firmness and constancy by all the faithful."

℟. vi. A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet * and on her head a crown of twelve stars. ℣. The Lord clothed her with the garments of salvation, with the robe of righteousness, and he adorned her as a bride with her jewels. – And on her head. – Glory. – And on her head.

## III Nocturn

Ant. 7 Power and splendour are in her conception; tell her glory among all peoples.

Ant. 8 Rejoice, everyone, in the Lord, give glory to his holy name.

Ant. 9 The Lord has made known his work; he has shown his mother's glory to the nations.

℣. I will praise you, Lord, you have rescued me. ℟. And have not let my enemies rejoice over me.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Germanus, Bishop

On the Presentation of the Mother of God

Hail Mary, full of grace, holier than the saints, higher than the heavens, more glorious than the cherubim, more honoured than the seraphim, and revered above all other creatures. Hail, O Dove, you bring us the olive branch of peace and you tell us of him who is our Deliverer from the spiritual flood and the gateway to salvation. Dove, whose wings covered with silver and feathers brilliant with shining gold are made radiant by the brightness of the most holy and light-giving Spirit. Hail, most pleasing human paradise of God, planted in the East today by God's most kindly and all powerful right hand, and bringing forth to him that fragrant lily, that unfading rose, to heal all who had drunk of that pernicious and soul-destroying bitterness in the West—a paradise in which a vivifying tree blooms unto knowledge of the truth, and those who eat of it gain everlasting life. Hail, sacred dwelling, immaculate and most pure palace of the Supreme King, adorned with the magnificence of that same God and King, receiving all men into your shelter and refreshing them with mystical delights! In this palace, not made by hands and bright with varied beauty, is the Spiritual Spouse's bridal chamber in which the Word, wishing to recall the erring human race, wedded flesh to himself that he might reconcile to the Father those who, through their own will, had been banished.

℟. vii. A garden locked is my sister, my bride, a garden locked, a fountain sealed, * your shoots are an orchard, O Mary. ℣. Open to me, my sister, my love, my dove, my perfect one. – Your shoots.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

Hail, most fertile and shady mountain of God, on which was nourished that human Lamb who bore our weakness and our sins; mountain from which fell that stone, cut by no human hand, which crushed the altars of idols and became the chief cornerstone, wonderful to our eyes. Hail, holy throne of God, divine treasury, house of glory, adornment beautiful beyond compare, chosen repository and mercy—seat for the whole world, and heaven proclaiming the glory of God. Hail, vessel fashioned of pure gold, containing a most palatable delicacy for our souls, the manna that is Christ. O Virgin most pure and most worthy of all praise and reverence, treasury vowed to God, ranked above all mortals, unbroken earth, unploughed field, most flourishing vine, fount of flowing waters; Virgin who gave birth, and Mother who knew no man, hidden treasure of innocence and glory of chastity. Through your prayers, powerful by reason of your maternal authority, most pleasing to your Son the Lord God, Maker of all, who was born of you without any human father, obtain that you may guide those who govern the church, and that you may lead them to the harbour of peace.



℟. viii. My soul glorifies the Lord: * the Almighty works marvels for me. Holy is his name. ℣. Henceforth all generations will call me blessed. – The Almighty.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Clothe the priests in the resplendent garments of holiness, and with the joy of faith that is tried, unsullied and true. Guide to peace and prosperity the sceptres of those faithful rulers who greet you as the diadem, the royal robe and most powerful adornment of their realm, above all splendour of gold and purple, above all pearls and precious stones. Subject to them the faithless peoples who blaspheme both you and God who was born of you. Strengthen each subject nation that in accordance with God's command it may continue in pleasing and obedient service. And this your city, which reckons you as her tower and foundation, crown her with triumph and victory and guard her with your encircling strength. Preserve always the majesty of God's dwelling, the temple. Free from

all danger and anguish of mind those who venerate you. Grant freedom to captives, protect the homeless and comfort those who, in any way, are in need of protection. Reach out your helping hand to the whole world, so that in joy and gladness we may carry through, not only this festival which we now celebrate, but all your feasts, unto a most glorious end in Christ Jesus, King of the Universe, and our true God, to whom be glory and strength together with the Father, holy source of life, and the co-eternal, consubstantial Spirit reigning with them, now and always and for unending ages. Amen.– Indeed, Lord.

℟. ix. God has chosen Mary and has given her preference, and has created her in the Holy Spirit, * therefore nothing defiled gains entrance into her. ℣. The Lord gave Mary his saving shield; he upheld her, trained her with care. – Therefore. – Glory.– Therefore.

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Ant. before Lauds. ℣. At your Immaculate Conception, Virgin Mother of God, ℟. Let heaven and earth rejoice.

## LAUDS

Antiphons; and also at the Hours.

1. You are all fair, Mary, and the hereditary flaw is not in you.

Psalm The Lord is king, etc. p. 29.

2. Your robe is white as snow and your face is like the sun.

3. You are the glory of Jerusalem, you are the joy of Israel, you are the honour of our people.

4. Blessed are you, Virgin Mary, by the Lord the most high God, above all women upon the earth.

5. Draw us after you, Immaculate Virgin, * let us make haste in the fragrance of your perfumes.

Little Chapter Prov. 8

The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.



What weak unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored,
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Today occurs the Immaculate Conception of the holy Virgin Mary. ℟. She crushed the serpent's head with her virginal foot.

Bened. ant. The Lord God said to the serpent, "I will put enmity between you and the woman and between your seed and her seed; she shall bruise your head." Alleluia.

Prayer

O God, you prepared a fit dwelling place for your Son through the Virgin's Immaculate Conception. Because of the foreseen death of that Son, you kept her entirely without blemish. We beseech you that through her pleadings you would grant us, also, to come to you without stain. Through the same.

At the Hours, psalms from Sunday.

## TERCE

Ant. Your robe is white as snow and your face is like the sun.

Little Chapter as in II Vespers.

℟. God, the almighty, girds me with strength, * alleluia, alleluia. – God the almighty. ℣. And makes the way safe before me. – Alleluia, alleluia. – Glory. – God the almighty.

℣. By this I shall know that you are my friend. ℟. If my foes do not shout in triumph over me.

Prayer

O God, you prepared a fit dwelling place for your Son through the Virgin's Immaculate Conception. Because of the foreseen death of that Son, you

kept her entirely without blemish. We beseech you that through her pleadings you would grant us, also, to come to you without stain. Through the same.

### SEXT

Ant. You are the glory of Jerusalem, you are the joy of Israel, you are the honour of our people.

Little Chapter Ezek. 44

This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince may sit in it.

℟. By this I shall know that you are my friend, * alleluia, alleluia. – By this. ℣. If my foes do not shout in triumph over me. – Alleluia, alleluia. – Glory. – By this.

℣. I will praise you, Lord, you have rescued me. ℟. And have not let my enemies rejoice over me.

### NONE

Ant. Draw us after you, Immaculate Virgin, let us make haste in the fragrance of your perfumes.

Little Chapter Rev. 12

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

℟. I will praise you, Lord, you have rescued me, * alleluia, alleluia. – I will. ℣. And have not let my enemies rejoice over me. – Alleluia, alleluia. – Glory. – I will.

℣. Your Immaculate Conception, Virgin Mother of God. ℟. Has announced joy to the whole world.

### II VESPERS

Ant. to psalms You are all fair, Mary, and the hereditary flaw is not in you.

Psalms as on feasts of B.V.M. [35].

Little Chapter Prov. 8

The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth.

Hymn

Genuflexion here until Taking that.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal!



Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring;
Every ill drive from us,
All things good imploring.

Show yourself a Mother,
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Today occurs the Immaculate Conception of the holy Virgin Mary. ℟. She crushed the serpent's head with her virginal foot.

Magnif. ant. On this day came forth the shoot from the stock of Jesse. On this day, Mary was conceived without any stain of sin. On this day she crushed the ancient serpent's head, alleluia.

Compline of B.V.M. p. 808.

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11 December

## St. Damasus I

Pope and Confessor
III class

### MATINS

Lesson iii

Damasus, a native of Spain, was an eminent man and learned in Sacred Scripture. He convoked the first Council of Constantinople, and so put an end to the heresy of Eunomius and Macedonius. He again condemned the Council of Rimini, which had already been annulled by Liberius, and in which, as Saint Jerome writes, the condemnation of the Nicene Creed had been proclaimed, chiefly through the intrigues of Valens and Ursacius. Pope Damasus built two basilicas: one near Pompey's theatre under the title of Saint Laurence; the other, on the Via Ardeatina at the Catacombs. He decreed that, as was already the practice in many places, the psalms should be sung

in alternate fashion in all churches both by day and by night. Further, he decreed that the "Glory be to the Father" should be said at the end of each psalm. On his instructions Saint Jerome revised the New Testament so as to conform to the Greek text. Damasus discovered the bodies of many martyrs and adorned their monuments with verses. When almost an octogenarian, famous for virtue, learning and prudence, he slept in the Lord during the reign of Theodosius the Elder.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Damasus, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

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13 December

## St Lucy

Virgin and Martyr
III class

## MATINS

### Lesson iii

Lucy, a virgin of Syracuse, ennobled by birth and by the christian faith, obtained by prayer at Saint Agatha's tomb in Catania, the cure of her mother, Eutychia, who suffered from an issue of blood. Soon afterwards she obtained permission from her mother to distribute to the poor all that she would have received as a dowry. On account of this she was accused before Paschasius, the Prefect, of being a christian, but neither by coaxing nor by threats could she be brought to offer sacrifice to the idols. Then Paschasius, being inflamed with anger, ordered that she be taken to a place where her virginity would be violated, but by a miraculous intervention, the holy virgin stood where she was so firmly, that no force could move her from the spot. So the prefect ordered that a fire should be kindled around her, but she remained quite uninjured by the flames. So, after she had suffered many torments, her throat was pierced by a sword. On receiving this wound, Lucy, foretelling the peace that would come to the church on the death of Diocletian and Maximilian, returned her soul to God on December 13. Her body was buried at Syracuse, later transferred to Constantinople, and finally to Venice.

℟. iii. I asked my Lord Jesus Christ that this fire might not have power over me, * and I obtained from the Lord a prolongation of my martyrdom. ℣. That, thus, I might remove fear of suffering from the believers, and mockery from the voice of the unbelievers. – And I obtained. – Glory. – And I obtained.

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Before Lauds. ℣. Blessed Lucy, pray for us. ℟. That we may be worthy of the promises of Christ.

## LAUDS

### Antiphons

1. The blessed Agatha appeared to the saintly Lucy as she prayed, and comforted Christ's handmaiden.

Psalm The Lord is king, etc. p. 29.

2. Virgin Lucy, why do you seek from me that which you, yourself, can give at once, to your mother?



3. Through you, Virgin Lucy, the city of Syracuse will be adorned by the Lord Jesus Christ.

4. I bless you, Father of my Lord Jesus Christ, because through your Son the fire has been extinguished by my body.

5. Lucy, my sister, God's dedicated virgin, why do you seek from me that which you, yourself, can give at once, to your mother?

### Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

### Hymn

O Son of virgin whom alone
The mother and the maid we own,
O Jesus, crown of virgins all,
In gracious mercy hear our call.

Among the lilies, food you find,
Surrounded by the virgin kind;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain ;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today ;
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. Lucy, bride of Christ, you are immovable as a pillar ; and all the people wait that you may take the crown of life, alleluia.

Prayer

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed Lucy, your virgin and martyr, we may be imbued with her spirit of holy earnestness. Through.

## VESPERS

Ant. to psalms The blessed Agatha appeared to the saintly Lucy as she prayed, and comforted Christ's handmaiden.

Psalms etc. from the Common of a Virgin [142].

Magnif. ant. The Holy Spirit held her firm by such a weight that the Lord's virgin remained immovable.

Compline from weekday.

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20 December

## St. Dominic of Silo

Abbot

Commemoration

## LAUDS

Ant. " Well done, good and faithful servant ; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you have adorned your church with the illustrious merits of the life of blessed Dominic, your confessor, and you have made it glad by his glorious miracles in freeing prisoners ; grant to us,



your servants, that we may be taught by his example, and by his help be freed from all enslavement to sin. Through.

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21 December

## St. Thomas, Apostle

II class

All from Common of Apostles [38], except what follows.

## MATINS

### I Nocturn

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 2

When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling ; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God.

℟. i. " Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ " so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this ; for if they had, they would not have crucified the Lord of glory.

℟. ii. " Take my yoke upon you," says the Lord, " and learn from me ; for I am gentle and lowly in heart: ✱ for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

But, as it is written, " What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him," God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him ?

So also no one comprehends the thoughts of God except the Spirit of God.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: ★ for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

## II Nocturn

### Lesson iv

The apostle Thomas, also called the Twin, was a Galilean. When he had received the Holy Spirit, he travelled through many regions to preach Christ's gospel, and passed on the precepts of the christian faith and way of life to the Parthians, the Medes, the Persians, the Hyrcanians and the Bactrians. Eventually, he travelled to India and instructed the people in the christian religion. At last, he aroused the anger of that nation's king, an idolator, although he had moved all others to admiration of himself and to love for Jesus Christ, through his holiness of life and teaching, and through the greatness of his miracles. Thomas was condemned to death by the king and, being pierced with lances, gave lustre to the apostle's dignity by adding to it the martyr's crown.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, ★ "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and crying out with a loud voice, he said. – These.

### Lesson v

It is written: "The spirit of the Lord has made the heavens fair." The virtues of preachers are the adornments of the heavens. Paul enumerates these adornments, saying, "To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills."



℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward: ★ now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. – Now.

### Lesson vi

There are, then, as many ornaments of the heavens as there are virtues of preachers. Hence it is also written: "By the word of the Lord the heavens were made." Now the Word of the Lord is the Son of the Father. But to show that all three Persons of the Blessed Trinity together formed the heavens, namely the holy apostles, there is immediately added concerning the divinity of the Holy Spirit: "By the breath of his mouth all their strength." The strength of the heavens is therefore derived from the Spirit, for they would not presume to oppose the powers of this world, unless the fortitude of the Holy Spirit had given them strength. We know what the teachers of the holy church were like before the coming of this Spirit, and we see what fortitude was theirs after his coming.

℟. vi. "You are the light of the world," says the Lord, ★ "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory. – Will gain.

## III Nocturn

Reading from the holy Gospel according to John

### Lesson vii Chapter 20

At that time: Thomas, one of the twelve, called the Twin, was not with them when Jesus came. Etc.

Homily of Pope St. Gregory

### Hom. 26 on the Gospels, after the middle

This did not happen by chance but was part of God's plan. For the divine mercy in a wonderful way brought it about that this doubting disciple by touching the wounds in his Master's body, should heal in us the wounds of unbelief. In reality, Thomas's unbelief was of more benefit to our faith than was the faith of those disciples who did not doubt. For as he,

by physical touch, is compelled to believe, our mind is strengthened in the faith and all doubt is set aside.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

Lesson viii

So, indeed, after his resurrection, the Lord permitted one disciple to doubt, but did not desert him in his doubt. Similarly before his birth, he willed Mary to have a husband who nevertheless did not consummate the marriage. And so, the doubting disciple who touched, was a witness to the truth of his resurrection, just as his mother's husband was the guardian of her inviolate virginity. For the disciple touched and exclaimed, "My Lord and my God!"

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

Jesus said to him, "Have you believed because you have seen me?" When the apostle Paul says, "Now faith is the assurance of things hoped for, the conviction of things not seen," he clearly shows that faith is a conviction concerning those things that cannot be seen. For those things that are seen demand not faith but recognition. Why then, when Thomas both saw and touched, did the Saviour say to him, "Have you believed because you have seen me?" However, it was one thing that he saw, but another that he believed. Certainly, the deity could not be seen by mortal man. Therefore, he saw the man and acknowledged him to be God, with the words, "My Lord and my God!"

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

## LAUDS

Bened. ant. Have you believed because you have seen me? Blessed are



those who have not seen and yet believe.

Prayer

Grant us, we beseech you, Lord, to glory in the feast of your blessed apostle Thomas; may we ever be assisted by his intercession, and, with due earnestness, imitate his faith. Through.

At the commemoration of Advent, omitting the antiphon for the current weekday, the following is said:

Advent ant. Do not be afraid; for on the fifth day our Lord will come to you. ℣. The voice of one crying in the wilderness. ℟. Prepare the way of the Lord.

Prayer from Sunday (or from weekday, if this feast falls on the fast of Quarter Tense).

## VESPERS

Magnif. ant. O Thomas, Twin, you were privileged to touch Christ. We ask you to assist us unfortunates by your sublime prayers, that when the Judge shall come we may not be condemned with the godless.

Compline from Sunday.

22 December

## Patronage of the Blessed Virgin Mary

Commemoration

## LAUDS

Ant. O glorious Mother of God, Mary ever virgin, who were worthy to bear the Lord of all things and, alone, a virgin, to suckle the King of angels; be lovingly mindful of us, we beg you, and pray to Christ for us, so that sustained by your patronage we may be worthy to come to the heavenly kingdom.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Prayer

O God, you willed that under the special patronage of the most blessed Virgin Mary, the Order of Preachers should be instituted for salvation of souls, and that it should be filled with her unceasing favours; grant to your suppliants, that guarded by her aid whose commemoration we celebrate today, we may be brought to the heavenly glory. Through.

26 December

**St. Stephen,**

**Protomartyr**

II class

Where this feast is celebrated as I class, the following is said as the commemoration:

Ant. Like an angel, you hold first place in the choir of martyrs ; as you prayed to God for those who stoned you, Blessed Stephen, intercede for us with the Lord.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

Prayer as in Lauds.

## MATINS

Invit. The new-born Christ who today crowned the blessed Stephen, ✱ come, let us adore.

Hymn from the Common of a Martyr [54].

### I Nocturn

Ant. 1 Strengthened by constant pondering on the law of God, the blessed Stephen, like a fruitful tree planted beside the waters of salvation, yielded the first-fruits of martyrdom.

Psalms from the same Common [54].

Ant. 2 Appointed by God to announce his laws, he served him with holy awe, and when he had faithfully accomplished his task, he was worthy to climb his holy mountain.

Ant. 3 Being in distress from the stones which crushed him, he did not fear even thousands of people who were ranged on every side against him ; for he saw Jesus, his protector, rise up in heaven to save him.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

From the Acts of the Apostles

Lesson Chapter 6

In these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, " It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word."



℟. i. And Stephen, full of grace and power, ✱ did great wonders and signs among the people. ℣. But Stephen being full of the Holy Spirit. – Did great.

Lesson ii

And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Proch'orus, and Nica'nor, and Timon, and Par'menas, and Nichola'us, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased ; and the number of the disciples multiplied greatly in Jerusalem, and a great many of of the priests were obedient to the faith.

℟. ii. All who were in the Council saw Stephen ✱ and they gazed at his face which was like that of an angel in the midst of them. ℣. And Stephen, full of grace and power, did great wonders and signs among the people. – And they.

Lesson iii

And Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedman (as it was called), and of the Cyre'nians, and of the Alexandrians, and of those from Cilic'ia and Asia, arose and disputed with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated men, who said, " We have heard him speak blasphemous words against Moses and God."

℟. iii. Gazing into heaven the blessed Stephen saw the glory of God, and said, ✱ " Behold, I see the heavens opened, and the Son of man standing at the right hand of the power of God." ℣. But Stephen, full of the Holy Spirit, gazed into heaven and said. – Behold, I see. – Glory. – At the right hand of the power of God.

### II Nocturn

Ant. 4 In the light of your face, O Lord, the illustrious protomartyr Stephen made justice his sacrifice and offered himself to you ; and so, with joy of heart, he slept in peace and has found rest.

Ant. 5 Justified by the gift of your blessing, Lord, and strengthened in his suffering by the shield of your protection, he merited to receive the crown in accordance with his name.

Ant. 6 How great is your name, O Lord our God! For your name the blessed Stephen suffered. By you he was crowned with glory and honour, and by the gift of your majesty he was raised above the heavens.

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

Sermon of St. Fulgentius, Bishop

Sermon on St. Stephen
Lesson iv

Yesterday, we celebrated the earthly birth of our eternal King. Today we celebrate the victorious suffering of his soldier. Yesterday, our King, clothed in mortal flesh, coming forth from the hall of the virginal womb, was pleased to visit the world. Today, the soldier, leaving his bodily dwelling place, set out as a conqueror, for heaven. One, while keeping the majesty of the eternal Godhead, took upon himself the lowly frame of the flesh, and came into the arena of this world ready for the fray; the other, having shed the corruptible covering of the body, rose up to the heavenly palace to reign there for ever.

℟. iv. As they were stoning Stephen he prayed, "Lord Jesus Christ, receive my spirit"; and * "Do not hold this sin against them." ℣. And the blessed Stephen knelt down and prayed. – Do not hold.

Lesson v

One came down veiled by the body, the other rose up crowned with blood. He rose up as the Jews cast their stones because the former had come down as the angels rejoiced. Yesterday, the holy angels joyously sang in exultation, "Glory be to God on high." Today, with joy they welcomed Stephen into their company. Yesterday, the Lord came out from the Virgin's womb; today, the soldier went out from the prison of his body. Yesterday, for our sake, Christ was wrapped in swaddling cloths; today, Stephen was clothed by him with a robe of immortality.

℟. v. They rushed together upon him. Then they cast him out of the city as * he prayed, "Lord, receive my spirit." ℣. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen: – He prayed.



Lesson vi

Yesterday, the narrow confines of a manger held the infant Christ. Today, heaven's vastness received the triumphant Stephen. Alone, the Lord came down that he might raise up many: Our King humbled himself that he might exalt his soldiers. But, brethren, we must recognise with what weapons Stephen was so armed that he was able to overcome the fury of the Jews, and so happily merited to triumph. Therefore, in order that, in accordance with his name, he might be worthy to receive the crown, he armed himself with charity and, by it, conquered everywhere.

℟. vi. The servant of God, Stephen, whom the Jews stoned, saw the heavens opened: he saw and went in. * Happy man to whom the heavens were opened! ℣. As he was being battered by the hurricane of crashing rocks, a divine brightness from the heart of the heavenly palace in the skies shone upon him. – Happy man. – Glory. – Happy man.

III Nocturn

Ant. 7 The valiant champion Stephen, trusting in the Lord his God, courageously withstood the blows of the stones; and so he passed victoriously to the mountain of perfection.

Ant. 8 The blessed Stephen had, without fault, entered your dwelling, Lord; and because he acted with justice he dwells on your holy mountain.

Ant. 9 Lord, you are the strength and joy of the upright. Because you came to meet the beloved Stephen with the gift of a freely given blessing, he was the first to follow you in the death of glorious endurance. Hence, with the crown of martyrdom you gave him life for evermore.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 23

At that time, Jesus said to the scribes and pharisees, "Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues." Etc.

Homily of St. Jerome, Priest

Bk. 4 Comm. on Mt. 23

Note that, as the Apostle writes to the Corinthians, that Christ's disciples have varied gifts. Some were prophets, who would proclaim the things to come; others, wise, who knew the right time to speak; others, scribes, expert in the law. Among these, Stephen was stoned, Paul slain, Peter crucified, and some disciples, mentioned in the Acts of the Apostles, were scourged. But we ask, who was this Zechariah, son of Barachiah, because we read of many named Zechariah.

℟. vii. The ungodly inflicted damage upon the upright to put him to death. * But he, rejoicing, welcomed the stones that he might be worthy to receive the crown of glory. ℣. They stopped their ears and rushed together upon him. – But he.

Lesson viii

I have read different opinions in different writings, so it is correct that I should set forth the opinion of each one. Some say that this "Zechariah son of Barachiah" is he who is eleventh among the twelve prophets. His father's name supports this view, but, as regards his having been killed between the temple and the altar, Scripture is silent: especially as, in his day, even the ruins of the temple were scarcely standing. Others are of the opinion that Zechariah was the father of John, and favour this because of some fancies of the apocryphal writers that he was killed because he foretold the coming of the Saviour.

℟. viii. The gates of heaven were opened to Christ's martyr, the blessed Stephen, who was the first to be numbered among the martyrs, * and, therefore, having been crowned, he exults in heaven. ℣. For he was the first to bring back to the Saviour that death which the Saviour was pleased to endure for all. – And, therefore.

Lesson ix

Others maintain that this man is that Zechariah who was killed by Jehoash, King of Judah, as the Chronicle of the Kings relates, between the temple and the altar. But it should be noted that that Zechariah was not the son of Barachiah, but of Jehoiada the priest. Hence the Scripture remarks, "Jehoash did not remember Jehoiada his father, who had been kind to him." As, then, we have a Zechariah and the place where he was killed corresponds, we ask why he is said to be son of Barachiah and not son of Jehoiada? The word "Barachiah" signifies in our language "Blessed of the Lord," while by the Hebrew name of the priest Jehoiada, righteousness is indicated. In the gospel used by the Nazarenes we find "Son of Jehoiada" written instead of "Son of Barachiah."



℟. ix. Saint of God, peerless protomartyr Stephen, surrounded on all sides with the radiance of charity, you prayed to God on behalf of a hostile people. * Speak now in abundant prayer for this assembly which honours you. ℣. That being favourably disposed through your intercession, the Lord may unite us, cleansed, with the heavenly citizens. – Speak now. – Glory. – For this assembly.

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Before Lauds. ℣. Blessed Stephen, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Antiphons

1. They stoned Stephen, but he called upon the Lord, saying, "Do not hold this sin against them."

Psalm The Lord is king, etc. p. 29.

2. The stones in abundance were pleasing to him; all righteous souls follow him.

3. My soul clings to you, for my body was stoned for you, my God.

4. Stephen saw the heavens opened, he saw and went in. Happy man, to whom the heavens were opened!

5. Behold, I see the heavens opened, and Jesus standing at the right hand of God.

Little Chapter Acts 6

Stephen, full of grace and power, did great wonders and signs among the people.

Hymn

God's martyr you, the only Son
To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain
That did your saintly limbs enchain ;
For love of God's own Son arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Bened. ant. Gazing into heaven, the blessed Stephen saw the glory of God, and said, " Behold, I see the heavens opened, and the Son of man standing at the right hand of God."

Prayer

Grant us, we beseech you, Lord, to imitate what we revere, that we may learn to love our enemies ; for we are celebrating the feast of him who, on behalf of his persecutors, implored our Lord Jesus Christ, your Son, who lives and reigns with you.

Commemoration of Christmas.

Ant. The virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world. A virgin alone, from a breast filled by heaven, nourished the King of the angels.

℣. Blessed is he who comes in the name of the Lord ℟. The Lord God is our light.

Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin, Through the same.

At the Hours psalms and antiphon from the weekday.

## TERCE

Little Chapter as in Vespers.

℟. With glory and honour you crowned him, Lord, * alleluia, alleluia. – With glory. ℣. You gave him power over the works of your hand. – Alleluia, alleluia. – Glory. – With glory.

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

Prayer

Grant us, we beseech you, Lord, to imitate what we revere, that we may learn to love our enemies ; for we are celebrating the feast of him who, on behalf of his persecutors, implored our Lord Jesus Christ, your Son, who lives and reigns with you.

## SEXT

Little Chapter Acts 7

Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.

℟. You have set, Lord, on his head, * alleluia, alleluia. – You have. ℣. A crown of pure gold. – Alleluia, alleluia. – Glory. – You have.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

## NONE

Little Chapter Acts 7

And the blessed Stephen knelt down and cried with a loud voice, " Lord, do not hold this sin against them."

℟. Your saving help has given him glory, * alleluia, alleluia. – Your saving. ℣. You have laid upon him majesty and splendour. – Alleluia, alleluia. – Glory. – Your saving.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."



## VESPERS

Antiphons and psalms from Christmas. p. 299.

Little Chapter Acts 6

Stephen, full of grace and power, did great wonders and signs among the people.

Hymn

O God, of all your champions, lord,
The portion, crown and great reward,
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced ;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you hear our humble plea ;
On this your martyr's triumph day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One,
Unending praise and glory be,
From age to age eternally. Amen.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

Magnif. ant. How glorious is the blessed martyr and Levite Stephen, who, before the apostles, merited to possess the heavenly kingdom and to see the Son at the right hand of the Father!

Commemoration of Christmas.

Ant. Let us rejoice, all we who are faithful, for our Saviour is born into the world: today the offspring of most excellent parentage came forth, and the modesty of virginity still flourishes.

℣. Like a bridegroom. ℟. The Lord comes from his dwelling place.

Prayer Grant as above p. 834.

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27 December

**St. John, Apostle and Evangelist**

II class

At I VESPERS where celebrated as I class:

Antiphons and psalms as on the feast of Christmas p. 299.

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

℟. The Lord opened his mouth in the midst of the assembly ⋆ and the Lord filled him with the spirit of wisdom and understanding. ℣. He found gladness and a crown of rejoicing. – And the Lord. – Glory. – And the Lord.

Hymn and versicle as in II Vespers p. 834.

Magnif. ant. The blessed John should be greatly revered; he it was who lay close to the Lord's breast at supper.

Prayer

In your goodness, Lord, give radiance to your church, that being enlightened by the teaching of the blessed John, your apostle and evangelist, she may gain the gifts that are eternal. Through.

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**MATINS**

Invit. Let us adore the King of apostles. ⋆ He cherished the apostle John, with a special love.

Hymn from the Common of Apostles [38].



**I Nocturn**

Ant. 1 John, apostle and evangelist, was a virgin chosen by the Lord, and was loved more than the others.

Psalms from the same Common [39].

Ant. 2 Lying close to the breast of the Lord Jesus, he imbibed the gospel streams from the sacred spring itself—the Lord's breast.

Ant. 3 Like one of the rivers of paradise, John the evangelist spread the grace of God's word throughout the whole earth.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

Here begins John the apostle's First Letter

Lesson i Chapter 1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life —the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son, Jesus Christ.

℟. i. The blessed John should be greatly revered; he it was who lay close to the Lord's breast at supper. ⋆ To his care, Christ from the cross entrusted his mother; the Virgin to a virgin. ℣. He was a virgin chosen by the Lord, and was loved more than the others. – To his care, Christ.

Lesson ii

And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

℟. ii. This is the disciple who is bearing witness to these things, and who has written these things; ⋆ and we know that his testimony is true. ℣. He imbibed the gospel

streams from the sacred spring itself—the Lord's breast. – And we know.

Lesson iii

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

℟. iii. This is the most blessed evangelist and apostle John; ✱ by privilege of a special love he merited to be more highly honoured by the Lord than were the others. ℣. This is the disciple whom Jesus loved, who lay close to the Lord's breast at supper. – By privilege. – Glory. – He merited.

**II Nocturn**

Ant. 4 John, the apostle, was put into a cauldron of boiling oil, but being protected by divine favour he came out unharmed.

Ant. 5 When sent into exile for his invincible persistence in spreading the gospel, he merited to be cheered by the repeated consolation of divine vision and converse.

Ant. 6 As the blessed John returns from exile, all the people, men and women, come to greet him and they cry out, saying, "Blessed is he who comes in the name of the Lord."

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

From the book of St. Jerome, Priest on Ecclesiastical Writers

Lesson iv Chapter 9

The apostle John, whom Jesus greatly loved, was a son of Zebedee and brother of that apostle James, whom Herod beheaded after the Lord's passion. He was the last to write a gospel. This he wrote at the request of the bishops of Asia, against Cerinthus and other heretics and particularly against the teaching of the Ebionites who maintained that Christ did not exist before Mary. For this reason he was compelled to establish his divine origin.

℟. iv. "He who conquers, I will make him a pillar in my temple," says the Lord; ✱ "and I will write on him a new name and the name of my city Jerusalem. ℣. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God." – And I will.



Lesson v

A second persecution having been begun by Domitian in the fourteenth year after Nero, John was banished to the island of Patmos. There he wrote the book of the Revelation, on which Justin Martyr and Irenaeus have commented. When Domitian had been killed and his edicts, because of their great cruelty, had been annulled by the senate, John returned to Ephesus, during the reign of Nerva. There he remained until the reign of Trajan, founding and ruling all the churches of Asia. Worn out by old age, he died in the sixty-eighth year after the Lord's passion and was buried near the city of Ephesus.

℟. v. Jesus loved him because the prerogative of special chastity made him worthy of a deeper love; ✱ for being chosen by him as a virgin, he remained a virgin for ever. ℣. As he was about to die on the cross, he entrusted his mother to the care of this man; the Virgin to a virgin. – For being chosen.

Lesson vi Bk. 3, Ch. 6

When the blessed evangelist John had lived at Ephesus until extreme old age and, with difficulty, used be carried to the church by his followers, being unable to speak much, he was accustomed to say to the congregation nothing more than this: "Little children, love one another." At last, his followers and the brethren who were present, being bored at always hearing the same words, said, "Master, why do you say this all the time?" He answered in a sentence worthy of John: "Because it is the Lord's command, and if that alone be done it is enough."

℟. vi. This is John who lay close to the Lord's breast at supper. ✱ Blessed apostle, to whom the heavenly mysteries have been revealed! ℣. This is John, to whose care Christ from the cross entrusted his mother: the Virgin to a virgin. – Blessed apostle. – Glory. – Blessed apostle.

**III Nocturn**

Ant. 7 The Lord Jesus Christ with his disciples appeared to his friend John and said, "Come to me, my beloved, for the time has come for you to feast with your brethren at my banquet!"

Ant. 8 Stretching out his hands towards God, he said, "Being invited to your banquet, I come, giving thanks that you,

Lord Jesus Christ, have been pleased to invite me to your feast; knowing that from my whole heart I longed for you."

Ant. 9 Lord, take me up that I may be with my brethren, with whom you came and invited me. Open to me the gate of life and bring me to your festal banquet. For you are the Christ, the Son of the living God, who, at the Father's command, saved the world. We return you thanks throughout unending ages.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

Reading from the holy Gospel according to John

Lesson vii Chapter 21

At that time, Jesus said to Peter, "Follow me." Peter turned and saw following them the disciple whom Jesus loved. Etc.

Homily of St. Augustine, Bishop

Tract 124 on John, after the middle

The church recognises two ways of life as having been divinely preached and commended to her. Of these, one is in faith; the other in vision: one during time of pilgrimage; the other while dwelling in eternity: one in toil; the other in rest: one on the journey; the other in the homeland: one in work and activity; the other in the reward of contemplation: one turns from evil and does good; the other has nothing evil from which it may turn; it has, however, great good in which it rejoices. One struggles with the enemy; the other reigns and has no enemy.

℟. vii. "On that day, I will take you, my servant, and make you like a signet ring before me, ✱ for I have chosen you," says the Lord. ℣. "Be faithful unto death, and I will give you the crown of life." – For I.

Lesson viii

One helps the needy; where the other is, no one is in need: one forgives the sins of others that its own sins may be forgiven; the other neither suffers anything that needs to be forgiven, nor does anything that needs to be forgiven. One is afflicted by adversity that it might not become haughty through good fortune; the other, completely free from hardship, has such a fullness of grace that, without any temptation to pride, it clings to the supreme good.

℟. viii. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink ✱ and exalted him above his neighbours. ℣. He opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding. – And exalted him.



Lesson ix

So it is that one life is good yet still unhappy; the other is better and blessed. The former is typified by the apostle Peter; the latter by John. The former continues on earth until the end of the world, and then ceases; the fulfilment of the latter is postponed until the world has ended; but in the next world it lasts for ever. So to Peter was said, "Follow me." Of John, however, "If it is my will that he remain until I come, what is that to you? Follow me." What can this mean? To the best of my understanding and comprehension, it can only mean, "Follow me by imitation, by enduring worldly hardships; let him remain until I come to bestow the eternal gifts."

℟. ix. The Lord opened his mouth in the midst of the assembly ✱ and the Lord filled him with the spirit of wisdom and understanding. ℣. He found gladness and a crown of rejoicing. – And the Lord. – Glory. – And the Lord.

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Before Lauds. ℣. The blessed John should be greatly revered. ℟. He it was who lay close to the Lord's breast at supper.

## LAUDS

Antiphons

1. This is the disciple who is bearing witness to these things and we know that his testimony is true.

Psalm The Lord is king etc. p. 29.

2. This is my disciple; ✱ it is my will that he remain until I come.

3. Behold, my beloved servant whom I have chosen; ✱ I have put my spirit upon him.

4. There are some standing here who will not taste death before they see the Son of man in his kingdom.

5. It is my will that he remain until I come. ✱ As for you, follow me.

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing ;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray ;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight ;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

Bened. ant. This is John, who lay close to the Lord's breast at supper. ✱ Blessed Apostle to whom the heavenly mysteries have been revealed !

### Prayer

In your goodness, Lord, give radiance to your church, that being enlightened by the teaching of the blessed John, your apostle and evangelist, she may gain the gifts that are eternal. Through.

### Commemoration of Christmas

Ant. The virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world. A virgin alone, from a breast filled by heaven, nourished the King of the angels.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

### Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

At the Hours, psalms and antiphon from the weekday.



## TERCE

Little Chapter as in Lauds.

℟. Their span goes forth through all the earth, ✱ alleluia, alleluia. – Their span. ℣. Their words to the utmost bounds of the world. – Alleluia, alleluia. – Glory. – Their span.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

## SEXT

Little Chapter Ecclus. 15

The Lord fed him with the bread of understanding, and gave him the water of wisdom to drink.

℟. You will make them princes over all the earth, ✱ alleluia, alleluia. – You will. ℣. May this song make your name remembered, Lord. – Alleluia, alleluia. – Glory. – You will.

℣. To me, how mysterious are your thoughts, O God ! ℟. The sum of them is not to be numbered.

### Prayer

In your goodness, Lord, give radiance to your church, that being enlightened by the teaching of the blessed John, your apostle and evangelist, she may gain the gifts that are eternal. Through.

## NONE

Little Chapter Ecclus. 15

The Lord opened his mouth in the midst of the assembly, and the Lord filled him with the spirit of wisdom and understanding and clothed him with a robe of glory.

℟. To me, how mysterious are your thoughts, O God, ✱ alleluia, alleluia. – To me. ℣. The sum of them is not to be numbered. – Alleluia, alleluia. – Glory. – To me.

℣. They will tell what God has done. ℟. They will understand God's deeds.

## VESPERS

Antiphons and psalms from Christmas, p. 299.

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

### Hymn

With praises due let heaven sing,
And earth with joy responsive ring ;

Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

Magnif. ant. He opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory, alleluia, alleluia, alleluia.

### Commemoration of Christmas

Ant. Let us rejoice, all we who are faithful, for our Saviour is born into the world; today the offspring of most excellent parentage came forth, and the modesty of virginity still flourishes.

℣. Like a bridegroom. ℟. The Lord comes from his dwelling place.

### Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.



28 December

## Holy Innocents

Martyrs
II class

At I VESPERS, where celebrated as I class, all as in II Vespers except the following.

℟. The hundred and forty-four, p. 854.

Magnif. ant. They shall walk with me in white for they are worthy; and I will not blot their names out of the book of life.

Prayer as in Lauds.

## MATINS

Invit. Come, let us adore the King of kings; * he has given the blessed martyrs a crown of glory.

### Hymn

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.
Amen.

### I Nocturn

### Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 The Lord guards the way of the Innocents, they did not linger in the way of sinners.

### Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2 The king of the land raged against Christ; for, having been established as King in Sion, he reigns over thousands of Innocents.

### Psalm 7

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor:

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes;

My God, awake! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

(The Lord is judge of the peoples.) Give judgment for me, Lord; * I am just and innocent of heart.

Put an end to the evil of the wicked! Make the just stand firm, * you who test mind and heart, O just God!

God is the shield that protects me, * who saves the upright of heart.

God is a just judge slow to anger; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword; * he has braced his bow and taken aim.

For them he has prepared deadly weapons; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep; * and in the trap he has made he will fall.

His malice will recoil on himself; * on his own head his violence will fall.

I will thank the Lord for his justice: * I will sing to the Lord, the Most High.

Ant. 3 O God, the just judge, judge us according to our innocence.

℣. Rejoice, rejoice in the Lord, exult, you just.

℟. O come, ring out your joy, all you upright of heart.

From the Prophet Jeremiah

### Lesson i Chapter 31

Thus says the Lord: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are not." Thus says the Lord: "Keep your voice from weeping, and your eyes from tears; for your work shall be rewarded, says the Lord, and they shall come back from the land of the enemy. There is hope for your future, says the Lord, and your children shall come back to their own country." Thus says the Lord God: "Turn to me and be saved."

℟. i. Beneath God's altar I heard the voices of those who had been slain, and they said, "Why do you not avenge our blood?" And they received the divine answer: * "Wait a little longer until the number of your brethren shall be complete." ℣. Then they were each given a white robe; and they were told. – Wait a little.

### Lesson ii

"I have heard E'phraim bemoaning, 'You have chastened me, and I was chastened, like an untrained calf; bring me back that I may be restored, for you are the Lord my God. For after I had turned away I repented; and after I was instructed, I smote upon my thigh; I was ashamed, and I was confounded, because I bore

the disgrace of my youth.' Is E'phraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still." Thus says the Lord God: "Turn to me and be saved."

℟. ii. They have poured out the saints' blood like water in Jerusalem, * leaving no one to bury the dead. ℣. Lord, avenge your saints' blood which has been shed. – Leaving no one to bury the dead.

### Lesson iii

"Set up waymarks for yourself, make yourself guideposts; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities. How long will you waver, O faithless daughter? For the Lord has created a new thing on the earth: a woman protects a man." Thus says the Lord of hosts, the God of Israel: "Once more they shall use these words in the land of Judah and in its cities, when I restore their fortunes: 'The Lord bless you, O habitation of righteousness, O holy hill!'" Thus says the Lord God: "Turn to me and be saved."

℟. iii. They worshipped him who lives for ever and ever, * casting their crowns before the throne of the Lord their God. ℣. And they fell on their faces before the throne and blessed him who lives for ever and ever. – Casting. – Glory. – Casting.

## II Nocturn

### Psalm 8

How great is your name, O Lord our God, * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!



Ant. 4 On the lips of children and of babes, O God, you have found praise to silence the foe.

### Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 5 The Lord will protect the widow and the orphan and will rain coals of fire on the wicked.

### Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 6 The wicked king exacted from the Innocents the security of death. But they dwell on God's holy mountain while the godless one is held in disdain.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

Sermon of St. Augustine, Bishop

Sermon 10 on the Saints. In Appendix 72

### Lesson iv

Today, dearest brethren, we celebrate the heavenly birth of those children who, as the gospel text

relates, were killed by that most cruel king Herod. Therefore, let our earth, fruitful mother of such a great host of heavenly soldiers, rejoice to the full. Indeed the godless foe could never by indulgence have been of such benefit to the blessed children as he was by hatred. For, as today's most sacred feast reveals, in as much as malice abounded against the blessed children, so much, too, did grace and blessing shine in them. Indeed Lord.

℟. iv. These are the saints who suffered for your sake, Lord. Avenge them,* for, every day, they cry to you. ℣. Lord, avenge your saints' blood which has been shed. – For, every day, they cry to you.

### Lesson v

Rightly then do we celebrate their heavenly birth whom the world brought forth to an eternal life more blessed than that which they received from their mothers' wombs. For before they had begun to make use of this life, they obtained the dignity of everlasting life. Indeed the precious death of all other martyrs was worthy of praise because of their witness; but that of these was pleasing in being accomplished. For the same slaughter which put an end, at the very outset, to this blossoming life, gave them the beginning of glory.

℟. v. The saints sang a new song before the throne of God and of the Lamb, * and the earth resounded with their voices. ℣. Beneath God's throne the saints cry out, " Our God, avenge our blood." – And the earth.

### Lesson vi

The same. Sermon 9 on the Saints

What a happy age, that although unable to say " Christ," yet merited to be killed for Christ! Not yet ripe for torture, and yet suitable for death! How happy were those children whom eternal life came to meet at birth's very threshold! Indeed, amid their first glimpses of the light, they meet both the test and the consummation of salvation; but from that very consummation, they lay hold on the beginnings of eternity. It is true, they seem unripe for death, but joyously they die into life.

℟. vi. These are the saints who have not soiled their garments; * they shall walk with me in white for they are worthy. ℣. It is these who have not defiled themselves with women, for they are chaste. – They shall walk. – Glory. – For they are worthy.



## III Nocturn

### Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 7 Who shall climb to God's holy place or who shall stand in it? The man with clean hands and pure heart.

### Psalm 24

To you, O Lord, I lift up my soul. I trust you, let me not be disappointed; * do not let my enemies triumph.

Those who hope in you shall not be disappointed, * but only those who wantonly break faith.

Lord, make me know your ways. * Lord, teach me your paths.

Make me walk in your truth, and teach me: * for you are God my saviour.

In you I hope all the day long * because of your goodness, O Lord.

Remember your mercy, Lord, * and the love you have shown from of old.

Do not remember the sins of my youth. * In your love remember me.

The Lord is good and upright. * He shows the path to those who stray,

He guides the humble in the right path; * he teaches his way to the poor.

His ways are faithfulness and love * for those who keep his covenant and will.

Lord, for the sake of your name * forgive my guilt; for it is great.

If anyone fears the Lord * he will show him the path he should choose.

His soul shall live in happiness * and his children shall possess the land.

The Lord's friendship is for those who revere him; * to them he reveals his covenant.

My eyes are always on the Lord; * for he rescues my feet from the snare.

Turn to me and have mercy * for I am lonely and poor.

Relieve the anguish of my heart * and set me free from my distress.

See my affliction and my toil * and take all my sins away.

See how many are my foes; * how violent their hatred for me.

Preserve my life and rescue me. * Do not disappoint me, you are my refuge.

May innocence and uprightness protect me: * for my hope is in you, O Lord.

Redeem Israel, O God, * from all its distress.

Ant. 8 The Innocents have adhered to me; their feet were snatched from the snare of death.

## Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.



From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.

Let his glory fill the earth. * Amen! Amen!

Ant. 9 Judgment is given to the king's son that he may save the innocent children of the poor; he will bring low Herod the oppressor.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Matthew

### Lesson vii Chapter 2

At that time, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you." Etc.

Homily of St. Jerome, Priest

Bk. 1, Commentary on Mt. ch. 2, and in the Ordinary Gloss.

When he took the child and his mother to journey into Egypt, he took them by night and in the darkness, for he left the night of ignorance to those unbelievers from whom he fled. When, however, he returns to Judea, the gospels mention neither night nor darkness: for at the end of the world the Jews will be enlightened, welcoming the faith as if it were Christ returning from Egypt.

℟. vii. I saw beneath God's altar the souls of those who had been slain for the word of God that they had held; and in a loud voice they said, "Lord, avenge your saints' blood * which has been shed." ℣. Beneath God's throne the saints cry out, "Our God, avenge our blood." – Which has been shed.

### Lesson viii

This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt

have I called my son." Let those who deny the truth of the Hebrew books say in what place in the Septuagint translators may read this text. And when they shall have failed to find it, we shall tell them that it is written in the prophet Hosea, as can be seen from the texts that I have recently published.

℟. viii. Beneath God's throne the saints cry out, * "Our God, avenge our blood." ℣. Beneath God's altar I heard the voices of those who had been slain, and they cried aloud, saying. – Our God.

### Lesson ix

"Then was fulfilled what was spoken by the prophet Jeremiah: 'A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children.'" Benjamin was born of Rachel, but Bethlehem does not belong to his tribe. The question, then, is, "How is it that Rachel weeps for the children of Judah, that is of Bethlehem, as though they were her own?" We will answer, briefly, it is because she was buried in Ephrata, near Bethlehem, and from the maternal resting place of her body she may have received the name of mother. Or it may be because the two tribes of Judah and Benjamin were adjoining, and Herod had commanded that the children should be killed not only in Bethlehem but in all that region.

℟. ix. The hundred and forty-four who had been redeemed from the earth, it is these who have not defiled themselves with women, for they remained chaste; * therefore they reign with God and in them the Lamb of God reigns. ℣. These have been redeemed from mankind as first fruits for God and the Lamb, and in their mouth no lie was found. – Therefore they reign. – Glory. – In them.

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Before Lauds ℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

## LAUDS

### Antiphons

1. Herod, in a furious rage, killed many male children in David's city, Bethlehem of Judah.

Psalm The Lord is king etc. p. 29.

2. On account of the Lord, Herod killed many male children who were two years old or under.



3. A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children.

4. Beneath God's throne the saints cry out, "Our God, avenge our blood."

5. The saints sang a new song before the throne of God and of the Lamb, and the earth resounded with their voices.

### Little Chapter Rev. 14

I looked, and behold, on Mount Sion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads.

### Hymn

The thronging mothers cry in pain,
All weeping for their children slain;
For these the tyrant sacrificed
In thousands on account of Christ.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and with Spirit be
All glory yours eternally.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. It is these who have not defiled themselves with women, for they are chaste and they follow the Lamb wherever he goes.

### Prayer

O God, the martyred Innocents today bore witness to your glory, not by speaking but by dying; destroy in us all the evil of wickedness, that our life may also tell by deeds that belief in you which our speech proclaims. Through.

### Commemoration of Christmas

The Virgin-mother, without knowing man, painlessly gave birth to the Saviour of the world. A virgin alone, from a breast filled by heaven, nourished the King of the angels.

℣. Blessed is he who comes in the name of the Lord. ℟. The Lord God is our light.

### Prayer

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only Son may free us from our long-standing slavery to sin. Through the same.

At the Hours, psalms and antiphon from the weekday.

## TERCE

Little Chapter as in Vespers.

℟. Rejoice, rejoice in the Lord; exult, you just, * alleluia, alleluia.– Rejoice. ℣. O come, ring out your joy, all you upright of heart. – Alleluia. – Glory. – Rejoice.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

## SEXT

Little Chapter Rev. 14

It is these who have not defiled themselves with women, for they are chaste. It is these who follow the Lamb wherever he goes.

℟. The just shall rejoice at the presence of God, * alleluia, alleluia.–The just. ℣. They shall exult and dance for joy. – Alleluia. – Glory. – The just.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

## NONE

Little Chapter Rev. 14

These have been redeemed from mankind as first fruits for God and the Lamb, and in their mouth no lie was found.

℟. But the righteous live for ever, * alleluia, alleluia. – But the righteous. ℣. And their reward is with the Lord. – Alleluia. – Glory. – But the righteous.

℣. God is to be feared. ℟. In his holy place.

## VESPERS

Psalms and antiphons from Christmas, p. 299.

Little Chapter Rev. 14

I looked, and behold, on Mount Sion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads.

Hymn

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. The infant Innocents were slain for Christ, the sucklings were slaughtered by the wicked king. They follow the Lamb without stain, and say always, "Glory to you, Lord."

Commemoration of Christmas

Ant. Let us rejoice, all we who are faithful, for our Saviour is born into the world; today the offspring of most excellent parentage came forth, and the modesty of virginity still flourishes.

℣. Like a bridegroom. ℟. The Lord comes from his dwelling place.

Prayer Grant as above, p. 855



29 December

### St. Thomas

Bishop and Martyr
Commemoration

## LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

O God, for whose church the glorious bishop Thomas fell by the swords of ungodly men, grant, we beseech you, that all who implore his help may obtain the salutary effect of their request. Through.

31 December

### St. Sylvester I

Pope and Confessor
Commemoration

## LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Sylvester, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

14 January

### St. Hilary

Bishop, Confessor, and Doctor of the Church

III class

## MATINS

Lesson iii

Born in Aquitaine, of noble family, Hilary

excelled in doctrine and in eloquence. Appointed bishop of Poitiers, he fulfilled his duties in such a way as to win the highest praise from the faithful. He was exiled to Phrygia for four years on account of the catholic faith, which he had earnestly defended. Among other miracles he, there, raised a dead man to life. He wrote twelve books, about the Trinity, against the Arians, and prevailed upon all Gaul to condemn the Arian blasphemy. He wrote many books of wonderful learning. All of these can be read without any fear of error, as Saint Jerome, writing to Laeta, testifies in those famous words: " One may run through Hilary's books without stumbling." He went to heaven on January 1 in the year 369. Pope Pius IX, at the petition of the synod of Bordeaux, declared and affirmed him to be a Doctor of the universal church.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, you gave your people the blessed Hilary as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

Memory of St. Felix, Priest and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

### Prayer

Grant, we beseech you, almighty God, that the example of your saints may inspire us to a better life; as we celebrate their solemnities may we also copy their behaviour. Through.

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15 January

## Blessed Francis of Capillas

Martyr, O. P.

III class

## MATINS

Lesson iii

Francis de Capillas, a native of Baquerín de Campos in the diocese of Palencia, entered the Dominican Order at Valladolid at the age of seventeen. As soon as he became a deacon he asked to be sent on the Philippine Mission, and was in fact ordained priest at Manila. Afterwards he worked faithfully in the vineyard of the Lord, first spending ten years in the province of Cagaian, then moving to Fokien in Chinese territory. In 1648 when the city of Fogan was besieged by imperial troops, Francis secretly slipped in to minister to the christians there, only to be captured by Manchu Tartars. After severe torture he was beheaded, and merited the crown of martyrdom. His body was buried in a place never since discovered, but his head is reverently preserved in the convent of Saint Paul at Valladolid. Pope Pius X enrolled this protomartyr of China in the ranks of the blessed.



℟. iii. Francis, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. – Finally. – Glory. – Decorated.

## LAUDS

### Prayer

O God, you strengthened the faith of your blessed martyr Francis with a wonderful constancy; mercifully grant to your church that helped by his prayers she may merit to celebrate new triumphs of faith in every place. Through.

Commemoration of St. Paul, the first Hermit, Confessor.

Ant. " Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

### Prayer

O God, you gladden us by the annual solemnity of the blessed Paul your confessor; mercifully grant that as we honour his feast, we may follow in his ways. Through.

Commemoration of St. Maurus, Abbot.

Ant. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Prayer

Let the intercession of the blessed abbot Maurus commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

---

16 January

**St. Marcellus I**

Pope and Martyr

Commemoration

**LAUDS**

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

We beseech you, Lord, mercifully hear your people's prayers, that we may be helped by the merits of the blessed Marcellus, your martyr and pontiff, by whose martyrdom we are rejoiced. Through.

---

17 January

**St. Anthony**

Abbot

III class

**MATINS**

Lesson iii

As Anthony, an Egyptian, on entering a church heard the gospel excerpt: "If you would be perfect, go, sell what you possess and give to the poor," he took the words as though they had been addressed to himself, and he considered that it was thus Christ the Lord should be obeyed. Therefore, he sold his family property, distributed the money to the poor, and withdrew himself into the great desert of Egypt. He was so fired by zeal for all virtues that if he saw anyone excel in a merit of virtue he endeavoured to imitate him. No one, then, was more continent or more vigilant than he. Such a source of terror was he to the demons that many people in Egypt who were troubled by them were freed when the name of Anthony was invoked over them. Thus, famous for holiness and miracles, with innumerable followers of his rule, he passed from this life on January 17, when almost one hundred and five years of age.



℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

**LAUDS**

Prayer

Let the intercession of the blessed abbot Anthony commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

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18 January

**St. Margaret of Hungary**

Virgin O. P.

III class

**MATINS**

Invit. The Lord, the virgins' king, * come, let us adore.

Hymn

By pearl of Hungary adorned
Let earth exult, that earth she scorned;
Let Father Guzman's Order too,
With joy now sound her praises true.

As all the land is danger-fraught,
Atoning sacrifice is sought
To pay a vow, to God of all,
Within the sacred cloister wall.

Received amid Christ's cloistered brides,
Her royal birth and rank she hides;
By fasting and by scourge severe
She trains her sinless body here.

Inflamed with Christ's own burning love,
She ever clings to him above;
And strives to mend by ready care
The ills his ailing members bear.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

**Nocturn**

Ant. 1 Being given to prayer and penance, Margaret from her childhood offered praise to God.

Psalms from the Common of a Virgin [130].

Ant. 2 To Margaret, the commandments of the Lord

were more to be desired than gold, than the purest gold, because she abode in his love.

Ant. 3 This is a wise virgin who by constant prayer sought the face of God.

Ant. 4 The daughter of the king is all beautiful, therefore the King of kings has desired her.

Ant. 5 The Most High has gladdened the soul of his beloved bride with an abundance of his choicest gifts.

Ant. 6 When she received the bread of angels, Margaret's heart used to overflow with joy and delight.

Ant. 7 Although she was rich, she became poor in order that she might gain Christ Jesus.

Ant. 8 Three times Margaret rejected royal marriage; but the virgins' Bridegroom joined her to himself in unbreakable wedlock.

Ant. 9 Authority and power were hers to use, yet, for God's sake, she submitted herself to the will of others.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 7

Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that in view of the impending distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles.

℟. i. There is one thing I ask of the Lord, for this I long: to live in the house of the Lord all the days of my life, * to savour the sweetness of the Lord, to behold his temple. ℣. The Lord has taught me from my youth, he has kept me safe in his tent. – To savour.

Lesson ii

And I would spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away. I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.

℟. ii. I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. * For his sake I have suffered the loss of all things, in order that I may gain him. ℣. The kingdoms of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ. – For his sake.

Lesson iii

Margaret was the daughter of Bela IV of Hungary. It is recorded that for the liberation of their country, when she was about four years old, her parents dedicated her to God in a monastery of nuns of the Order of Preachers. When twelve years of age, she made solemn vows in the hands of the Venerable Master, Humbert of Romans. As she desired to please Christ alone, the King of kings, having repeatedly declined royal marriages, she hastened to receive the sacred veil from the archbishop of Strigo. From childhood, she was noted for penance. She always wore the poorest clothing and sought the most abject tasks. Burning with charity and longing to be despised, she served the sick sisters even when, because of the danger of infection, others feared to do so. Utterly forgetful of her royal rank, she was submissive to every wish of the superioress and was severe in the observance of poverty. She prayed almost without ceasing and merited to receive very many favours, expressions of divine love. On the feast of Saint Prisca in the year 1270, at the age of twenty-eight, she departed to heaven, there to be placed in Christ's crown. Pius XII placed her on the list of saintly virgins.

℟. iii. The blessed Margaret was clothed with compassion, kindness and

humility. * She became all things to all men and did not appear to be the king's daughter. ℣. To none of the sisters was she second in the practice of charity and humility. –She became. – Glory. – And did not appear.

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Before Lauds ℣. Blessed Margaret, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons

1. With garments of salvation, Christ today has clothed his spouse, who, while here on earth, sought to please by behaviour and not by attire.

Psalm The Lord is king, etc. p. 29.

2. Margaret, whose life was hid with Christ in God, now appears with him in glory.

3. With those who follow the Lamb wherever he goes, Margaret sings a new and everlasting song.

4. Spirits and souls of the righteous, bless the Lord who has espoused the humble of heart to himself for ever.

5. Blessed Margaret, in the choir of virgins, praise the Lord your God who through you fulfilled his mercy.

### Little Chapter Rev. 19

For the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints.

### Hymn

By mystic bonds, by solemn vows
Held fast to cross of Christ her Spouse;
She leads the way a model true
To brethren and to sisters too.

To follow Jesus in his need
She shuns all pomp and worldly deed;
For things cast-off she seeks, and begs
For bedding, food and clothing's dregs.

For thus to virgins' Bridegroom wed
She royal marriage three times fled;
That she might hedge of thorns compose,
And so the lily white enclose.

Though born to rule, to serve she chose,
Despised and least of all she goes;



In all superiors may ask,
She hears Christ, gladly does the task.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. O Christ's most holy bride, adorned by the virgin's crown, honoured by the divine gift of healing, distinguished by the heavenly gift of reading the secrets of hearts and consumed by the fire of divine love!

### Prayer

O God, protector and guardian of virginity, by your favour, your servant Margaret joined the beauty of virginity to the merit of good works; we beseech you, grant that, in the spirit of saving penance, we may be able to renew integrity of mind. Through.

### Commemoration of St. Prisca, Virgin and Martyr

Ant. Come, my chosen one, and I will set my throne in you: for the king has desired your beauty.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

### Prayer

Grant, we beseech you, almighty God, that we who keep the feastday of the blessed Prisca, your virgin and martyr, may be gladdened by her yearly festival and may profit by the example of so great a faith. Through.

At the Hours, psalms and antiphon are from the weekday.

## TERCE

Little Chapter as in Lauds.

℟. Graciousness is poured * upon your lips. – Graciousness. ℣. Because God has blessed you for evermore. – Upon. – Glory. – Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

## SEXT

### Little Chapter Hosea 2

I will betroth you to me for ever; I will betroth you to me in faithfulness; and you shall know the Lord.

℟ In splendour * and state. – In splendour. ℣.

Ride on in triumph. – And state. – Glory. – In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

## NONE

Little Chapter Prov. 31

Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised.

℟. God will help her * through his watchful presence. – God will. ℣. God is within, she cannot be shaken. – Through his. – Glory. – God will.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

## VESPERS

Ant. to psalms With garments of salvation, Christ today has clothed his spouse, who, while here on earth, sought to please by behaviour and not by attire.

Psalms are taken from the Common of a Virgin [144].

Little Chapter Rev. 19

For the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure — for the fine linen is the righteous deeds of the saints.

### Hymn

To God due praises let us bring
And hymn in celebration sing;
This virgin meek did he supply
Right well with gifts from heaven on high.

For, loving Jesus unto death,
With longing heart and every breath,
While heaven's Manna she receives
Her senses frail she often leaves.

As secrets of the heart she knows,
She lifts her sad companions' woes;
And frees them from each dread disease
Removing every stress she sees.

For death itself with glory's light
Fills all the virgin's features bright;
It breathes on her with fragrance rare
That shows the virtues present there.

Continue, Margaret, we pray,
To aid your land from heaven today;



And grant your clients, we beseech,
Salvation's port, at last, to reach.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

℣. Blessed Margaret, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Blessed Margaret, while here on earth you poured forth the comfort of charity upon all the afflicted; from heaven help us who are in need, and obtain for us fellowship with the blessed.

### Prayer

O God, protector and guardian of virginity, by your favour, your servant Margaret joined the beauty of virginity to the merit of good works; we beseech you, grant that, in the spirit of saving penance, we may be able to renew integrity of mind. Through.

Compline from the weekday.

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20 January

## SS. Fabian, Pope, and Sebastian

Martyrs

III class

## MATINS

Lesson iii

Fabian, a Roman, ruled the church from the reign of Maximin to that of Decius. He apportioned districts to seven deacons who would care for the poor, and appointed the same number of subdeacons to collect the Acts of the Martyrs recorded by the seven notaries. It was he who decreed that every year on Holy Thursday the old chrism should be burned and a new supply consecrated. Finally on January 20, he was crowned with martyrdom. He is buried in the cemetery of Callistus on the Appian Way.–Sebastian, a favourite of Diocletian, both by reason of his noble lineage and of his courage, was commander of the first cohort. Both by deeds and by financial aid he helped the christians, for he secretly practised their faith, and encouraged them in professing Christ. When these things were reported to Diocletian he used every stratagem to turn Sebastian from the christian faith. But when neither promises

nor threats availed, he ordered him to be tied to a post and shot with arrows. But when God's servant, whom all had thought to be dead, shortly afterwards met Diocletian and openly reproached him with his wickedness, by order of the tyrant he was beaten to death with clubs.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

## LAUDS

### Prayer

O God, you strengthened the blessed martyrs, Fabian and Sebastian, with the virtue of constancy in their suffering; grant us, by following their example, to despise this world's benefits and to fear none of its hardships. Through.

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21 January

**St. Agnes**
Virgin and Martyr
III class

## MATINS

Invitatory and hymn from the Common of a Virgin [129].

### Nocturn

Ant. 1 Food for death, go away from me, for I am already bound by another lover.

Psalms from the same Common [129].

Ant. 2 With his ring my Lord Jesus Christ espoused me and as a bride he adorned me with a garland.

Ant. 3 He has encircled my right hand and my neck with precious stones. He has given priceless pearls for my ears.

Ant. 4 Christ has encircled me with precious stones, fresh and sparkling.

Ant. 5 The Lord has clothed me with a golden robe of state; he has adorned me with priceless necklaces.

Ant. 6 He set his seal upon my face that I should take no lover but him.

Ant. 7 I took honey and milk from his mouth and his blood has crimsoned my cheeks.

Ant. 8 He at whose beauty the sun and the moon are in wonder; to him alone do I betroth myself.

Ant. 9 To him alone do I betroth myself; to him I wholeheartedly entrust myself.



℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the Book of Ecclesiasticus

Lesson i Chapter 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by, you were my helper, and delivered me, in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured, from choking fire on every side and from the midst of fire which I did not kindle, from the depths of the belly of Hades, from an unclean tongue and lying words—the slander of an unrighteous tongue to the king.

℟. i. Let us celebrate the most holy Virgin's feast day. Let us recall how the blessed Agnes suffered. In the thirteenth year of her age she lost death and found life * because she loved only the Author of life. ℣. Though in years accounted but a child, she was in the greatness of her soul as one far advanced. – Because.

Lesson ii

My soul drew near to death, and my life was very near to Hades beneath. They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none. Then I remembered your mercy, O Lord, and your work from of old, that you deliver those who wait for you and save them from the hand of their enemies. And I sent up my supplication from the earth, and prayed for deliverance from death. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud. I will praise your name continually, and will sing praise with thanksgiving. My prayer was heard, for you saved me from destruction and rescued me from an evil plight. Therefore I will give thanks to you and praise you, and I will bless the name of the Lord.

℟. ii. The Lord clothed me with the garment of salvation, he has covered

me with the robe of gladness * and as a bride he adorned me with a garland. ℣. He has given priceless pearls for my ears and has encircled me with precious stones, fresh and sparkling. – And as a bride.

### Lesson iii

From Saint Ambrose's book on Virgins

Bk. 1 after the beginning

Today is a virgin's feast day; let us practise virginity. It is a martyr's feast day; let us offer sacrifice. It is Saint Agnes's feast day; let men wonder, let children not lose heart, let the married be filled with awe, let the unmarried follow her example. Even her very name evokes praise, so what can we say that is really worthy of her? She had devotedness beyond her years and virtue beyond nature, so that it seems to me that she had no mere human designation, but the prophetic one of a martyr indicating what she would become. The name of Virgin is a title of purity. I shall call her martyr — I have said enough. It is a lasting praise which is not sought but is maintained. No one is more praiseworthy that she who can be praised by all. All who speak of her, are as heralds proclaiming the praise of this martyr. According to tradition she completed her martyrdom at the age of thirteen. How despicable that cruelty which did not spare that youthful age! But much greater is the power of faith which found witness even from that age.

℟. iii. O Almighty, who are to be adored, worshipped, feared, I bless you, * because through your only Son I have escaped the threats of godless men and have passed over the devil's filth by a spotless path. ℣. I thank you with my lips and with my heart; I long for you with all my being. – Because. – Glory. – Because.

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Before Lauds ℣. Blessed Agnes, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons

1. When Agnes entered the place where she was to be dishonoured, she found an angel of the Lord awaiting her.

Psalm The Lord is king, etc. p. 29.

2. For I have with me one who protects my body, an angel of the Lord.



3. I am espoused to him whom the angels serve; to him at whose beauty the sun and the moon are in wonder.

4. I bless you, Father of my Lord Jesus Christ, because though your Son the fire has been extinguished by my body.

5. Be glad and rejoice with me, because with all these I have received a shining throne.

### Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

### Hymn

O Son of virgin whom alone
The mother and the maid we own,
O Jesus, crown of virgins all,
In gracious mercy hear our call.

Among the lilies, food you find,
Surrounded by the virgin kind;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today,
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. As she stood in the midst of the flames, the blessed Agnes prayed to the Lord with outstretched hands: "O Almighty, who are to be adored, worshipped, feared, I bless you and give glory to your name for ever."

### Prayer

Almighty, everlasting God, you choose what is weak in this world to

shame the strong; mercifully grant, that we who keep the feast of the blessed Agnes, your virgin and martyr, may experience the power of her pleading with you. Through.

At the Hours, psalms and antiphon from weekday.

Little chapters, ℟℟. and ℣℣. at Terce, Sext and None from the Common of a Virgin [142].

## VESPERS

Ant. to psalms When Agnes entered the place where she was to be dishonoured, she found an angel of the Lord awaiting her.

Psalms from the Common of a Virgin [142].

Little chapter, hymn and ℣. from the same Common [144].

Magnif. ant. Behold, what I have desired, I now see; what I have hoped for, I now possess. I am joined in heaven with him, whom, when I was on earth, I loved with all earnestness.

### Prayer

Almighty, everlasting God, you choose what is weak in this world to shame the strong; mercifully grant, that we who keep the feast of the blessed Agnes, your virgin and martyr, may experience the power of her pleading with you. Through.

Compline from weekday.

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22 January

**St. Vincent**

Martyr

III class

## MATINS

Invit. Let us adore the Lord who overcame the world. ✱ In him the martyr Vincent overcame affliction from the world.

Hymn from the Common of a Martyr [77].

### Nocturn

Ant. 1 The holy Vincent, given from boyhood to the study of literature and nurtured by divine kindness, shone most effectively in both branches of learning.

Psalms from the same Common [77].

Ant. 2 Outstanding also for holiness, having received the dignity of diaconate, he diligently performed duties for the bishop.

Ant. 3 So Valerius the bishop and Vincent the levite, divinely supported by the hope of enjoying the victory, eagerly hastened to bear witness to God.

Ant. 4 For they considered themselves to be



that much happier the more they strove by devoted long-suffering to overcome the increasingly harsh torments of the tyrant.

Ant. 5 Vincent, the levite, said to the blessed Valerius, "If you wish, holy Father, I will address the judge and answer him."

Ant. 6 Beloved son, I have already entrusted to you the care of God's word. I now also entrust to you to answer for the faith that we uphold.

Ant. 7 The blessed Vincent, already thinking of the crown, said to Dacian, "So far, from beginning to end, the address that we have had from you has urged denial of the faith."

Ant. 8 Nevertheless, realise that according to christian judgment it is an abominable thing to blaspheme by denying the worship of God.

Ant. 9 We declare that we are followers of the christian religion, servants and witnesses of the one, true God, who lives for ever.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

℟. i. With humility and reverence let us celebrate the sacred festival of this day on which Christ's invincible martyr Vincent overcame the tyrant, ✱ and with joy bore the victor's glorious palm branch to heaven. ℣. Having completed the sacred triumph of his martyrdom, he is greeted by the hosts of angels. – And with joy.

Lesson ii

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for

adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that in everything God works for good with those who love him, who are called according to his purpose.

℟. ii. Vincent, the levite, said to the blessed Valerius, "If you wish, holy Father, I will address the judge and answer him." "Beloved son, I have already entrusted to you the care of God's word. ✱ I now also entrust to you to answer on behalf of the faith that we uphold. ℣. For to you, expert in both branches of learning and burning with the fire of divine love, I formerly delegated the ministry of the heavenly teaching." – I now, also.

Lesson iii

Vincent, born at Huesca in the south of Spain, was given to study from his earliest years. He was taught the sacred sciences by Valerius, bishop of Saragossa. As the bishop, because of an impediment in his speech, was unable to exercise his office of preaching, Vincent undertook this duty. When this was reported to the godless prefect Dacian, he had Vincent brought to Valencia. Having endured imprisonment, hunger, racking and other types of torture, he gained the martyr's crown on January 22.

℟. iii. Vincent, an illustrious man and the Lord's precious martyr, burning with the fire of divine love, firmly endured the sufferings of his martyrdom ✱ and through the savagery of tortures he came into the company of the angels. ℣. May we gain pardon by his intercession, who through the torments of his martyrdom, merited the eternal prize and an everlasting crown. – And through. – Glory. – He came into.

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Before Lauds ℣. Blessed Vincent, pray for us. ℟. That we may be made worthy of the promises of Christ.



## LAUDS

Antiphons

1. On being taken from the rack and brought to the gibbet, Vincent the levite eagerly hastened to the torment, chiding the executioners for their delay.

Psalm The Lord is king, etc. p. 29.

2. Undaunted then, of his own accord, he climbed upon the torture instrument of red hot iron, and remaining still, with eyes turned heavenwards, he prayed to the Lord.

3. When, after this, God's champion was shut up in a dreadful prison cell he was consoled by the devoted attentions of angels, and was delighted by their converse.

4. Invincible Vincent, know that he for whose name you have loyally battled, himself keeps a crown prepared for you in heaven.

5. Therefore praise is given to the most high God and, as the organ sounds, the harmonious sweetness of an angel voice is spread afar.

Little Chapter Jas. 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the only Son
To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain
That did your saintly limbs enchain;
For love of God's own Son arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity.
Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Bened. ant. When God's illustrious martyr, Vincent, had eagerly overcome for Christ the severe pains of torture, and when with constancy he had completed his struggle in the glorious fight, at length, being released by a precious death, triumphantly he gave back his spirit to heaven.

Prayer

Heed our prayers, Lord; may we who know that, as a result of our wrong-doing we stand accused, be set free through the pleading of the blessed Vincent, your martyr. Through.

At the Hours, psalms and antiphon from weekday.

At Terce, Sext and None Little chapters, ℟℟. and ℣ ℣. from the Common of a Martyr [64].

## VESPERS

Ant. to psalms On being taken from the rack and brought to the gibbet, Vincent the levite eagerly hastened to the torment, chiding the executioners for their delay.

Psalms from the Common of a Martyr. [65].

Little chapter, hymn and ℣. from the same Common [67].

Magnif. ant. The blessed Vincent on being submitted to torture was strengthened by God's presence and with eager countenance, said, "This is what I have always hoped for, and for which I have sought in every desire."

Compline from weekday.

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23 January

**St. Raymond of Pennafort**

Confessor O. P.

II class

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At I VESPERS, where the feast is celebrated with I class rank.

Ant. to psalms Church of Barcelona, rejoice and be glad; but you, company of the Preachers, applaud still more, for today in the court of heaven Raymond is crowned with a twofold glory.

Psalm Praise, O servants etc. [1].

Little Chapter Ecclus. 24

Wisdom will praise herself, and will glory in the midst of her people. ℟. The humble man, disdaining titles of honour, refuses mitres; he left the royal palace ⋆ and crossed the mighty sea. ℣. Spreading his cloak upon the waters, he travelled through their midst. – And crossed the mighty sea. – Glory. – And crossed the mighty sea.



Hymn

Prelates and rulers,
peoples, wide world over,
Praise with ovation Raymond's name so mighty;
His holy interest is to bring salvation
To all for ever.

He who is spotless, snow-white in behaviour,
Shows to us goodness of extent astounding;
Light of each virtue you can see within him,
Glowing and brilliant.

Those scattered records of the greatest Pontiffs,
Sacred decisions, early legislation,
Earnest and skilful, he collects together
All worth retaining.

Starting his journey on the open ocean,
Soon he gives firmness to that sea uncertain,
And on a skiff, composed from staff and mantle,
Crosses the waters.

Grant to us, Lord God, morals ever stainless,
Grant us safe journey, save us from destruction;
Grant us to reach that haven safe, eternal,
Life everlasting.
Amen.

℣. Blessed Raymond, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. By the rays of his teaching he gave light to those who lay in the darkness of error; by the fire of charity he redeemed the prisoners, who were in misery and chains.

Prayer

O God, you chose the blessed Raymond to be an outstanding minister of the sacrament of Penance, and you guided him wonderfully across the waves of the sea; grant that, through his intercession, we may produce fruit worthy of penance, and may at length reach the port of eternal salvation. Through.

Compline from Sunday.

## MATINS

Invit. Let us adore the Lord who is wonderful in his saints. ⋆ He exalted Raymond in the sight of kings.

Hymn

Longing for heaven,
strongly, too, rejecting
Beauty that lasts not, such as this world offers;
Joyous and eager, to the Preachers' cloisters
Raymond went gladly.

Calling to mind that Order's holy founder
And with a zeal from God above o'erflowing,
He, like that father, seeking life all holy,
Strives to his utmost.

Tongues cannot tell us how his heart was burning,
Fired with such ardour that, this earth rejecting,
Great was his fervour and his utmost longing,
Treasures of heaven.

Well did he watch, then, guarding soul unsullied,
Often his body with the lashes bruising;
Such his affection that he wept most keenly,
All earth's offences.

Noted for learning and for virtue fruitful,
Both by example and by verbal preaching,
Souls that had wandered, leading to Christ's sheepfold,
He did great wonders.

May that great Ruler, one and three for ever,
Graciously grant us this we ask, all lowly,
May we who sing of this man's wondrous triumphs,
Follow his footsteps.
Amen.

## I Nocturn

Ant. 1 Having embarked upon the path of justice in early youth, Raymond followed it all the days of his life.

Psalms from the Common of a Confessor [100].

Ant. 2 Enlightened by his instruction, both rulers and people held fast to his teaching.

Ant. 3 The Lord chose him to be his faithful servant, and the mother of noble love was his consolation.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of Ecclesiasticus

Lesson i Chapter 39

He who devotes himself to the study of the law of the Most High will seek out the wisdom of all the ancients, and will be concerned with prophecies; he will preserve the discourse of notable men and penetrate the subtleties of parables; he will seek out the hidden meanings of proverbs and be at home with the obscurities of parables. He will serve among great men and appear before rulers; he will travel through the lands of foreign nations, for he tests the good and the evil among men.



℟. i. Noble by birth, and great glory of the Order, * by conduct and learning Raymond added to the lustre of his family. ℣. From early childhood he cultivated piety, and trained his soul to every virtue. – By conduct and learning.

Lesson ii

He will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High; he will open his mouth in prayer and make supplication for his sins. If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom and give thanks to the Lord in prayer. He will direct his counsel and knowledge aright, and meditate on his secrets.

℟. ii. Spurning the vanity of the world, he enters Dominic's Order. * Renowned for matchless doctrine, he was still more renowned for regular observance. ℣. Disregarding the inclination of his own will, he was entirely submissive to another's command. – Renowned.

Lesson iii

He will reveal instruction in his teaching, and will glory in the law of the Lord's covenant. Many will praise his understanding, and it will never be blotted out; his memory will not disappear and his name will live through all generations. Nations will declare his wisdom, and the congregation will proclaim his praise; if he lives long, he will leave a name greater than a thousand, and if he goes to rest, it is enough for him.

℟. iii. Proficient in the way of the Lord, he was the respected teacher of all, * and all were amazed at his understanding and his answers. ℣. Princes esteemed his counsel and in all things acted according to his advice. – And all were amazed. – Glory. – And all were amazed.

## II Nocturn

Ant. 4 In signs and wonders the Lord favoured his saint, and led him through deep waters.

Ant. 5 The Lord led him in the path of his righteousness: he instructed him in knowledge, and showed him the way of prudence.

Ant. 6 Travelling dryfoot upon the paths of the

sea, he joined his brethren through closed doors.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From the Bull of his Canonization issued by Clement VIII on April 29 in the year of Our Lord 1601.

### Lesson iv

The blessed Raymond of Barcelona, from the noble family of Pennafort, was well trained in the rudiments of the christian religion. While still a child, his exceptional qualities of mind and body seemed to indicate future greatness. As a youth, having studied the humanities in his native land, he went to Bologna where he diligently applied himself to the ways of holiness and to the study of ecclesiastical and civil law. There, when he had taken his doctorate, he expounded the sacred canons to the admiration of all. As the fame of his virtues continued to spread, Berengarius, bishop of Barcelona, when returning to his diocese from Rome, went to Bologna to meet him and eventually, by earnest entreaty, induced him to return with him to his native land. Soon, having been made canon and provost in that diocese, he shone among all the clergy and people by his uprightness, his modesty, his learning and his pleasing ways. He did his utmost to increase devotion to God's Virgin Mother, whom he venerated with a special affection and reverence.

℟. iv. The Virgin visits Raymond, that he may establish soon a new Order of Ransom, * a pledge for those in captivity. ℣. He liberated the poor from the powerful, by founding a new society. – A pledge for those in captivity.

### Lesson v

When about forty-five years of age he made solemn profession in the Order of the Friars Preachers. There as a new recruit he cultivated all the virtues, especially charity towards the needy, particularly towards those held captive by the infidels. When, on his advice, Saint Peter Nolasco, whose confessor he was, dedicated himself to this charitable work, the most blessed Virgin appeared to Peter and also to the blessed Raymond and King James I of Aragon. She said that it would be most pleasing to her and her only Son if there were founded in her



honour a religious Order which would undertake the task of liberating captives from the tyranny of infidels. And so, when they had discussed it among themselves, they founded the Order of the blessed Mary of Mercy for Ransoming Captives. The blessed Raymond drew up certain constitutional regulations that were very suited to the purpose of this Order. Some years later he had them approved by Gregory IX. He also personally clothed Saint Peter with the habit of the Order, and appointed him first Master General.

℟. v. Made head of the Order, by word and by conduct he shone before his brethren like a bright mirror of virtue, * an exemplar of good works. ℣. He did not exalt himself before his brethren, but was among them as one of them. – An exemplar of good works.

### Lesson vi

He was called to Rome by Pope Gregory and the office of chaplain, penitentiary and confessor to the Pope was conferred on him. It was at the same Pope's bidding that he collected into one volume of Decretals the decrees of the Roman Pontiffs which were scattered throughout various councils and letters. He resolutely refused the archbishopric of Tarragona, which was offered to him by the Pope himself, and voluntarily resigned the office of Master General of the Order of Preachers which, for two years, he had religiously administered. He prevailed upon King James of Aragon to establish the Holy Office of the Inquisition in his kingdom. Raymond performed many miracles, the most famous being when he spread his cloak on the water and made the crossing from the Balearic island of Majorca to Barcelona, a distance of about one hundred and sixty miles, in six hours. He then put on his cloak again, it was not even damp, and entered his convent through locked doors. Finally, when almost a centenarian, perfected in virtue and full of merit, he died in the year 1275. Clement VIII numbered him among the saints.

℟. vi. The humble man, disdaining titles of honour, refuses mitres ; he left the royal palace * and crossed the mighty sea. ℣. Spreading his cloak upon the waters, he travelled through their midst. – And crossed the mighty sea. – Glory. – And crossed the mighty sea.

### III Nocturn

Ant. 7 He did not accept posts of honour; neither clerical promotion nor royal favour could change his mind.

Ant. 8 Being met with the blessings of success, he is delighted by communications from the Mother of God.

Ant. 9 Worn out by age, full of days and merit, he climbed the mountain of the Lord, with clean hands and pure in heart.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples, "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. John Chrysostom

15th Hom. on Matthew

Attend to what he says, "You are the salt of the earth." By this he shows how necessary it is that he should give these directions. For, he tells us, "The account that you shall have to give will be not merely of your own life, but of the whole world. For I am not sending you, as I sent the prophets, to two cities, or to ten, or to twenty, or to a single nation, but to land and to sea; in a word, to the whole world weighed down as it is by all kinds of sins."

℟. vii. Poor and humble, Raymond is taken away from the wicked world. He enters heaven rich, * and he is crowned with a twofold glory. ℣. He did not pursue honours, nor did he trust in riches: therefore his heritage is established in the Lord. – And he is crowned with a twofold glory.

Lesson viii

In saying, "You are the salt of the earth," he shows that all human nature had lost its savour, and had been corrupted by sins. Wherefore, he demands from them those virtues that are most necessary and useful in bringing about the salvation of many. For one who is meek and unassuming and merciful and righteous does not just keep these good deeds locked away within himself, rather will he also



see to it that these outstanding springs gush out for the good of others. So it is that he who is clean of heart and a peacemaker and who endures persecution in the cause of truth will, nevertheless, arrange his life to serve the public interest.

℟. viii. Heavenly Raymond, God's confessor, help us with your protection; * with your prayers assist us who sing your greatness. ℣. You who fill the whole church with the fragrance of your virtues. – With your prayers.

Lesson ix

"Do not think, then," he says, "that you will be led into trivial conflicts, or that the account you will have to render will be of trifling things. You are the salt of the earth." What then? Did they restore that which had decayed? By no means; for it is not possible, by rubbing with salt, to restore that which is already corrupted. Therefore, they did not do this. But that which had already been renewed and given to them now freed from corruption, this they sprinkled with salt and so, preserved in it that freshness that they had received from the Lord. To Christ belongs the power that frees men from the corruption of sin. It is the work and concern of the apostles to see that they do not return again to that former state.

℟. ix. His tomb has become famous; in it the Most High has produced a remedy from the earth, an unfailing treasure * to heal the nations. ℣. In crowds they throng there, desiring to take dust from his tomb.– To heal the nations. – Glory. – To heal the nations.

Before Lauds ℣. Blessed Raymond, pray for us. ℟. That we may be made worthy of the promises of Christ.

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### LAUDS

Antiphons

1. Raymond is brought to heaven and to the joy of angels. He is united with the assembly of doctors and the company of virgins.

Psalm The Lord is king, etc. p. 29.

2. His native land gladly preserves the dead body in a tomb. By the kindness of God's servant various wonders are manifested.

3. From his tomb a dust springs up to heal the

nations; every ailment is driven from the bodies of those who believe.

4. Happy native land of Raymond, enriched with such a son! He has filled you with glory and protects you with his patronage.

5. Let us praise the Lord of heaven and the greatness of his saint, that through his intercession he may bring us to heaven.

Little Chapter Ecclus. 24

Wisdom will praise herself, and will glory in the midst of her people.

Hymn

Let us all honour Raymond's deeds most holy
Which through the whole world speak with voice resounding;
And all in chorus, with a hymn most tuneful,
Sing of his praises.

He who was famous for such wondrous merits,
Leading on earth here, life completely spotless,
O'er starry heavens to blest jubilation,
Now gladly rises.

Teacher and Virgin, with this twofold garland
Blessed in heaven he is made resplendent;
Yet, kindly, turns to help the suffering faithful,
Who here are pining.

Therefore is found here healing for all sickness,
As from his graveside sacred dust, arising,
Gives through high merits of God's blessed servant,
Health to the ailing.

Praise, honour, might, to God for ever blessed,
Lord, one and trinal, wholly undivided;
May he then pardon, at the prayer of Raymond,
All our offences.
Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. He freed captives from the power of their enemies and he led from the path of evil those who were lost, that they might direct their feet to the way of peace.

Prayer

O God, you chose the blessed Raymond to be an outstanding minister of the sacrament of Penance, and you guided him wonderfully across the waves of the sea; grant that, through his intercession, we may produce fruit worthy of penance, and may at length reach the port of eternal salvation. Through.



Commemoration of St. Emerentiana, Virgin and Martyr.

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Emerentiana your virgin and martyr, who was ever pleasing to you by the merit of her chastity and practice of your virtues. Through.

At the Hours, psalms and antiphon from weekday.

## TERCE

Little Chapter as in Vespers.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Prayer

O God, you chose the blessed Raymond to be an outstanding minister of the sacrament of Penance, and you guided him wonderfully across the waves of the sea; grant that, through his intercession, we may produce fruits worthy of penance, and may at length reach the port of eternal salvation. Through.

## SEXT

Little Chapter Is. 43

Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

## NONE

Little Chapter Is. 49

Kings shall see and arise; princes, and they shall prostrate themselves; because of the Lord, who is faithful, the Holy One of Israel, who has chosen you.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

## VESPERS

Ant. to psalms Raymond is brought to heaven and to the joy of the angels. He is united with the assembly of doctors and the company of virgins.

Psalms from the Common of a Confessor [111].

Little Chapter Ecclus. 24

Wisdom will praise herself, and will glory in the midst of her people.

Hymn

Prelates and rulers, peoples, wide world over,
Praise with ovation Raymond's name so mighty;
His holy interest is to bring salvation
To all for ever.

He who is spotless, snow-white in behaviour,
Shows to us goodness of extent astounding;
Light of each virtue you can see within him,
Glowing and brilliant.

Those scattered records of the greatest Pontiffs,
Sacred decisions, early legislation,
Earnest and skilful, he collects together
All worth retaining.

Starting his journey on the open ocean,
Soon he gives firmness to that sea uncertain,
And on a skiff, composed from staff and mantle,
Crosses the waters.

Grant to us, Lord God, morals ever stainless,
Grant us safe journey, save us from destruction;
Grant us to reach that haven safe, eternal,
Life everlasting.
Amen.

℣. Blessed Raymond, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Blessed Raymond, whom truth of doctrine commends and virginal chastity adorns, teach us the way of salvation and obtain for us purity of heart, that through your intercession we may obtain eternal joy.

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24 January

**St. Timothy**

Bishop and Martyr
Commemoration

## LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Relying on the help of the blessed Timothy, your martyr and bishop, may your church be glad, O God; and through his glorious intercession, may she continue loyal and stand unshaken. Through.

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25 January

**Conversion of St. Paul, Apostle**

III class

## MATINS

Invit. Let us praise our God * on the conversion of the apostle Paul.

Hymn

Doctor excelling, teach us, Paul, to live aright.
With best endeavour, strive to raise our minds aloft,
Till that perfection fully shall be granted us,
When partial knowledge wholly shall have passed from us.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

### Nocturn

Ant. 1 Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and petitioned him that if he found anywhere men belonging to the Way, he might bring them bound to Jerusalem.

Psalms from the Common of Apostles [38].

Ant. 2 Carried away by rage Saul then set out, with all his heart breathing forth deadly poison and thirsting continually for the blood of the saints.

Ant. 3 Suddenly a light from heaven flashed about him, and he fell to the ground, and could see nothing.

Ant. 4 "Saul, Saul, why do you persecute me?" "Who are you, Lord?" "I am Jesus whom you are

persecuting. It hurts you to kick against the goads."

Ant. 5 But, trembling and astonished, Saul said to Jesus, "Lord, what do you wish me to do?" And the Lord said to him, "Rise and enter the city, and you will be told what you are to do."

Ant. 6 Christ called to him from heaven as he lay prone upon the ground, and from being a persecutor he became a chosen instrument.

Ant. 7 The men who were travelling with him stood speechless, hearing the voice but seeing no one.

Ant. 8 So they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank.

Ant. 9 Go, Anani'as, and inquire for Saul; for behold, he is praying; for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

From the Acts of the Apostles

Lesson i Chapter 9

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting."

℟. i. Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and petitioned him * that if he found anywhere men belonging to the Way, he might bring them bound to Jerusalem. ℣. Carried away by rage Saul then set out, with all his heart breathing forth deadly poison. – That if he.

Lesson ii

"But rise and enter the city, and you will be told what you are to do." The men who were travelling with him stood speechless, hearing the voice but seeing no one. Saul arose from the ground; and when his eyes were opened, he could see nothing; so they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank.



℟. ii. Carried away by rage Saul then set out, with all his heart breathing forth deadly poison * and thirsting continually for the blood of the saints. ℣. His fanaticism carried him through all Judea in order to tear to pieces Christ's members in the world. – And thirsting.

Lesson iii

Now there was a disciple at Damascus named Anani'as. The Lord said to him in a vision, "Anani'as." And he said, "Here I am, Lord." And the Lord said to him, "Rise and go to the street called Straight, and inquire in the house of Judas for a man of Tarsus named Saul; for behold, he is praying, and he has seen a man named Anani'as come in and lay his hands on him so that he might regain his sight." But Anani'as answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon your name." But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel."

℟. iii. Let us celebrate the conversion of Saint Paul the apostle, * because today from being a persecutor he became a chosen instrument. ℣. Let the angels be glad and the archangels rejoice exceedingly, and let both give praise to the Son of God in heaven. – Because today. – Glory. – Because today.

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Before Lauds ℣. You grant me the heritage. ℟. Of those who fear you, Lord.

## LAUDS

### Antiphons

1. Saul, who was also called Paul, the great preacher, increased in strength and confounded the Jews.

Psalm The Lord is king, etc. p. 29.

2. Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit.

3. At the touch of Anani'as's hand, immediately something like scales fell from his eyes. Then he rose and was baptized, and taking food was strengthened.

4. The rabid persecutor has been laid low, but has been raised up as a most faithful preacher. May he, by his merits, lead to you, Lord, those whom, by his words, he teaches about you.

5. Paul, entering into the synagogues, proclaimed Jesus to the Jews, affirming, "He is the Son of God."

### Little Chapter Acts 9

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

**Bened. ant.** Let us celebrate the conversion of Saint Paul the apostle, because today from being a persecutor he became a chosen instrument. So let the angels be glad and the archangels rejoice exceedingly, and let both give praise to the Son of God in heaven.

### Prayer

O God, you taught the whole world by the preaching of the blessed apostle Paul; grant us, we pray, that we, who today celebrate his conversion, may experience the effect of his prayers to you. Through.

At the Hours, psalms and antiphon from weekday.

## TERCE

Little Chapter as in Lauds.

℟. Their span goes forth * through all the earth. – Their span. ℣. Their words to the utmost bounds of the world. – Through all. – Glory. – Their span.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

## SEXT

### Little Chapter Acts 9

Go, Anani'as, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel.

℟. You will make them princes * over all the earth. – You will. ℣. May this song make your name remembered, Lord. – Over all. – Glory. – You will.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

### Prayer

O God, you taught the whole world by the preaching of the blessed apostle Paul; grant us, we pray, that we, who today celebrate his conversion, may experience the effect of his prayers to you. Through.

## NONE

### Little Chapter Acts 9

So Anani'as departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit."

℟. To me, how mysterious are * your thoughts, O God! – To me. ℣. The sum of them is not to be numbered. – Your thoughts. – Glory. – To me.

℣. They will tell what

God has done. ℟. They will understand God's deeds.

## VESPERS

Ant. to psalms Saul, who was also called Paul, the great preacher, increased in strength and confounded the Jews.

Psalms from the Common of Apostles [49]

Little Chapter Acts 9

Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

Hymn

Doctor excelling, teach us, Paul, to live aright.
With best endeavour, strive to raise our minds aloft,
Till that perfection fully shall be granted us,
When partial knowledge wholly shall have passed from us.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

Magnif. ant. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son through me to the Gentiles, I did not confer with flesh and blood.

Compline from weekday.

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26 January

**St. Polycarp**

Bishop and Martyr
Commemoration

## LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Polycarp, your martyr and bishop, may be helped by his intercession with you. Through.



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27 January

**St. John Chrysostom**

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

John, a native of Antioch, called "Chrysostom" because of his golden stream of eloquence, was ordained a priest of the church of Antioch. On the death of Nectarius, he was, though reluctant, given charge of the church of Constantinople, at the instance of the Emperor Arcadius. In the exercise of this office he spoke vehemently against the depraved conduct and licentious lives of the nobility and aroused the great enmity of many. He also grievously offended Eudoxia by reproving her about the widow Callitropa's money and about another widow's field. The result was that he was exiled while the widows and the needy lamented the banishment of this their common father. It is unbelievable what hardships he endured in exile and what numbers he converted to the faith of Jesus Christ. The great number, the devotion and the brilliance of his writings are admired by all. He gave back his soul to God on September 14 and his body was buried in the Vatican Basilica. Pius X declared this eminent Doctor of the whole church to be the heavenly patron of preachers.

℟. iii. Let your loins be girded and your lamps burning * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

Prayer

We beseech you, Lord, that heavenly grace may enlarge your church, which you have willed to enlighten by the glorious merits and teaching of the blessed John Chrysostom, your confessor and bishop. Through.

Commemoration of St. Julian, Bishop and Confessor.

Ant. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall glow like a Lebanon cedar.

Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed Julian, your confessor and bishop; by the merits and intercession of him who so worthily served you, free us from all sin. Through.

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28 January

**St. Peter Nolasco**

Confessor

III class

**MATINS**

Lesson iii

Peter Nolasco was born of noble family at Recaudun, near Carcassonne in France. Orphaned in his youth, he so detested the Albigensian heresy that he sold all his possessions and went into Spain. There, as he was praying one night, the Blessed Virgin appeared to him and indicated that it would be most acceptable to her and to her Son, if a religious Order were founded to free captives from the tyranny of the infidel. So together with Saint Raymond of Pennafort and King James I of Aragon, who had been informed of this matter by God's Mother on that same night, he founded the Order of the Blessed Mary of Mercy for Ransoming Captives. The members of this Order were bound by a fourth vow to remain as securities in the pagans' power if this should be necessary in order to free christians. Refreshed often by visions of his guardian angel and of God's virgin mother, when he had reached a ripe old age, he died most piously at midnight on Christmas Eve in the year 1256.

℟. iii. Let your loins be girded and your lamps burning * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

**LAUDS**

Prayer

O God, as an example of your love, you divinely instructed the holy Peter to increase your church by a new Order for ransoming the faithful; through his intercession grant to us that, being freed from slavery to sin, we may enjoy everlasting freedom in our heavenly homeland. Through.



Commemoration, for the second time, of St. Agnes, Virgin and Martyr.

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

O God, you gladden us by the annual solemnity of the blessed Agnes, your virgin and martyr; grant, we beseech you, that we who honour her with sacred ceremony, may also follow the example of her faithful conduct. Through.

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29 January

**St. Francis de Sales**

Bishop, Confessor and Doctor of the Church

III class

**MATINS**

Lesson iii

Francis was born of religious and noble parents in the town of Sales, from which the family name was taken. Having studied the liberal arts, he applied himself to philosophy and theology at Paris. At Padua he obtained the doctorate in civil and canon law. Having been ordained priest he was made provost of the church at Geneva. So well did he fulfil his duties that the bishop, de Granier, appointed him preacher of God's word to reclaim the people of Chablais from the Calvinist heresy. Eagerly undertaking this assignment he overcame, by God's help, very many dangers and difficulties and is said to have brought back seventy-two thousand heretics to the catholic faith. When de Granier died, Francis was consecrated bishop. He founded a new Order of nuns named after the Visitation of the Blessed Virgin. By writings filled with heavenly doctrine he enlightened the church. He fell gravely ill at Lyons and departed to heaven in the year 1622. The Supreme Pontiff Pius IX declared him a Doctor of the universal church.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, for the salvation of souls, you willed that the blessed Francis, your confessor and bishop, should become all things to all men; graciously grant that being filled with the delightfulness of your love, and guided by his counsels, we may, through the help of his merits, gain the joys that are eternal. Through.

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30 January

**St. Martina**

Virgin and Martyr

Commemoration

## LAUDS

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

### Prayer

O God, among other marvels of your power, you have given even to the weaker sex the victory of martyrdom; mercifully grant that we who keep the feast of the blessed Martina, your martyr, may, through her example, draw nearer to you. Through.

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31 January

**St. John Bosco**

Confessor

III class

## MATINS

### Lesson iii

John Bosco was born in a small village. After a laborious and very innocent boyhood he applied himself to study at Chieri, where he soon shone by reason of his high virtue and intelligence. On being ordained priest, he went to Turin and there became all things to all men. But it was especially to poor and neglected boys that he directed his attention. By lessons in the liberal arts, by classes in technical subjects, by games on feast days, with all his power he tried to draw young people away from poisonous influences of error and vice. For this purpose he raised up in the church two societies, one of men and one of women. He, himself, published many books filled with christian wisdom. Through the sacred missions of his associates he also did great work for the eternal salvation of unbelievers. With mind steadfastly raised to God, this very saintly man seemed never to be frightened by threats nor wearied by labours nor burdened by responsibilities nor disturbed by hardships. He died in the year of salvation 1888 aged seventy-three. Pope Pius XI added him to the number of the saints.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, you raised up the holy John Bosco as a father and teacher of youth, and willed that through him, with the help of the Virgin Mary, new religious societies should flourish in your church; grant, we beseech you, that, burning with that same fire of charity, we may be able to seek souls and to serve you alone. Through.

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1 February

**St. Ignatius**

Bishop and Martyr

III class

### Lesson iii

## MATINS

Ignatius was chosen to be the second successor of Peter as bishop of Antioch, During Trajan's reign he was accused of being a christian and was condemned to the beasts and to be sent to Rome. As he was being brought there in chains from Syria, he taught by evangelical exhortations all those Asian cities at which he called; those more distant he also instructed by letters. In one of these letters, which he wrote to the Romans from Smyrna while he was staying with Polycarp, among other matters, he said this about his own death sentence: "Beneficial beasts that are being made ready for me! When will they come? When will they be sent out? When will they be allowed to enjoy my flesh? I, myself, hope that they will be made even fiercer, lest perhaps, as they did with some, they may fear to touch my body. Now I am beginning to be Christ's disciple. Let fires, crosses, beasts, the tearing apart of limbs, torment of the whole body and every suffering be heaped upon me all at once by the devil's extraordinary art if only I may be worthy to gain Jesus Christ!" When, therefore, on being brought to Rome, he heard the lions roaring, he burned with desire for martyrdom and cried out in these words:

"I am Christ's wheat. May I be ground by the teeth of beasts that I may be found pure bread." He suffered in the eleventh year of Trajan's reign.

℣. iii. Ignatius, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonizing tortures. ✱ Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven.

℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. – Finally. – Glory. – Decorated.

### LAUDS

Grant, we ask you, almighty God, that we who keep the feast of the blessed Ignatius, your martyr and bishop, may be helped by his intercession with you. Through.

2 February

## The Purification of the Blessed Virgin Mary

II class

The feast of the Purification of the Blessed Virgin Mary is observed as a feast of the Lord.

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At I VESPERS, when the feast occurs on Sunday, or is celebrated with I class rank.

Ant. to psalms. What a wonderful exchange! The Creator of the human race, taking to himself a living body, deigned to be born of a virgin; and becoming man though without man for father, has bestowed his divinity upon us.

Psalm Praise, O servants etc. [1].

Little Chapter Mal. 3

Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight.

℟. Rejoice, Virgin Mary, alone you have destroyed all



heresies. You trusted in the words of the archangel Gabriel. ✱ While a virgin, you brought forth God and man; and after childbirth, you remained a virgin inviolate. ℣. We know that the angel Gabriel spoke to you by God's decree; we believe that your womb was made fruitful by the Holy Spirit. Let the unhappy Jew blush who says that Christ was born of Joseph's seed. – While a virgin. – Glory be to the Father and to the Son and to the Holy Spirit.

Omitting the resumption, the following prayer is straightway said by each choir alternately:

Mary, maid inviolate,
chaste and undefiled,
Mother well-beloved of
Christ, your own true
child.
You are made all shining
gate of heaven above,
Accept from us these words
of praise we offer you
with love.
We now implore devoutly,
from the heart within,
That our souls be stainless,
our bodies free from sin.
May you bring us ever, is
our earnest prayer,
The pardon that is granted
through your pleasing
pleading rare.
O gracious one, who alone
has remained immaculate.

### Hymn

A genuflexion is made here until Taking that sweet Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the One all holy,
Born for us your infant,
Grant, through you, prayer
lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the
Father,
With Christ's worship
blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. It had been revealed to Simeon by the Holy Spirit. ℟. That he should not see death before he had seen the Lord's Christ.

Magnif. ant. When the parents brought in the child Jesus, Simeon took him up in his arms and blessed God and said, "At last, all-powerful Master, you give leave to your servant to go in peace."

Prayer

Almighty, eternal God, we humbly implore your majesty, that even as your only Son, clothed in our flesh, was today presented in the temple, so, also, you would cause us to be presented to you with purified minds. Through the same.

Compline of B.V.M. p. 908.

## MATINS

Invit. Behold, the Lord, the Ruler, comes to his holy temple. * Sion, rejoice and be glad as you go to greet your God.

### I Nocturn

Ant. 1 Blessed are you among women, and blessed is the fruit of your womb.

Psalms as in feasts of B. V. M. [22]

Ant. 2 Like choice myrrh you spread a pleasant odour, holy Mother of God.

Ant. 3 After childbirth, Virgin, you remained inviolate. Mother of God, intercede for us.

℣. Holy Mother of God, Mary ever-virgin. ℟. Intercede for us with the Lord, our God.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

From the book of Exodus

Lesson i Chapter 13

The Lord said to Moses, "Consecrate to me all the first-born; whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." And Moses said to the people, "When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set apart to the Lord all that first opens the womb. All the firstlings of your cattle that are males shall be the Lord's. Every firstling of an ass you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every first-born of man among your sons you shall redeem."

℟. i. Sion, adorn your dwelling, and welcome Christ the King, * whom the Virgin conceived, to whom the Virgin gave birth; after childbirth the Virgin worshipped him whom she had borne. ℣. Simeon, taking the child in his arms and giving thanks, blessed the Lord. – Whom the Virgin.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

From the book of Leviticus

Lesson ii Chapter 12

The Lord said to Moses, "Say to the people of Israel: If a woman conceives, and bears a male child, then she shall be unclean seven days; as at the time of her menstruation, she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. Then she shall continue for thirty-three days in the blood of her purifying; she shall not touch any hallowed thing, nor come into the sanctuary, until the days of her purifying are completed. But if she bears a female child, then she shall be unclean two weeks, as in her menstruation; and she shall continue in the blood of her purifying for sixty-six days."

℟. ii. When the time came for Mary's purification according to the law of Moses, they brought Jesus up to Jerusalem to present him to the Lord, * as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord." ℣. They offered to the Lord for him a pair of turtledoves or two young pigeons. – As it is written.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

"And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest, at the door of the tent of meeting, a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering, and he shall offer it before the Lord, and make atonement for her; then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. And if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean."

℟. iii. They offered to the Lord for him a pair of turtledoves or two young

pigeons, * as it is written in the law of the Lord. ℣. When the time came for Mary's purification according to the law of Moses, they brought him up to Jerusalem. – As it is written. – Glory. – In the law of the Lord.

### II Nocturn

Psalms, antiphons and versicle as in the feasts of B. V. M. [26].

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Augustine, Bishop

Sermon 13 of the Season
Lesson iv

So it was foretold of old: "Sion shall be called 'Mother,' for all shall be her children. It is he, the Lord Most High, who gives each his place." O the omnipotence of him who is to be born ! O the majesty of him who comes from heaven down to earth ! He was still in the womb but was greeted by John the Baptist from his own mother's womb. He was presented in the temple and was acknowledged by the ancient Simeon, who was famous, aged, tested and crowned. At once he knew him, then he worshipped him and, finally, he said, "At last, all-powerful Master, you give leave to your servant to go in peace. For my eyes have seen your salvation."

℟. iv. Simeon, righteous and devout, was looking for the consolation of Israel, * and the Holy Spirit was upon him. ℣. It had been revealed to Simeon by the Holy Spirit that he should not see death until he had seen the Lord's Christ. – And the Holy Spirit.

Blessing May Jesus, Son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

His departure from this world was being delayed that he might see him born through whom the world was made. The old man acknowledged the infant; in the Child he became a child. He who was filled with reverence, was rejuvenated in old age. The aged Simeon held the infant Christ; Christ ruled Simeon's old age. He had been told by the Lord that he should not taste death until he had seen the Lord's Christ born. Christ was born and the old man's desire was satisfied in the old age of the world itself. He who found an aged world, came to an aged man.



℟. v. It had been revealed to Simeon by the Holy Spirit that he should not see death until he had seen the Lord's Christ. And he blessed God and said, * "At last, all-powerful Master, you give leave to your servant to go in peace, for my eyes have seen your salvation." ℣. When the parents brought in the child Jesus, Simeon took him up in his arms and said. – At last.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

He did not wish to remain long in this world and yet he longed to see Christ in this world, singing with the prophet and saying, "Let us see, O Lord, your mercy and give us your saving help." Finally, that you might know his joy was attained in this way, he ended by saying, "At last, all-powerful Master, you give leave to your servant to go in peace, for my eyes have seen your salvation." The prophets sang that the Maker of heaven and earth would be among men on earth. The angel brought the message that the Creator of flesh and spirit would come in the flesh. From the womb, John greeted the Saviour in the womb. The ancient Simeon acknowledged the infant as God.

℟. vi. When the parents brought in the child Jesus, to do for him according to the custom of the law, Simeon took him up in his arms and blessed God and said, * "At last, all-powerful Master, you give leave to your servant to go in peace." ℣. Taking the Child up in his arms, Simeon cried out. – At last. – Glory. – At last.

### III Nocturn

Psalms, antiphons and versicle as in feasts of B. V. M. [29].

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 2

At that time, when the time came for Mary's purification according to the law of Moses, they brought Jesus up to Jerusalem to present him to the Lord, as it is written in the law of the Lord. Etc.

Homily of St. Ambrose, Bishop

Bk. 2 of Commentary on Lk. ch. 2

"Now there was a man in Jerusalem, whose

name was Simeon, and this man was righteous and devout, looking for the consolation of Israel." Not only by angels, prophets and shepherds is the Lord's birth confirmed, but also by elders and by the righteous. Every age group, both sexes, and miraculous happenings give support to faith. The Virgin conceives; the sterile woman gives birth; the dumb man speaks; Elizabeth prophesies; the wise man adores; John, enclosed in the womb, leaps for joy; the widow gives thanks; the righteous man waits hopefully.

℟. vii. Taking Jesus up in his arms, Simeon said, * "You are indeed the light to enlighten the Gentiles, and give glory to Israel, your people." ℣. Simeon took the Child up in his arms, but, in his soul, he acknowledged majesty and said. – You are indeed.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

### Lesson viii

Rightly indeed is he said to be righteous, for he sought favour not for himself but for the people. For himself, he longed to be freed from the bonds of bodily weakness, yet hoped to see the promised One, for he knew that those eyes would be blessed that would see him. So he took him up in his arms and said, "At last, all-powerful Master, you give leave to your servant to go in peace." See how the righteous man, enclosed as it were in the prison of the body, wishes to depart that he may begin to be with Christ. For to depart and be with Christ is much better.

℟. viii. The old man held the Child, but the old man was ruled by the Child * whom the Virgin conceived, to whom the Virgin gave birth; after childbirth the Virgin worshipped him whom she had borne. ℣. It had been revealed to Simeon by the Holy Spirit that he should not see death until he had seen the Lord's Christ. – Whom the Virgin.

Blessing May the Queen of angels bring us to the company of the heavenly citizens. ℟. Amen.

### Lesson ix

Let him who wishes to be let go, come into the temple. Let him come to Jerusalem; let him await the Lord's Christ; let him take the Word of God into his hands; let him surround it with good works.



the arms, so to speak, of faith. Then shall he be let go, that he who has seen Life may not see death. See the abundant grace poured out on all at the Lord's birth, and that prophecy was refused to the unbelievers, not to the righteous. See how Simeon prophesies that the Lord Jesus Christ has come for the fall and rising of many.

℟. ix. Rejoice Virgin Mary, alone you have destroyed all heresies. You trusted in the words of the archangel Gabriel. * While a virgin, you brought forth God and man; and after childbirth you remained a virgin inviolate. ℣. We know that the angel Gabriel spoke to you by God's decree; we believe that your womb was made fruitful by the Holy Spirit. Let the unhappy Jew blush who says that Christ was born of Joseph's seed. – While a virgin. – Glory. – And after childbirth.

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Before Lauds ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons (also at the Hours)

1. Simeon, righteous and devout, was looking for the consolation of Israel, and the Holy Spirit was upon him.

Psalm The Lord is king, etc. p. 29.

2. It had been revealed to Simeon by the Holy Spirit that he should not see death until he had seen the Lord.

3. Taking the Child up in his arms, Simeon gave thanks and blessed the Lord.

4. They offered to the Lord for him a pair of turtledoves or two young pigeons.

5. The light to enlighten the Gentiles and to give glory to Israel, your people.

### Little Chapter Mal. 3

Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight.

### Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. The old man held the Child, but the old man was ruled by the Child, to whom the Virgin gave birth; after childbirth she remained a virgin and worshipped him whom she had borne.

Prayer

Almighty, eternal God, we humbly implore your majesty, that even as your only Son, clothed in our flesh, was today presented in the temple, so, also, you would cause us to be presented to you with purified minds. Through the same.

At the Hours, psalms and antiphon from weekday.

When this feast occurs on Septuagesima, Sexagesima or Quinquagesima Sunday, the antiphons at the Hours are taken from Lauds, while the psalms are from Sunday.

## TERCE

Little Chapter as in Lauds.

℟. Holy Mother of God, * Mary ever-virgin. – Holy Mother of God. ℣. Intercede for us with the Lord our God. – Mary ever-virgin. – Glory. – Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

## SEXT

Little Chapter Mal. 3

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the sons of Levi.



℟. After childbirth, O Virgin, * you remained inviolate. – After childbirth. ℣. Mother of God, intercede for us. – You remained. – Glory. – After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

## NONE

Little Chapter Mal. 3

And he will refine them like gold and silver, till they present right offerings to the Lord.

℟. You are beautiful * and pleasing. – You are. ℣. In your winsomeness, O holy Mother of God. – And pleasing. – Glory. – You are.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

## VESPERS

Psalm ant. Simeon, righteous and devout, was looking for the consolation of Israel, and the Holy Spirit was upon him.

Psalms as in the feast of B. V. M. [35]

Little Chapter Mal. 3

Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother.
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit
In one praise unending.
Amen.

℣. It had been revealed to Simeon by the Holy Spirit. ℟. That he should not see death before he had seen the Lord's Christ.

Magnif. ant. On this day, the Blessed Virgin Mary presented the child Jesus in the temple, and Simeon, filled with the Holy Spirit, took him up in his arms and blessed God.

Prayer

Almighty, eternal God, we humbly implore your majesty, that even as your only Son, clothed in our flesh, was today presented in the temple, so, also, you would cause us to be presented to you with purified minds. Through the same.

**COMPLINE**

Ant. to psalms Holy Mother of God, Mary ever virgin, intercede for us with the Lord our God.

Psalms from Sunday.

Nunc dimittis ant. At last, all-powerful Master, you give leave to your servant to go in peace, for my eyes have seen your salvation.

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3 February

**St. Blaise**

Bishop and Martyr
Commemoration

**LAUDS**

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Blaise, your martyr and bishop, may be helped by his intercession with you. Through.

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4 February

**St. Andrew Corsini**

Bishop and Confessor

III class

**MATINS**

Lesson iii

Andrew, born at Florence of the noble Corsini family, was obtained from God by his parents' prayers and was dedicated to the Mother of God. He was reared religiously but as a youth was gradually falling into evil ways and was often rebuked by his mother.



But on realising that he had been dedicated to the Blessed Virgin by his parents' vow, he was inflamed with love of God and joined the Carmelite Order, becoming superior in Tuscany. Meantime, the See of Fiesole being vacant, that diocese elected him as bishop. In order not to oppose God's will, Andrew eventually accepted this office and exercised it with pastoral care and with the greatest zeal for souls. Sent by Urban V as legate to Bologna to restore order, he put an end, with the utmost prudence, to the deadly feuds between the citizens. Worn out by increasing work and suffering, he slept in peace in the year 1373, aged seventy-one. Urban VIII enrolled him among the saints.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

**LAUDS**

Prayer

O God, you always provide your church with new examples of virtue, grant that your people may so follow the footsteps of the blessed Andrew, your confessor and bishop, that they may also obtain the reward. Through.

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5 February

**St. Agatha**

Virgin and Martyr

III class

**MATINS**

Invit. and hymn from the Common of a Virgin [129].

**Nocturn**

Ant. 1 I am well born and of noble family, as my whole ancestry testifies.

Psalms from the same Common [130].

Ant. 2 I am Christ's handmaid, therefore I show myself as one of lowly position.

Ant. 3. The highest form of nobility is this in which Christ's service is established.

Ant. 4 Agatha went proudly and joyfully to prison as though invited to a banquet. By prayer she entrusted her struggle into God's care.

Ant. 5 If you make use of fire, angels will bring me saving dew from heaven.

Ant. 6 Unless you make the executioners severely manhandle my body, my

soul cannot enter paradise with the palm of martyrdom.

Ant. 7 The holy Agatha said, "If you let wild beasts approach me they will become tame at the name of Christ."

Ant. 8 You have seen my struggle, Lord, how I fought in the arena. Now, because I refused to obey the commands of rulers, I am condemned to be tortured in the breast.

Ant. 9 For fidelity to chastity I am condemned to be suspended from the rack. Help me, Lord, my God, as my breasts are tortured.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 7

Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that in view of the impending distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles.

℟. i. While the blessed Agatha was being grievously tortured in the breast, she said to the judge, * "Irreverent, cruel and detestable tyrant! Are you not ashamed to cut from a woman that by which your mother suckled you? ℣. In my inmost soul I have uninjured breasts which I have consecrated to the Lord since childhood." – Irreverent.

Lesson ii

And I would spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away. I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.



℟. ii. Who are you, who have come to me to heal my wounds? I am Christ's apostle. Do not distrust me, daughter. I have been sent to you by him * whom you have loved with pure heart and mind. ℣. For I am his apostle, and, in his name, know that you will be healed. – Whom.

Lesson iii

Agatha, born in Sicily of noble parents, completed a glorious martyrdom at Catania during the persecution under the emperor Decius. For when Quintian, praetor of Sicily, had vainly attacked her purity by every means in his power, Agatha was arrested on the charge of christian superstition. Having first been beaten, she was tortured on the rack, white-hot iron plates being applied to her. Then one of her breasts was cut off. Next she was thrown into prison, where she was cured by the blessed apostle Peter, who appeared to her during the night. Once more called before the praetor, as she persisted in bearing witness to Christ, she was tumbled about on broken pottery and live coals which had been placed under her. But as Quintian feared a riot on account of a great earthquake which had violently shaken the city, he ordered that Agatha, now half-dead, should be taken back to prison secretly. There, shortly afterwards, on February 5, she departed to heaven.

℟. iii. Let us all rejoice in the Lord, celebrating a festival day in honour of the virgin Agatha. * At her endurance the angels rejoice and give praise to the Son of God. ℣. The spotless Lord mercifully set aside for himself a spotless handmaid while she was still in this feeble body. – At her. – Glory. – At her.

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Before Lauds ℣. Blessed Agatha, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Antiphons

1. Who are you who have come to me to heal

my wounds? I am Christ's apostle. Do not distrust me, daughter.

Psalm The Lord is king, etc. p. 29.

2. I have not used a material remedy to cure my body. But I have the Lord Jesus Christ who restores all things by his word alone.

3. I thank you, Lord, because you are mindful of me and sent your apostle to me to heal my wounds.

4. I bless you, Father of my Lord Jesus Christ, because by your apostle you have restored my breast to my bosom.

5. I call upon the living God who was pleased to heal all my wounds and to restore my breast to my bosom.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

Hymn

O Son of virgin whom alone
The mother and the maid we own,
O Jesus, crown of virgins all,
In gracious mercy hear our call.

Among the lilies, food you find,
Surrounded by the virgin kind;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today;
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. The pagan mob fled to the virgin's tomb and held up her veil against the fire, that the Lord might show that through the merits of the blessed martyr Agatha he would free them from the perils of fire.

Prayer

O God, among other marvels of your power, you have given even to the weaker sex the victory of martyrdom; mercifully grant that we who keep the feast of the blessed Agatha your virgin and martyr, may, through her example, draw nearer to you. Through.

At the Hours, psalms and antiphon from the weekday.

Little chapters, ℟℟. and ℣ ℣. at Terce, Sext and None from the Common of a Virgin [142].

VESPERS

Ant. to psalms Who are you who have come to heal my wounds? I am Christ's apostle. Do not distrust me, daughter.

Psalms from the Common of a Virgin [142].

Little chapter, hymn and ℣ from the same Common [144].

Magnif. ant. A holy untrammelled purpose: honour to God and freedom for the fatherland!

Compline from weekday.



6 February

**SS. Vedast and Amand**

Bishops and Confessors
Commemoration

LAUDS

Ant. Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, you surround and shield us by the glorious witness of your holy confessors Vedast and Amand; grant that, by modelling ourselves on them, we may grow holier and may rejoice in their intercession. Through.

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7 February

**St. Romuald, Abbot**

III class

MATINS

Lesson iii

Romuald, son of Sergius, was born at Ravenna of noble family. As a youth, he retired to the nearby monastery of Classe to do penance. There, strongly inflamed with zeal for holiness, and being refreshed by a vision of Saint Apollinaris, he became a monk. He exerted

himself unceasingly in prayer and fasting, yet so joyous was his appearance that he made cheerful all who saw him. Burning with desire for martyrdom he set out for Hungary, but was forced to return due to illness. Romuald was founder of the Order of Camaldolese monks, whom he had seen in a vision as angels ascending to heaven on a ladder. Finally, when he was one hundred and twenty years of age, and for one hundred of these had served God by a life of supreme rigour, he departed to him in the year of salvation 1027. He was buried with honour in the church of his order at Fabriano.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

Let the intercession of the blessed abbot Romuald commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

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8 February

## St. John of Matha

Confessor

III class

## MATINS

### Lesson iii

John of Matha was born at Faucon in Provence of devout and noble parents. When he was offering his first Mass he understood from a vision that he was destined to ransom captives from the infidels. So in accordance with the divine will, he retired to a solitude where he met Felix of Valois, who had already lived there for some years. Here they devoted themselves to fervent prayer. Having three times been advised in dreams, they went to Rome and from Innocent III obtained approval of the new Order of the Most Holy Trinity for ransoming captives. Then they built their first monastery in the diocese of Meaux, and there Felix remained as superior. John, however, with some companions, returned to Rome, where Innocent gave them



the house, church and hospital of Saint Thomas de Formis on the Coelian Hill. Having also been given letters to Miramolin, king of Morocco, the actual work of ransoming captives was successfully begun. John then went to Spain, much of which was under the yoke of the Saracen. Having moved the hearts of all with pity for the captives, he built hostels and ransomed many prisoners. At length, he returned to Rome, where, broken by unremitting labours and worn out by disease, he died in the Lord on December 17, in the year 1213.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, through the holy John, you were pleased from heaven to found the Order of the Most Holy Trinity to ransom captives from the power of the Saracens; grant, we beseech you, that by the intercession of his merits we may, with your help, be freed from slavery both of body and soul. Through.

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9 February

## St. Cyril

Bishop of Alexandria
Confessor and Doctor of the Church

III class

## MATINS

### Lesson iii

Cyril of Alexandria, nephew of Theophilus, bishop of Alexandria, even as a youth gave indications of exceptional brilliance. When Theophilus died, Cyril was raised to the see. Being an example to the flock, he became famous as an excellent pastor. His exceptional zeal for the integrity of the catholic faith was displayed against Nestorius, bishop of Constantinople, who asserted that Jesus Christ was born of the Virgin Mary, man only and not God; and that divinity was granted to him only because of his merits. When all efforts to get Nestorius to amend his opinions had failed, Cyril denounced him to Pope Saint Celestine. With authority delegated by that

Pontiff, he presided over some sessions of the Council of Ephesus in which the Nestorian heresy was wholly condemned. Nestorius himself was removed from his see, and the catholic dogma was stated, that in Christ there is only one Person, a divine person, and that the glorious Virgin Mary is Mother of God. Cyril suffered many things because of his supreme concern for the faith. Having accomplished very great labours for God's church and produced many written works he died a holy death in the year 444, the thirty-second of his episcopate.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

O God, you made the blessed Cyril, your confessor and bishop, to be an invincible defender of the divine motherhood of the most blessed Virgin Mary; grant at his intercession, that we who believe she is truly God's Mother, may be saved by her motherly protection. Through.

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10 February

## St. Scholastica

Virgin

III class

## MATINS

### Lesson iii

Scholastica, sister of the venerable father Benedict, was consecrated to almighty God from childhood, as Pope Saint Gregory writes in the second book of the Dialogues. She was accustomed to visit her brother once each year, on which occasions he used go down to her to a house belonging to the monastery and situated not far from the monastery gate. On a certain day a sudden downpour of rain, obtained from God by Scholastica as darkness fell, made it impossible for her venerable brother to leave. So they spent the whole night in holy converse, and by telling their experiences of the spiritual life each delighted the other. When, next day, the venerable woman went back to her own cell, the man of God returned to his monastery. Three days later, as he was standing in his cell, looking upwards, he saw his sister's soul leave her body and, in the form of a dove, enter the inmost heaven. Benedict then sent some of the brethren to bury her body in the tomb that he had prepared for himself. So it was done and thus the tomb did not separate the bodies of these whose minds were ever one in God.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

## LAUDS

### Prayer

O God, to manifest the way of innocence, you caused the soul of your blessed virgin Scholastica to enter heaven in the form of a dove; grant us, through her merits and prayers, to live in such innocence as to deserve to attain eternal joy. Through.



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11 February

## Apparition of the Blessed Virgin Mary Immaculate

III class

## MATINS

Invit. Let us celebrate the Immaculate Conception of the Virgin Mary. * Let us adore her Son, Christ the Lord.

### Hymn

With highest praise we speak of you,
God's sinless Mother, virgin true;
And for the praises that we sing,
To us your gracious favours bring.

Born Adam's guilty children all,
Infected offspring since the fall;
From this ancestral blemish we
Believe that you alone are free.

Upon the jealous dragon's head
You stand and crush it 'neath your tread;
The glory you alone show plain
Of man's beginning without stain.

O glory of the human race,
You take away Eve's sad disgrace !
Defend us as your aid we seek,
Uplift the fallen, raise the weak.

The ancient serpent's wiles so great,
With all your mighty power frustrate ;
That we, through you, may blessed be
In heaven's joys eternally.

All glory be to you, O Lord,
The Virgin's Son by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

### Nocturn

Ant. 1 Hail, full of grace, the Lord is with you!

Psalms as in feasts of B. V. M. [22].

Ant. 2 Blessed are you among women, and blessed is the fruit of your womb !

Ant. 3 Do not be afraid, Mary, for you have found favour with God.

Ant. 4 The Almighty works marvels for me. Holy is his name.

Ant. 5 The holy place where the Most High dwells. God is within, it cannot be shaken.

Ant. 6 The Lord created you at the beginning of his work: he loved you with an everlasting love.

Ant. 7 The hand of the Lord has strengthened you, and therefore you shall be blessed for ever.

Ant. 8 Fear not, this law was not made for you but for all others.

Ant. 9 The Lord has blessed you by his power, because by you he has brought our enemies to nought.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Blessings from the Common of the B. V. M. according to the weekday.

From the Proverbs of Solomon

Lesson i Chapters 8 and 9

I, wisdom, dwell in prudence, and I find knowledge and discretion. The fear of the Lord is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate. I have counsel and sound wisdom, I have insight, I have strength. By me kings reign, and rulers decree what is just ; by me princes rule, and nobles govern the earth. I love those who love me, and those who seek me diligently find me.

℟. i. Wisdom, which reaches mightily from one end of the earth to the other and orders all things well, has built her house. ✱ Behold, the dwelling of God is with men. ℣. I saw the holy city, new Jerusalem, prepared as a bride adorned for her husband. – Behold.

Lesson ii

Riches and honour are with me, enduring wealth and prosperity. My fruit is better than gold, even fine gold, and my yield than choice silver. I walk in the way of righteousness, in the paths of justice, endowing with wealth those who love me, and filling their treasuries. The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth. Happy is the man who listens to me, watching daily at my gates, waiting beside my doors. For he who finds me finds life and obtains favour from the Lord ; but he who misses me injures himself ; all who hate me love death. Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maids to call from the highest places in the town, " Whoever is simple, let him turn in here ! " To him who is without sense she says, " Come, eat of my bread and drink of the wine I have mixed."

℟. ii. Arise my love, my beautiful one, and come away, my dove. ✱ Let me see your face, let me hear your voice. ℣. The voice of the turtledove is heard in our land. – Let me see.

Lesson iii

Four years after the dogmatic definition on the Blessed Virgin's Immaculate Conception, a girl named Bernadette, stated that she had seen God's Immaculate Mother several times in a grotto on the bank of the river Gave near the town of Lourdes of the diocese of Tarbes in France. From that time so many and such great wonders were done that any wise and devout christian would easily understand that God's finger was there. Notable among these is that

by which invalids who take water from the spring in the grotto, which spring first gushed forth at that time, are very often cured. As news spread concerning the benefits which the faithful were said to have received in the sacred grotto, and as the crowds coming there were increasing daily, the bishop of Tarbes, after a juridical investigation of the facts, permitted the veneration of the Immaculate Virgin at the grotto. Soon a church was built. Each year vast crowds of the faithful come to Lourdes and the name of the Immaculate Mother of God continually becomes more renowned in all parts of the world. All the more so since, year after year, during the procession of the Most Blessed Sacrament, of the sick who have been brought there from all parts of the world to ask health from the Lord through the intercession of his Immaculate Mother, some are immediately cured. In view of all these facts, the Supreme Pontiff, Pius X, extended to the whole church, this feast which Leo XIII had already granted to certain places.

℟. iii. God has chosen Mary and has given her preference and has created her in the Holy Spirit. * Therefore nothing defiled gains entrance into her. ℣. The Lord gave Mary his saving shield, he upheld her, trained her with care. – Therefore. – Glory. – Therefore.

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Before Lauds. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons

1. She is a reflection of eternal light, a spotless mirror.

Psalm The Lord is king etc. p. 29.

2. A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

3. You are the glory of Jerusalem, you are the joy of Israel, you are the honour of our people.

4. Blessed are you, Virgin Mary, by the Lord the most high God, above all women upon the earth.

5. The Lord has so magnified your name this day that your praise shall not depart out of the mouth of men.



### Little Chapter Song 2

Arise, my love, my fair one, and come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice.

### Hymn

O dawn foretelling sun's great light,
Salvation's blessed herald bright !
From shades of night your people all
On you, O Virgin, humbly call.

The flood that by those surges wild
Within its current drags each child,
To gentle calm does wholly die
As you, the Treaty's Ark go by.

While thirsting earth is dried up too,
Then you alone receive the dew ;
When dew-drops cover all the land,
Alone, reserved, untouched you stand.

Ejecting forth its poison dread,
The angry serpent reared its head ;
That dragon's head which poison swelled,
Unconquered maid, you crushed and quelled.

With kindness, Mother, hear and see
Our bitter tears, our humble plea ;
Our champion you, defend us well
Who strive against the foe from hell.

All glory be to you, O Lord,
The Virgin's Son by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Bright dawn of salvation, Virgin Mary, from you went forth the Sun of righteousness who has visited us, rising from on high.

### Prayer

O God, you prepared a fit dwelling place for your Son through the Virgin's Immaculate Conception ; we humbly beseech you that as we celebrate the Apparition of this same Virgin, we may obtain health of soul and body. Through the same.

At the Hours, psalms and antiphon from weekday.

## TERCE

Little Chapter as in Vespers.

℟. Who is that coming up from the wilderness, * all gaily clad? – Who. ℣. Leaning upon her beloved. – All gaily clad. – Glory. – Who.

℣. The maidens of Sion saw her. ℟. And called her happy.

### Prayer

O God, you prepared a fit dwelling place for your Son through the Virgin's Immaculate Conception; we humbly beseech you that as we celebrate the Apparition of this same Virgin, we may obtain health of soul and body. Through the same.

## SEXT

Little Chapter Prov. 8

Riches and honour are with me, enduring wealth and prosperity. My fruit is better than gold, even fine gold.

℟. I am the mother * of noble love. – I am. ℣. Of reverence, of knowledge and of holy hope. – Of noble love. – Glory. – I am.

℣. In me is all grace of the way and of the truth. ℟. In me is all hope of life and of virtue.

## NONE

Little Chapter Ecclus. 24

In me is all grace of the way and of the truth. In me is all hope of life and of virtue. Come to me, you who desire me, and eat your fill of my produce.

℟. He who finds me * finds life. – He who. ℣. And obtains favour from the Lord. – Finds life. – Glory. – He who.

℣. Come to me, you who desire me. ℟. And eat your fill of my produce.

## VESPERS

Ant. to psalms She is a reflection of eternal life, a spotless mirror.

Psalms as in the feasts of B. V. M. [35].

Little Chapter Song 2

Arise, my love, my fair one, and come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice.

### Hymn

Free from all blemish, sinless too is Mary,
So does he teach us, faith's supreme exponent;
All faithful people praise the Virgin's triumph,
Gladly rejoicing.



Showing her beauty to the humble damsel,
That Blessed Virgin cheers the fearful maiden;
And from mouth holy then proclaims her title,
Sinless Conception.

Grotto most blessed, rock that should be honoured,
Favoured by vision of God's holy Mother!
From you came waters flowing like a fountain,
Health-giving torrent.

Here in great numbers come our pious pilgrims,
Here from afar off come the faithful strangers;
Each the help needed, from the Virgin mighty,
Humbly imploring.

Then does the Mother hear this prayerful weeping,
Granting the longed-for health to the afflicted;
And then these pilgrims, all their wishes granted,
Turn to their homelands.

Pity us suffering who now pray you, Virgin,
Always refresh us in our heavy labours;
Gaining for sad souls joys that are eternal,
Life everlasting.

Glory to Father and to Son begotten,
And to you also, Spirit life bestowing;
Of each the equal, one God everlasting,
Through all the ages.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Today, the glorious Queen of heaven appeared on earth; today, she brought to her people words of salvation and pledges of peace; today, the choirs of angels and of the faithful rejoice as they venerate the Immaculate Conception, [alleluia].

Alleluia is omitted after Septuagesima.

## COMPLINE

Psalms and antiphon from weekday.

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

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12 February

# The Seven Holy Founders of the Order of the Servants of B. V. M.

Confessors

III class

## MATINS

Invit. The Lord, the confessor's king, * come, let us adore.

Hymn

Battles raged widely and
the bloodstained cities
Groaned at the slaughter in
this civil warfare ;
Then came the Virgin, new
gifts of a mother
Ever providing.

Then calls she to her, seven
faithful servants,
That they, bewailing, may
recall those sorrows
Which Jesus suffered, and
she too did share in,
Under his gibbet.

Quickly they answer when
Our Lady calls them,
Spurning their riches and
their stately dwellings ;
Far from the city seek they
Mount Senario
And its deep caverns.

Here they afflict their flesh
with keenest suffering,
Making atonement for the
sinners' failures ;
And strongly pleading,
weeping tears of sorrow,
Ward off God's anger.

Mother of Sorrows helps
them and advises
That mourning vesture
should be their apparel ;
Then pious projects pros-
per for this blest band,
Wonders unfolding.

Vine in midwinter putting
forth its verdure
Tells of the honours that
these fathers merit ;
Children and sucklings cry
aloud and name them,
Mary's own Servants.

Glory to Father and to Son
begotten,
And to you also, Spirit
life-bestowing ;
Of each the equal, one God
everlasting,
Through all the ages.
Amen.

## Nocturn

Lesson iii

In the thirteenth century, seven men from noble Florentine families, namely Buonfiglio Monaldo, Buonagiunta Manetti, Manetto dell' Antella, Amadeus de Amadei, Hugo Lippi, Gerard Sostegni, and Alexis Falconieri retired to a small house in the country, where they gave themselves up to meditating on the passion of Christ and on the sorrows of his sorrowful Mother. The Blessed Virgin, appearing to them on Good Friday, showed them a mourning habit that they were to wear, and indicated that it would please her greatly if they would found a new religious Order which would constantly recall and foster the memory of those sufferings that she endured beneath the Lord's cross. With the help of Saint Peter Martyr of the Order of Preachers, these holy men founded the Order of the Servants of the Blessed Virgin, and, with their companions began to travel through cities and towns preaching Christ crucified, by word and by example. And as they were united in one brotherly love during life, one grave received them when they died, and one popular devotion was shown to them. Clement XI and Benedict XIII, therefore, confirmed this single devotion for them all and Leo XIII added them to the list of the saints.

℟. iii. The Lord is the hope of his chosen ones and is their strong tower. ✱ He granted a heritage to those who feared him. ℣. The righteous will dwell for ever in God's house. – He granted. – Glory. – He granted.

Before Lauds ℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

## LAUDS

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.



Hymn

So, in seclusion, pass
their days these fathers,
Like seven lilies snow-
white in their beauty ;
To the high Virgin truly
pleasing, shining,
Seemed they to Peter.

Gripped by God's ardour,
passed they through great
cities,
Likewise, through hamlets
and the by-ways roving,
Striving their utmost in all
souls to fasten
Woes of God's mother.

Hence are they able blind-
est rage to soften,
Hearts once ferocious, close
in peace uniting ;
Words from God's serv-
ants, calling back the
sinners,
Cheer all the mournful.

Coming at last, then, to her
own true servants,
Mary, the Virgin, leads
them up to heaven ;
Crowns them with garlands
made from precious
jewels,
Blessed for ever.

Hearing the prayerful sighs
of our assembly,
O may they heed them, see
our heavy labours ;
Then may they always,
with their gracious guid-
ance,
Favour our longings.

Glory to Father and to Son
begotten,
And to you, also, Spirit
life-bestowing ;
Of each the equal, one God
everlasting,
Through all the ages.
Amen.

℣. God is to be feared
℟. In his holy place.

Bened. ant. Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast.

### Prayer

Lord Jesus Christ, to call to mind the sorrows of your most holy mother, you enlarged your church with a new family of her servants by means of the seven blessed Fathers ; graciously grant that we may so share in their sorrows as to rejoice in their joys. For you live and reign.

Little chapters, ℟℟. and ℣ ℣. at Terce, Sext and None from the Common of many Martyrs [88].

## VESPERS

Little Chapter Heb. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

### Hymn

By Virgin Mother's favour fed
A sevenfold progeny is bred ;
And at her call it takes its flight
To Mount Senario's rugged height.

The vine weighed down by cluster rare
Foretells what fruits the earth will bear
When this good progeny expands
And multiplies in many lands.

A holy death to heaven bound
These men for virtue high renowned ;
The Virgin's faithful servants bold,
The halls of heaven now enfold.

O blessed group who all unstained,
The kingdom of our God have gained ;
Regard with kindness those you leave
Enclosed by webs that devils weave.

And so, to you we humbly pray
By Virgin Mother's wounds today ;
All darkness from the mind repel
And tempests of the heart dispel.



O Blessed Trinity of light
Pervade us with your holy might ;
That happily we may succeed,
And follow well these fathers' lead.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just.
℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. The just will shine forth and will run like sparks through the stubble. They will govern nations and will reign for ever.

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13 February

## St. Catherine de Ricci

Virgin O. P.

III class

## MATINS

Invit. Let us ring out our joy to the king, the virgin's bridegroom. *
Let us hail Catherine, the virgin bride.

### Hymn

O Virgin fair, your inmost heart
The Spirit pierced with fiery dart,
And taking thence all earthly love
He gave it life from heaven, above !

O blessed are you ! The martyrs' king
To you his cross and crown did bring ;
Your maiden flesh did he impress
With sacred signs of his distress.

O blessed are you ! The virgins' king
Did you unto his nuptials bring ;
The virgin mother bridesmaid was,
High heaven's nobles gave applause.

O you, who now by endless tie
Are joined with glory's king on high,
Make us by bonds of love to be
United with the Deity.

O virgins' bridegroom, Jesus mild,
The maiden-mother's only child,
May blessed spirits sing your praise
While ages run, through endless days.
Amen.

### Nocturn

Ant. 1 On the lips of the infant Catherine you have found praise, O God; you have given wisdom to the simple.

Psalms from the Common of a Virgin [130].

Ant. 2 She rejoices like a champion to run the way of your commands, O Lord, you have given freedom to her heart.

Ant. 3 With clean hands and a pure heart she received blessings from the Lord and reward from the God who saved her.

Ant. 4 You have forgotten your own people and your father's house, so the king has desired your beauty.

Ant. 5 In you the Most High has sanctified his dwelling place; God is within, it cannot be shaken.

Ant. 6 Of you are told glorious things, renowned virgin, whom the Lord preferred to all Jacob's dwellings.

Ant. 7 Tell among the nations Catherine's glory, and her wonders among all the peoples.

Ant. 8 The skies proclaim her justice; all peoples see the glory of her holiness.

Ant. 9 The Lord has shown to the nations the wonders of his bride.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the Song of Songs

Lesson i Chapter 8

O that you were like a brother to me, that nursed at my mother's breast! If I met you outside, I would kiss you, and none would despise me. I would lead you and bring you into the house of my mother, and into the chamber of her that conceived me. I would give you spiced wine to drink, the juice of my pomegranates. O that his left hand were under my head, and that his right hand embraced me! I adjure you, O daughters of Jerusalem, that you stir not up nor awaken love until it please. Who is that coming up from the wilderness, leaning upon her beloved? Under the apple tree I awakened you. There your mother was in travail with you, there she who bore you was in travail. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame. Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, it would be utterly scorned.

℟. i. I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, * in steadfast love and in mercy. ℣. I betrothed you to Christ to present you as a pure bride to her one husband. – In steadfast love and in mercy.



From the blessed apostle Paul's Letter to the Galatians

Lesson ii Chapter 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

℟. ii. It is my eager expectation and hope * that Christ will be honoured in my body. ℣. For I bear on my body the marks of Jesus. – That Christ will be honoured.

Lesson iii

Catherine, daughter of a noble Florentine family, the de Ricci, made profession in the Third Order of Saint Dominic in the convent of Saint Vincent at Prato, when she was thirteen years of age. To subdue her flesh she constantly mortified it by fasts, disciplines and other mortifications. For a long period she governed the sisters with the greatest understanding and with zeal for regular observance. Burning with intense love for God, she devoted herself almost unceasingly to prayer, drawing great spiritual benefit from meditation on Christ's passion. She shone with heavenly charismatic gifts to a remarkable degree, and received the ring of divine espousals, as also the sacred stigmata. For many years on each Thursday and Friday she used wonderfully to experience in her own body the various sufferings endured in his passion by the Redeemer. While living at Prato she was privileged to see and converse with Saint Philip Neri who was then staying at Rome. Having endured severe illness, she departed to heaven at Prato in the year 1590, being then sixty-eight years of age. Benedict XIV enrolled her on the list of virgins.

℟. iii. O lovable bride of Christ, your body bears the imprint of the bridegroom's sacred stigmata, and your soul is richly endowed with his charismatic gifts, *

protect us who honour you, and obtain for us the favours that we ask. ℣. Make us constantly mindful of the wounds of our crucified Lord, and through the merits of his death, may we, like you, obtain the reward. – Protect us. – Glory. – And obtain for us the favours that we ask.

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Before Lauds ℣. Blessed Catherine, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons

1. Put on the beauty of everlasting glory, for God will show his splendour in you.

Psalm The Lord is King etc. p. 29.

2. My beloved is to me a bag of myrrh, that lies between my breasts.

3. With great delight I sat in his shadow, and his fruit was sweet to my taste.

4. What are these wounds in the centre of your hands? The wounds I received in the house of my friend.

5. Come with me from Lebanon, my bride; come, you shall be crowned.

### Little Chapter Rev. 19

The Lord our God the almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.

### Hymn

The advent of the morning-star
Now sends the shades of night afar,
And ushers in this day so bright
With Catherine's worth and deeds of might.

Hail, you that did for ever yearn
The Passion and the Cross to learn:
Hail, victim of the love divine,
And modesty's pure lily-shrine.

O grant that we may follow you
Along love's royal pathway true;
O by your ardent flame inspire
And set our colder hearts afire.

Salvation's symbols, sacred load,
Which blood-stained spouse on you bestowed,
Imprint upon our minds, we pray
And fix within our hearts today.



O virgins' bridegroom, Jesus mild,
The maiden-mother's only child,
May blessed spirits sing your praise
While ages run, through endless days.
Amen.

℣. She is led to the king with her chosen companions. ℟. Her destined companions are escorted in.

Bened. ant. From on high the Lord has visited his bride, who, in holiness and righteousness, walked all the days of her life in his presence.

### Prayer

O Lord Jesus Christ, it was your will that the blessed virgin, Catherine, who loved you so intensely, should become illustrious by contemplating your passion; grant, through her intercession, that, devotedly recalling the mysteries of the passion, we may be worthy to possess its fruit. For you live and reign.

At the Hours, psalms and antiphon from weekday.

## TERCE

Little Chapter as in Lauds.

℟. Graciousness is poured * upon your lips. – Graciousness. ℣. Because God has blessed you for evermore. – Upon. – Glory. – Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

## SEXT

### Little Chapter Hosea 2

I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy.

℟. In splendour * and state. – In splendour. ℣. Ride on in triumph. – And state. – Glory. – In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

## NONE

### Little Chapter Gal. 6

Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

℟. God will help her * through his watchful presence. – God. ℣. God is within, she cannot be shaken. – Through. – Glory. – God.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

## VESPERS

Ant. to psalms Put on the beauty of everlasting glory: for God will show his splendour in you.

Psalms from Common of a Virgin [142].

Little Chapter Rev. 19

The Lord our God the almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.

Hymn

A solemn canticle of praise
Unto this virgin let us raise,
Whom to eternal nuptial rites
Her spouse, the Lamb of God, invites.

Great Tuscany of regal might,
As once Siena, brought to light
A saint endowed with gifts of grace,
All filled with God, his resting place.

An angel taught this maid to pray,
Across the heavens she soars away;
Her body's movements well express
Christ's bitter suffering and distress.

To her his wounds, his ring, his heart,
And crown of thorns does he impart;
Her bridegroom's arms from cross unlace
To hold her in his fond embrace.

O happy bride whose bliss abounds,
And joy from heaven above surrounds;
O listen kindly to the cry
We humbly send to you on high.

O virgins' bridegroom, Jesus mild,
The maiden-mother's only child,
May blessed spirits sing your praise
While ages run, through endless days.
Amen.

℣. Blessed Catherine, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. O bride of heavenly love, adorned with Christ's wounds, before the Redeemer's throne be a prayerful advocate for the faithful flock.

Prayer

O Lord Jesus Christ, it was your will that the blessed virgin, Catherine, who loved you so intensely, should become illustrious by contemplating your passion; grant, through her intercession, that, devotedly recalling the mysteries of the passion, we may be worthy to possess its fruit. For you live and reign.

Compline from weekday.

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14 February

## Bl. Jordan of Saxony

Confessor O. P.

III class

## MATINS

Lesson iii

Jordan was born at Borcberg, on the borders of Saxony. While studying at Paris he became very friendly with the blessed Dominic and at his suggestion became a deacon. In the year 1220 he entered the Dominican Order and was present at the first General Chapter. Being afterwards named Provincial of Lombardy, he ordered that the antiphon Salve Regina should be chanted after Compline. Later he was appointed first successor to Saint Dominic. For fifteen years by example, letters, codification of Constitutions and frequent visitation, he provided for the brothers and sisters of the Order with exceptional gentleness. Finally in the year 1337, when returning from the Holy Land, he was drowned in a shipwreck off the coast of Pamphylia in Asia Minor and was buried with honour in the priory at Acre. The veneration of Jordan from that time onwards was graciously confirmed by Pope Leo XIII.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

Prayer

O God, you made the blessed Jordan wonderful with zeal for the salvation of souls and with the grace of spreading religious life; through the intercession of his merits, grant us always to live in that same spirit and to attain the glory laid up for us in heaven. Through.

Commemoration of St. Valentine, Priest and Martyr.

Ant. Let him who would come after me deny

himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of the blessed Valentine, your martyr, may, by his intercession, be freed from all the evils that threaten us. Through.

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15 February

**Bl. Henry Suso**

Confessor O. P.

III class

**MATINS**

Lesson iii

Henry de Monte, known as Suso from his mother's name, joined the Order of Preachers at Constance when he was thirteen years of age. After five years of religious life, which were somewhat remiss, he began a stricter way of life, joining bodily chastisement and the observance of silence with very severe self-denial. Availing himself of every opportunity to follow the passion, he carved the name of Jesus on his breast; and his understanding of, and veneration for, the mysteries of salvation grew deeper. Henry became a servant of Eternal Wisdom and a devoted son of our Lady. He wrote books of mysticism, and his vivid insight led men's minds to knowledge of divine things. Humble, gentle, and unmoved despite calumny, his preaching of the gospel led almost countless souls to repentance. Famous for miracles, he slept in the Lord at Ulm in the year 1366. His tomb there was destroyed later by Lutherans. A feast in his memory was granted by Gregory XVI, first to the Order of Preachers, and then to the dioceses of Freiburg and Rothenburg.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

**LAUDS**

Prayer

O God, you made the blessed Henry, your confessor, wonderful both in mortification of body and in charity; grant that we may be strengthened to show forth Christ crucified in our deeds, and to love him in our hearts: Who lives and reigns with you.

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17 February

**Bl. Reginald**

Confessor O. P.

Commemoration

"Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord. ℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you gave your blessed confessor Reginald into the special protection of your most holy mother; grant, by his merits and prayers, that we may be always protected by the help of that same glorious Mary, ever virgin. For you live and reign.

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22 February

**Chair of St. Peter, Apostle**

II class

At I VESPERS, where celebrated as I class: all from the Common of a Confessor [98] except the following.



℟. Whatsoever you bind, p. 939.

Hymn as in Matins.

℣. You are Peter. ℟. And on this rock I will build my church.

Magnif. ant. You are the shepherd of the sheep, the prince of the apostles; to you the keys of the kingdom of heaven have been given.

Compline from Sunday.

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**MATINS**

Invit. You are the shepherd of the sheep, the prince of the apostles; * to you God has given the keys of the kingdom of heaven.

Hymn

Peter, good shepherd, now in mercy hear our cry,
Bonds that are sinful by your mighty power untie;
Since by your order, heaven you close, or not, on high,
To Adam's children, who beseech with earnest sigh.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity;
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

Psalms, antiphons and ℣ ℣. from the Common of a Confessor [100].

### I Nocturn

Here begins the blessed Apostle Peter's First Letter

Lesson i Chapter 1

Peter, an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappado'cia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. Blessed be the God and Father of our Lord Jesus Christ ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time.

℟. i. Well done, good and faithful servant; you have been faithful over a little, I will set you over much. * Enter into the joy of your master. ℣. Master, you have delivered to me five talents; here I have made five talents more. – Enter.

Lesson ii

In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold, which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of our God. – And he will flourish.

Lesson iii

The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.



℟. iii. This saint who has passed to the joy of the angels is fittingly held in memory by man. * For set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh, he brought back to his Lord the talent entrusted to him, increased twofold. – For set. – Glory. – He lived.

### II Nocturn

Sermon of
St. Augustine, Apostle

Sermon 15 on the Saints

Lesson iv

Today's solemn feast, instituted by our forefathers, was given the name of "The Chair," because of the tradition that, on this very day, Peter, the first of the apostles, took charge of his episcopal Chair. It is, therefore, right that the churches should celebrate the anniversary of that Chair of which the apostle took charge for the welfare of the churches, in accordance with the Lord's saying, "You are Peter, and on this rock I will build my church."

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. – And gave him.

Lesson v

Therefore, the Lord named Peter to be the foundation of the church, and so the church fittingly recalls this foundation on which the whole lofty ecclesiastical structure rests. Hence, the psalm that has been read, aptly states, "Let them exalt him in the gathering of the people and praise him in the meeting of the elders." Blessed be God, who commanded that the blessed apostle Peter should be raised up in the church. It is right that in the church this foundation should be honoured through which she is raised up to heaven.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. – And at the gates.

Lesson vi

When today the feast of the Chair is celebrated, it is the priestly office that is honoured. The churches show this honour to one another, for it follows that the more respect shown to the priestly office the greater the dignity of the church. Since religious observance has rightly introduced this solemnity into the churches, I wonder why it is that today, among some unfaithful people, that baneful error should have grown up of leaving food and wine on the graves of the dead, as though souls which have left their bodies still need bodily food.

℟. vi. Holy Peter, confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O holy Peter, golden star, by the favour of the Lord hear, with accustomed kindness, the pleadings of your servants. – And from. – Glory. – Bring the favour procured.

**III Nocturn**

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 16

At that time, when Jesus came into the district of Caesarea Philippi, he asked his disciples, " Who do men say that the Son of man is?" Etc.

Homily of St. Hilary, Bishop

Comm. on Matt. ch. 16

The Lord asks his disciples who do men say that he is, and he adds, " The Son of man." This element of the profession is insisted upon that we may remember that he is Son of man as well as Son of God; for one without the other does not offer any hope of salvation. The different opinions concerning him having been given, he then asks the disciples what they themselves think. Peter replied, " You are the Christ, the Son of the living God." Peter had indeed carefully considered the terms of the statement. In fact, the Lord had said, " Who do men say that I am, the Son of man?" Undoubtedly, his bodily appearance clearly showed that he was Son of man. But by adding, " Who do they say that I am?" he indicated that, beyond what was visible, there was, in him, something further that should be considered; for he was obviously Son of man.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.



Lesson viii

What decision then did he wish to receive from these opinions about himself? We would think that it was not the one that he himself had acknowledged; but that about which he enquired was hidden and the faith of those who believed in him ought to extend to it. Clearly Peter's profession was rightly rewarded, for in man he saw the Son of God. This man is blessed who is praised for having looked with his eyes and for having seen more than man. He beheld not just that which was made of flesh and blood, but, by revelation from the heavenly Father, perceived the Son of God.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels; * he prospered him in his labours and increased the fruits of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

Lesson ix

O foundation of the church, happy in being called by the new name! O rock worthy of that structure which would destroy power infernal, the gates of hell and all the bonds of death! O blessed gatekeeper of heaven to whose control are committed the keys of the entrance to eternity; to whose earthly decision, approval has already been given in heaven, so that whatever things are bound or loosed upon earth are in a like position with regard to heaven!

℟. ix. Whatever you bind on earth shall be bound in heaven, * and whatever you loose on earth shall be loosed in heaven. ℣. And I tell you, you are Peter, and on this rock I will build my church. – And whatever you loose on earth shall be loosed in heaven. – Glory. – In heaven.

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Before Lauds ℣. Let them exalt him in the gathering of the people. ℟. And praise him in the meeting of the elders.

## LAUDS

### Antiphons

1. Master, you delivered to me five talents; here I have made five talents more.

Psalm The Lord is king, etc., p. 29.

2. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

3. The faithful and wise servant, whom his Master has set over his household, to give them their portion of food at the proper time.

4. Behold, an Israelite, indeed, in whom is no guile.

5. Good and faithful servant, enter into the joy of your Master.

### Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

### Hymn

Redeemer, Jesus, of us all,
The Crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid today.

This meek confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind King,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven," said the Lord to Simon Peter.



### Prayer

O God, in giving to the blessed Peter, your apostle, the keys of the kingdom of heaven, you conferred on him the power to bind and loose; grant that, helped by his intercession, we may be freed from the bonds of our sins. For you live and reign.

At the Hours, psalms and antiphon from weekday.

℟℟. and ℣ ℣. from the Common of a Confessor [110].

## VESPERS

Psalms and antiphon from the Common of a Confessor [111].

### Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

### Hymn

Peter, good shepherd, now in mercy hear our cry,
Bonds that are sinful by your mighty power untie;
Since by your order, heaven you close, or not, on high,
To Adam's children who beseech with earnest sigh.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever through the years eternally. Amen.

℣. You are Peter. ℟. And on this rock I will build my church.

Magnif. ant. Simon Bar-Jona, you shall be called Kephas, which means "the rock." Gatekeeper of heaven, open to those who knock! We have all sinned very often; forgive seventy times seven.

### Prayer

O God, in giving to the blessed Peter, your apostle, the keys of the kingdom of heaven, you conferred on him the power to bind and loose; grant that, helped by his intercession, we may be freed from the bonds of our sins. For you live and reign.

Compline from Sunday.

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23 February

## St. Peter Damian

Bishop, Confessor, Doctor of Church

III class

## MATINS

### Lesson iii

Peter was born at Ravenna. Having been

bereaved of both parents, he was educated in literature and the sciences, under the care of his brother Damian, making such progress that he himself taught them with renown. In order to become more perfect he joined the Order of the monks of the Holy Cross in the monastery at Fonte Avellano, which had been founded by the blessed Ludolph, a pupil of Saint Romuald. Later, Peter so governed and expanded it that he was rightly considered another founder of his Order and its chief luminary. Though reluctant and unwilling, he was created cardinal of the Roman Church and bishop of Ostia by Stephen IX. In difficult times he was a wonderful help to the popes by his teaching, and by the delegations and many other labours that he undertook. He restrained Henry IV, King of Germany, from wrongfully divorcing his wife. Finally, at Faenza, while returning from a delegation at Ravenna, he departed to the Lord, being renowned for holy deeds.

℣. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℟. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

### Prayer

Almighty God, grant us, we pray, to follow the counsels and example of the blessed Peter, your confessor and bishop, that by despising earthly things we may attain to heavenly joys. Through.

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24 February
(in leap year 25)

### St. Matthias, Apostle

II class

All from the Common of Apostles [39], except what is given here as proper.

### I Nocturn

From the Acts of the Apostles

Lesson i Chapter 1

In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. For he was numbered among us, and was allotted his share in this ministry. Now this man bought a field with the reward of his wickedness; and falling headlong he burst open in the middle and all his bowels gushed out."



℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, * "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

"And it became known to all the inhabitants of Jerusalem, so that the field was called in their language Akel'dama, that is, Field of Blood. For it is written in the Book of Psalms, 'Let his habitation become desolate, and let there be no one to live in it'; and, 'His office let another take.' So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: * for my yoke is easy and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

And they put forward two, Joseph called Barsab'bas, who was surnamed Justus, and Matthi'as. And they prayed and said, "Lord, you know the hearts of all men, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." And they cast lots for them, and the lot fell upon Matthi'as; and he was enrolled with the eleven apostles.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say; * for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

### II Nocturn

From the Commentary of St. Augustine, Bishop, on Psalm 86

In the first half

Lesson iv

"The foundations thereof are in the holy

mountains ; the Lord loves the gates of Sion." Why are the apostles and prophets called foundations ? Because their authority sustains our weakness. Why are they called gates ? Because through them we enter the kingdom of God. They, indeed, preach to us, and when we enter through them, we enter through Christ, who is himself the gate. Since the gates of Jerusalem are said to be twelve in number, and Christ is said to be the one gate, then Christ is the twelve gates, for he is in the twelve gates. So it is that the number of the apostles is twelve.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, ✱ " These are the holy men ; they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and crying out with a loud voice, he said. – These.

### Lesson v

Sermon of
St John Chrysostom

From the encomium on the twelve Apostles at Metaph. in June.

Blessed and renowned is your assembly, O Apostles, who by God's grace have become all things to all men, expertly capturing groups of men not by a snare but by the word ! You are, indeed, the unshakeable pillars of the true faith ; the rulers of the church, and, above all, the watchful defenders of its Shepherd ; you are the bountiful physicians of diseased mankind ; you are they who mercifully carry our repentance to God. Even when, like living anvils, you were being beaten, you disposed those who were beating you to bear witness.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of an everlasting reward: ✱ now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation ; they have washed their robes in the blood of the Lamb. – Now.

### Lesson vi

Unceasingly and everywhere they bestow favours on all. They have left an immortal dust in their graves. Now, indeed, they are faithful teachers, but shortly afterwards will be enthroned as judges of the world. When a lame man came up to one of them, he went away cured, with full use of his limbs. When a paralytic unexpectedly met another, he was ordered to take up his pallet. Another called upon the dead and these immediately obeyed. The mere shadow of another put diseases to flight. Demons were in terror when the name of another was invoked. The apostles' very handkerchiefs spread healing.



℟. vi. "You are the light of the world," says the Lord, ✱ " who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory. – Will gain.

## III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 11

At that time, Jesus declared, " I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes." Etc.

Homily of
St. John Chrysostom

Hom. 39 on Matt.

The word " Confiteor " as used here, means " I thank you." Thus he says, " I thank you because you have hidden these things from the wise and understanding." Shall we, then, say that he rejoices in destruction, and in the others not having received this knowledge ? By no means. He does not rejoice because the wise have not learned these things, rather is he glad that the babes have received them. Just as Saint Paul says, " But I give thanks to my God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed." Paul did not, then, rejoice because they were the slaves of sin, but rather that, being such, they became worshippers of the truth.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. ✱ By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

### Lesson viii

Now, it is the scribes and pharisees that he here terms " the wise." By these

words he renders his disciples more earnest, for they realise that they, fishermen, have attained to those things of which these others, leaders as they seemed to be, were deprived. But in calling them wise, he does not refer to true and praiseworthy wisdom, but this which is attained by worldly learning. Wherefore, neither did he say, "You revealed it to fools," but "to babes"; to those, as it were, who are not yet fully informed, to unsophisticated men.

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

Thus he showed that those were deprived of these things, not in any unfair way, but rightfully. Above all, he teaches us to flee from the pomp of pride and to follow after simplicity. Paul expresses the same idea in more copious words when he writes: "If any one among you thinks that he is wise in this age, let him become a fool that he may become wise." For in this way God's grace is made manifest. But why did he give thanks to the Father when it was he himself who did this? As he prays and intercedes for us with God, showing his great love for us, so he does this also, from the vehemence of his love.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles. – Guard it. – Glory. – Guard it.

## LAUDS

Prayer

O God, you numbered the blessed Matthias among the company of your apostles; we pray you, grant that by his intervention we may always experience your compassion and love for us. Through.

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1 March

**St. Albinus**

Bishop and Confessor

Commemoration

## LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.



℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Albinus, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

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4 March

**St. Casimir**

Confessor

III class

## MATINS

Lesson iii

Casimir, son of the king of Poland, was grounded in piety and in good conduct from childhood. He tamed his young body by wearing a hair-shirt and mortified himself with severe fasting. By constantly meditating on Christ's passion, he did not relax his spirit of prayer. With untiring zeal he strove to advance the catholic faith and to end the Ruthenian schism. Casimir was so charitable and kind to the poor and afflicted that he merited the name of father and defender of the distressed. To the end of his life he steadfastly preserved unsullied virginity. Being perfected in a short time, and abounding in virtue and good works, he returned his soul to God in his twenty-fifth year, having foretold the day of his death. Renowned for miracles, Casimir was numbered among the saints by Leo X.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

Prayer

O God, by the virtue of steadfastness you strengthened the holy Casimir amid royal delights and worldly allurements; we implore that by his intercession your faithful may spurn earthly things and may always seek after what is heavenly. Through.

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7 March

# St. Thomas Aquinas

Confessor O. P. and Doctor of the Church

I class

## I VESPERS

Ant. to psalms The Blessed Thomas, Doctor of the Church, light of the world, glory of Italy, virgin shining with the bloom of chastity, rejoices in a twofold crown of glory.

Psalm Praise the Lord, etc. [1].

Little Chapter Ecclus. 45

The Lord chose him out of all flesh and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant and Israel his judgments.

℟. He is seen with a cloak embroidered with gems, and wearing a crown with a double circlet. A heavenly radiance coming from a jewelled necklace is diffused through the world. * Augustine speaks to the brother in this way: ℣. "Thomas is my equal in glory, but he is superior in virginal chastity." – Augustine speaks. – Glory. – Augustine speaks.

Hymn

Let all the faithful multitude
With joy of soul exult in praise;
The clouds of error melt, subdued,
By this new sun's compelling rays.

As this world's evening time drew nigh,
From Thomas floods of graces came;
For he abounded from on high
With wisdom and with virtue's fame.

The word, God's scriptures all divine,
The rules of truth that show the right;
These three like torches flash and shine
From his own wondrous source of light.

All brilliant from his teaching's light,
For chastity of life renowned,
With miracles, resplendent, bright;
From him the whole world joy has found.



Then be to Father and to Son
And Holy Spirit praise confessed;
May we, through merit Thomas won,
Be joined in heaven with the blest.
Amen.

℣. Blessed Thomas, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. He goes up to the prize of life, the doctor, the citizen of heaven, the glory of the world, the guide, the light of the faithful, the pattern, the pathway, the norm of all behaviour, the vase of virtues.

Prayer

O God, you make your church glorious through the wonderful teaching of the blessed Thomas, your confessor and doctor, and render it fruitful by his holy deeds; grant us, we beseech you, both to understand what he taught and to imitate what he did. Through.

Compline from Sunday.

## MATINS

Invit. The solemn festival is at hand of the heavenly doctor, Thomas; * earnestly and humbly let the church express his praise.

Hymn

A noble son of noble race,
And born of house enriched with fame;
The youthful Thomas, led by grace,
Within the Preachers' Order came.

In likeness of the daystar, see,
He shines amid the clouded sky;
Far more than other doctors, he
Has cleansed the Gentile teaching high.

Exploring waters' depths below,
Things hidden there he brings to light;
While things obscure he makes us know
With power surpassing human might.

Of Paradise he has been made
The penetrating fourfold stream;
Of sword of Gideon the blade,
His trumpet, pitcher and lamp's beam.

Then be to Father and to Son
And Holy Spirit praise confessed;
May we through merit Thomas won
Be joined in heaven with the blest.
Amen.

### I Nocturn

Ant. 1 Foreshadowed by sacred prophecies, Thomas the Doctor is an example given to the ages. Abounding in grace, he flies from the evil ways of the world, the flesh, and the devil.

Psalms from the Common of a Confessor [100].

Ant. 2 Innocence of soul and the flower of purity preceded the light of truth.

Ant. 3 The whole church enjoys the help of the heavenly doctor, but Dominic's Order shines with special glory.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of Ecclesiasticus

Lesson i Chapter 39

The wise man will seek out the wisdom of all the ancients, and will be concerned with prophecies; he will preserve the discourse of notable men and penetrate the subtleties of parables; he will seek out the hidden meanings of proverbs and be at home with the obscurities of parables. He will serve among great men and appear before rulers; he will travel through the lands of foreign nations, for he tests the good and the evil among men.

℟. i. The prophetic word of a holy man foretold to the world that the wonderful Saint Thomas, the heavenly doctor, would be * one who would follow Saint Dominic. ℣. For the holy man disclosed to the pregnant mother that he would be a guide clear in his doctrine. – One who.

Lesson ii

He will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High; he will open his mouth in prayer and make supplication for his sins. If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom and give thanks to the Lord in prayer. He will direct his counsel and knowledge aright, and meditate on his secrets.

℟. ii. Drawn by Christ's loving gentleness, leaving the world, he is tried in the storm: * the brave champion, when snatched from the Order, was victorious, completely driving away lust. ℣. He prays, grasping the miraculous crucifix; the angelic hand girds his loins. – The brave champion.



Lesson iii

He will reveal instruction in his teaching, and will glory in the law of the Lord's covenant. Many will praise his understanding, and it will never be blotted out; his memory will not disappear, and his name will live through all generations. Nations will declare his wisdom, and the congregation will proclaim his praise; if he lives long, he will leave a name greater than a thousand, and if he goes to rest, it is enough for him.

℟. iii. O most holy soul, while in rapturous contemplation, your body forsook things beneath, * remaining wonderfully on high. ℣. Sustained by absolutely no support, it is raised up enraptured with joy. – Remaining wonderfully. – Glory. – Remaining wonderfully.

### II Nocturn

Ant. 4 O gift of God's grace, surpassing any miracle! Never did he feel the goad of deadly pride.

Ant. 5 By prayer he heals a comrade sick with fever, and by the hem of his garment, one suffering from a haemorrhage.

Ant. 6 A bright star appearing causes exceptional astonishment, and indicates the death of blessed Thomas then taking place.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Lesson iv

The blessed Thomas, outstanding glory of the christian world and light of the church, was a son of Landulf, Count of Aquino, and Theodora, member of a noble Neapolitan family. As an infant he showed signs of his future devotion to the Mother of God. Having found a slip of paper on which the Angelic Salutation was written, he held it firmly in his clenched hand despite his nurse's efforts to remove it. When his mother forcibly took it from him, he wept, and by his gestures asked to have it back. As soon as it was returned to him he swallowed it. When five years old he was placed in the care of the monks at the Abbey of Monte Cassino. Later, being sent to Naples to continue his studies, while still a youth, he entered the Order of

Preachers. His mother and brothers were so annoyed by this that he was sent to Paris. On the journey, his brothers captured him and brought him to a tower in the castle of San Giovanni. There he was harassed in many ways to make him change from his holy purpose. With a burning log he chased a woman who had even been brought to him for the purpose of breaking his resolution. Then the blessed youth, while kneeling in prayer before a sign of the cross, fell asleep. In a dream he seemed to see his loins being girded by angels, and from that time never experienced any lustful feelings. He persuaded his sisters, who had come to the castle to draw him away from his holy intention, that, spurning worldly interests, they should set themselves to practise the heavenly way of life.

℟. iv. From on high, the Spring of wisdom poured abundance, like a river of clear knowledge, on the saintly Thomas, who in turn poured out the grace that he had received of supreme and diffuse skill, as * he irrigated all the holy church. ℣. A succinct style, a pleasing eloquence; a lofty, clear and firm judgment. – He irrigated.

## Lesson v

Having been let out of the castle through a window, he was taken to Naples, and then to Rome. Later, Brother John the German, Master General of the Order of Preachers, brought him to Paris, where, with Saint Albert the Great as his teacher, he studied philosophy and theology. When twenty-five years of age he received the Master's degree and, with the highest distinction, expounded the writings of philosophers and theologians. He never began to read or write without praying. To prayer he used to add fasting, when faced with difficult passages of sacred scripture. In fact, he often remarked to Reginald, his companion, that he had acquired his knowledge not so much by study and work as by divine revelation. While at Naples, as he prayed earnestly before the crucifix he heard a voice saying, "You have written well about me, Thomas. What reward will you take?" He replied, "None other than yourself, Lord." Thomas constantly read the conferences of the Fathers, nor was there any branch of literature with which he did not carefully acquaint himself. His writings excel by their number, variety, and ease in explaining abstruse matters. So true is this that his very rich and pure doctrine, wonderfully harmonising with revealed truth, is exceedingly well adapted to destroy the errors of all ages.



℟. v. Happy Doctor! To his comfort the attention of the angels is devoted; Peter and Paul favour him with assistance; * God's Mother delights him with consolation. ℣. He is seen raised up from the ground; the crucifix speaks to him. – God's Mother.

## Lesson vi

Thomas was summoned to Rome by Pope Urban IV and, at his request, composed the Office for the feast of Corpus Christi. He declined all honours, including the Archbishopric of Naples which was offered to him by Clement IV. He did not relax from preaching the word of God. While he was preaching in Saint Peter's Basilica during the octave of Easter, a woman was cured of a haemorrhage when she touched the hem of his cloak. Having been sent to the Council of Lyons by Blessed Gregory X, he became ill at the monastery of Fossanuova. There, during his illness, he expounded the Song of Songs. It was there that he died on March 7, in the year 1274, being in his fiftieth year. After death, also, Thomas was noted for miracles. These having been proved, he was numbered among the saints by John XXII in the year 1323. By order of Pope Urban V, his body was later transferred to Toulouse. Compared to the holy angels for sinlessness, no less than for genius, he gained the title of Angelic Doctor, and this title was rightly confirmed by the authority of Saint Pius V. In order to repel the spreading evil of so many false systems, particularly in philosophy, for the improvement of the sciences and for the common benefit of mankind, Leo XIII gladly acceded to requests and wishes from almost all the bishops of the catholic world. Having consulted the Sacred Congregation of Rites, by Apostolic Brief he declared and appointed Saint Thomas to be patron of all catholic schools.

℟. vi. A star sent to Thomas from above as a fresh sign of divine favour * indicates to others that this man is heavenly, in word, in life, in doctrine, in writings. ℣. How exalted is he whom the heavens

proclaim; how distinguished is he whom the stars point out! – Indicates.

### III Nocturn

Ant. 7 When the end of his life was at hand, he glimpsed the kingdom of heaven, and by revelation from the Lord knew that his reward was ready.

Ant. 8 Here he sowed abundantly, a virtuous doctor; there, he reaps joyfully, a glorious conqueror.

Ant. 9 A star is drawn from cloud, a blossom is brought from grass, salt is taken from the earth when Thomas is given back to heaven.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples, "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. Jerome, Priest

Comm. on Matt., Bk. I., chapter 5

Apostles and doctors are called salt, because through them the whole human race is preserved. "But if salt has lost its taste, how shall its saltness be restored?" If a teacher should err, by what other teacher shall he be corrected? "It is no longer good for anything except to be thrown out and trodden under foot by men." This example is taken from agriculture. Indeed, salt is necessary for seasoning food and curing meat but apart from that, it is useless. It is true that we read in the scriptures of certain cities, through the fury of conquerors, being sown with salt, that no seed might grow in them.

℟. vii. Paul comes in to the class of Thomas; they speak together of sacred mysteries; then, in ecstasy, * the heavenly man is drawn to heaven's rewards. ℣. Three times the cry breaks from the brother, "Our Doctor is being taken from us." – The heavenly.

Lesson viii

Let doctors and bishops, then, take heed and note that those who wield power suffer great torments; that there is no remedy, but that the fall of Elders leads to hell. "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house." He teaches boldness in preaching that the apostles may not, through fear, be hidden and become like lamps under a bushel; but let them come forward with all freedom, that what they have heard in private rooms they may proclaim upon the housetops.



℟. viii. The glory of blessed Thomas flashed forth in a divine prodigy as a wonderfully fragrant perfume flowed from his tomb; * shining with purity, he lived without guilt. ℣. This man, whose mental perception was illumined by special grace, knew sublime mysteries, being taught by a heavenly oracle. – Shining.

Lesson ix

"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them." This may mean either that he fulfilled those prophecies that were made by others concerning him, or that he completed, by his preaching, those things that hitherto had been undeveloped and imperfect because of the weakness of those listening. Thus he forbids anger, excludes revenge and condemns the internal sin of desire. "Until heaven and earth pass away." There is promised to us a new heaven and a new earth which the Lord God shall make. If, then, new things are to be created, it follows that the former things shall pass away.

℟. ix. He is seen with a cloak embroidered with gems, and wearing a crown with a double circlet. A heavenly radiance coming from a jewelled necklace is diffused through the world. * Augustine speaks to the brother in this way: ℣. "Thomas is my equal in glory, but he is superior in virginal chastity." – Augustine speaks. – Glory. – Augustine speaks.

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Before Lauds ℣. Blessed Thomas, pray for us. ℟. That we may be made worthy of the promises of Christ.

### LAUDS

Antiphons, also at the Hours.

Ant. 1. This is the joyful day on which Thomas, the illustrious doctor, possessing a twofold crown, becomes a member of the court of heaven.

Psalm The Lord is king etc., p. 29.

2. Gold is hidden under the earth, and a lamp under a bushel ; but the power of God is discerned in the radiance of miracles.

3. The life-giving mother, the church, founded in Christ's blood, rises to sublime power in the new doctor's radiance.

4. The man oppressed by diabolic power is quickly set free ; he who was overwhelmed by the current of a river is restored to life.

5. A tumour of the throat is made to disappear ; a leper is cleansed, sight is given to the blind and power of walking to the lame.

Little Chapter Ecclus. 45

The Lord chose him out of all flesh and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant and Israel his judgments.

Hymn

Applaud, O Mother Church, and praise
The happy end that Thomas made ;
By merit of Life's word and ways
He reached the joys that never fade.

Then Fossanuova welcomes, see,
This body, grace's treasure chest,
When Christ made Thomas ever be
In glory's realm a sharer blest.

The truthful teachings that endure,
The body incorrupt and sound ;
The wondrous fragrance, sweet and pure,
The health that for the sick is found:

This proves him worthy of the praise
That comes from earth and sea and sky ;
And may he help us all our days,
Commending us to God on high.

Then be to Father and to Son
And Holy Spirit praise confessed ;
May we through merit Thomas won
Be joined in heaven with the blest.

Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. Integrity in the flesh with the flower of chastity, activity in life with the fruit of righteousness, brilliance in word with the gift of knowledge ; these adorn you as you stand in the battle line, they form your crown in the state of glory.

Prayer

O God, you make your church glorious through the wonderful teaching of the blessed Thomas, your confessor and doctor, and render it fruitful by his holy deeds ; grant us, we beseech you, both to understand what he taught and to imitate what he did. Through.

At Hours, psalms from Sunday.

TERCE

Ant. Gold is hidden under the earth, and a lamp under a bushel; but the power of God is discerned in the radiance of miracles.

Little Chapter Ecclus. 45

The Lord chose him out of all flesh and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant and Israel his judgments.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And adorned him. – Glory. – The Lord.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.



SEXT

Ant. The life-giving mother, the church, founded in Christ's blood, rises to sublime power in the new doctor's radiance.

Little Chapter Ecclus. 39

He will pour forth words of wisdom and will reveal instruction in his teaching. Many will praise his understanding and it will never be blotted out.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Ant. A tumour of the throat is made to disappear ; a leper is cleansed, sight is given to the blind and power of walking to the lame.

Little Chapter Wisd. 7

I rejoice because wisdom leads them ; I learned without guile and I impart without grudging ; I do not hide her wealth.

℟. The just will flourish like the palm tree * in the

house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

## II VESPERS

Ant. to psalms This is the joyful day on which Thomas, the illustrious doctor, possessing a two-fold crown, becomes a member of the court of heaven.

Psalms from the Common of a Confessor [111].

Little Chapter Ecclus. 45

The Lord chose him out of all flesh and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant and Israel his judgments.

Hymn

Let all the faithful multitude
With joy of soul exult in praise ;
The clouds of error melt, subdued
By this new sun's compelling rays.

As this world's evening time drew nigh,
From Thomas floods of graces came ;
For he abounded from on high
With wisdom and with virtue's fame.

The word, God's scriptures all divine,
The rules of truth that show the right ;
These three like torches flash and shine
From his own wondrous source of light.

All brilliant from his teaching's light,
For chastity of life renowned,
With miracles, resplendent, bright ;
From him the whole world joy has found.

Then be to Father and to Son
And Holy Spirit praise confessed ;
May we, through merit Thomas won,
Be joined in heaven with the blest.

Amen.

℣. Blessed Thomas, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Holy Thomas, Doctor of the Church Militant, blooming with virginal chastity, give us in abundance the longed-for joys of the court triumphant.



Prayer

O God, you make your church glorious through the wonderful teaching of the blessed Thomas, your confessor and doctor, and render it fruitful by his holy deeds ; grant us, we beseech you, both to understand what he taught and to imitate what he did. Through.

Compline from Sunday.

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8 March

## St. John of God

Confessor

III class

## MATINS

Lesson iii

John of God, who was born of good catholic parents in the town of Montemor - o - Novo in Portugal, was singled out for the service of God. Recalled by divine aid from a somewhat careless way of life, he became a model of great sanctity. He built two large hospitals in the city of Granada with the alms of the faithful, and founded the Order of Brothers Hospitallers to take care of the sick. He was noted for kindness to the poor and for his contempt of self. John was conspicuous for intense devotion to the Blessed Virgin, and shone with the gift of tears. Seized with a grievous malady and holding fast in hand and in heart to Christ the Lord crucified, he died in the Lord on March 8, in the year 1550. He was canonized by the Supreme Pontiff Alexander VIII and proclaimed patron of all hospitals and sick persons by Leo XIII, who decreed that his name be invoked in the litany of the dying.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

## LAUDS

Prayer

O God, you made the blessed John, on fire with your love, to walk unscathed amid the flames, and through him bestowed a new offspring on your church ; grant, through his prayers and merits, that our vices may be cured by the fire of your love, and that the eternal remedies may appear in us. Through.

9 March

## St. Frances of Rome

Widow

III class

### MATINS

Lessons iii

Frances, a noble Roman lady, decided at the age of eleven to consecrate her virginity to God and to enter religion, but out of obedience to her parents' wishes she married Lorenzo dei Ponziani, a rich young nobleman. Throughout married life she maintained, as far as possible, the observances of the stricter life she had hoped to lead, being noted for patience in all hardship. In order to recall the married women of Rome from worldly pomp and vain display, she founded there, under the rule of Saint Benedict, a house of Oblates of the Congregation of Monte Oliveto. After her husband's death, she came and humbly sought admission to the community. Her request was granted, and, although foundress of the whole establishment, she delighted to call herself a servant and a woman of no account. She constantly avoided the snares of the devil, who never rested, and, with the help of her guardian angel, won a glorious victory over him. Remarkable for merits and miracles, she departed to the Lord at the age of fifty-six. The Supreme Pontiff Paul V enrolled her on the list of the saints.

℟. iii. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. – A woman. – Glory. – A woman.

### LAUDS

Prayer

O God, among other gifts of your grace to your handmaid Frances, you honoured her with the close companionship of an angel; grant, we beseech you, by the help of her prayers, that we too may be worthy to attain to fellowship with the angels. Through.

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12 March

## St. Gregory the Great

Pope, Confessor and Doctor of the Church

III class

### LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.



℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you gladden us by the annual solemnity of the blessed Gregory, your confessor and bishop; mercifully grant that as we, through his life and teaching, have come to know many mysteries of your scripture, so may we ever experience the help of his protection. Through.

---

17 March

## St. Patrick

Bishop and Confessor

III class

### LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you were pleased to send the blessed Patrick, confessor and bishop, to announce your glory to those without knowledge of you; grant through his merits and his prayers that by your mercy we may be able to accomplish what you command. Through.

---

18 March

## St. Cyril

Bishop of Jerusalem, Confessor and Doctor of the Church

III class

### LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Grant us, we beseech you, almighty God, through the intercession of the blessed bishop Cyril, so to know you, the only true God, and Jesus Christ whom you have sent, that we may be worthy to be numbered evermore among those sheep who hear his voice. Through the same.

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19 March

# St. Joseph, Husband of the Blessed Virgin Mary

Confessor and Patron of the Universal Church

I class

## I VESPERS

Ant. to psalms The angel Gabriel was sent from God to the Virgin Mary, who was betrothed to Joseph. P.T. Alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter

Prov. 28 and 27

A faithful man will abound with blessings: and he who guards his master will be honoured.

℟. An angel of the Lord appeared to Joseph, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; * she will bear a son, and you shall call his name Jesus." P.T. Alleluia.

℣. When Mary, the mother of Jesus, had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. – She will bear. – Glory. Outside P.T. And you shall call his name Jesus. P.T. Alleluia.

Hymn

Let spirits heavenly,
Joseph great, praise your name,
Let all of Christendom chorally sound your fame;
Shining with merit bright, you to chaste marriage came,
Wedding the glorious virgin.

As you are wondering, anxious, uncertain, mild,
At your betrothed wife filled with life-giving child,
God's angel teaches you that, by breath undefiled,
This is conceived of the Spirit.

You, when the Lord is born, him with your arms surround,
With him to Egypt you, fleeing, seek distant ground;
You, at Jerusalem, lost him but sought and found,
Mingling your joy with your weeping.



Holy lot, after death, men firmly sanctifies,
Glory receives them, then, when they deserve the prize;
You, alive, God enjoy, like angels in the skies,
In your great fortune more blessed.

O sovereign Trinity, spare us and hear our cries,
Grant us, by Joseph's help, over the stars to rise;
That we, at last, may sing to you above the skies,
Ever a song that is pleasing.
Amen.

℣. The Lord loved him and adorned him. P.T. Alleluia. ℟. He clothed him with a robe of glory. P.T. Alleluia.

Magnif. ant. When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife. P.T. Alleluia.

Prayer

May the prayers of the blessed patriarch Joseph, husband of your most holy mother, help us, Lord, we pray; so that what it is not in our power to obtain, may, at his intercession, be given to us. For you live.

Compline from Sunday.

## MATINS

Invit. Christ, the Son of God, who was pleased to be known as the son of Joseph, * come, let us adore. P.T. Alleluia.

Hymn

Joseph, the praise and glory of the blessed,
Life's certain hope and pillar of the wide world,
Graciously listen to our song all joyous,
Welcome our praises.

You by the world's Creator were appointed
Spouse of the Virgin: you he willed to honour,
Naming you father of the Word, and guardian
Of our salvation.

That great Redeemer, lying in a stable,
Sung long ago, foretold by prophets' voices,
You see, rejoicing; humbly in that infant,
Worshipping Godhead.

God, King of kings, and ruler of creation,
He at whose word the hosts infernal tremble,
He whom the heavens serve in adoration,
Yields to your orders.

Ever be praise then to the triune Godhead.
May he who gives to you high heaven's honours,
Give unto us, too, by your noble merits
Joys of the blessed.
Amen.

### I Nocturn

Ant. 1 Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, to be enrolled with Mary.

Psalms from the Common of a Confessor [100].

Ant. 2 The shepherds went with haste, and found Mary and Joseph, and the babe lying in a manger.

Ant. 3 Behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt."

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of Genesis

Lesson i Chapter 39

Now Joseph was taken down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there. The Lord was with Joseph, and he became a successful man; and he was in the house of his master the Egyptian, and his master saw that the Lord was with him, and that the Lord caused all that he did to prosper in his hands. So Joseph found favour in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. And the Lord blessed the Egyptian's house for Joseph's sake.

℟. i. The Lord was with Joseph, and gave him favour in the sight of the keeper of the prison, * and the keeper of the prison committed all the prisoners to his care. ℣. Whatever was done there, he was the doer of it, because the Lord was with him and made whatever he did to prosper. – And the keeper.

Lesson ii Chapter 41

Joseph's proposal seemed good to Pharaoh and to all his servants. And Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discreet and wise as you are; you shall be over my house, and all my people shall order themselves as you command; only as regards the throne will I be greater than you."

℟. ii. When all the land of Egypt was famished, the people cried to the king for bread: and he said to them, * "Go to Joseph; what he says to you, do." ℣. When the famine had spread over all the land, Joseph opened all the storehouses, and sold to the Egyptians. – Go to Joseph.



Lesson iii

And Pharaoh said to Joseph, "Behold, I have set you over all the land of Egypt." Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and arrayed him in garments of fine linen, and put a gold chain about his neck; and he made him to ride in his second chariot; and they cried before him, "Bow the knee!" Thus he set him over all the land of Egypt. Moreover, Pharaoh said to Joseph, "I am Pharaoh, and without your consent no man shall lift up hand or foot in all the land of Egypt."

℟. iii. The Lord has made me a father to the king and lord of all his house: do not be distressed: * for God sent me before you to preserve life. ℣. Come to me: and I will give you the best of the land of Egypt, and you shall eat the fat of the land. – For God. – Glory. – For God.

### II Nocturn

Ant. 4 Joseph rose and took the child and his mother by night and departed to Egypt, and remained there until the death of Herod.

Ant. 5 When Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother, and go to the land of Israel: for those who sought the child's life are dead."

Ant. 6 Joseph took the child and his mother, and went to the land of Israel.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Sermon of St. Bernard, Abbot

Homily 2 on Missus est, towards the end

Lesson iv

From the title he merited to bear, judge who and what kind of man was the blessed Joseph, for he was called and considered the father of the Lord, although only his foster-father. Judge it, too, from his own name which, indeed, signifies "Increase." Recall to mind also that great patriarch of old, who was sold into Egypt, and see how this man was destined not only to bear his name, but also, the chastity

that he possessed, the innocence and grace that he attained.

℟. iv. Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, * because he was of the house and lineage of David. ℣. To be enrolled with Mary, his betrothed wife. – Because he was.

Lesson v

As the first Joseph, sold and led into Egypt through fraternal jealousy, prefigured the selling of Christ; the second Joseph, fleeing from the envy of Herod, carried Christ into Egypt. Just as that former Joseph, in loyalty to his master, would not dishonour his master's wife, so this Joseph, knowing his queen, the mother of his Lord, to be a virgin, remained continent and faithfully guarded her. It was given to the former Joseph to understand the hidden meaning of dreams; to this Joseph it was given to know and participate in the divine mysteries.

℟. v. Rise, take the child and his mother, and flee to Egypt, * and remain there till I tell you. ℣. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my son." – And remain.

Lesson vi

The first Joseph preserved corn, not for himself, but for all the people. The second Joseph received from heaven the living Bread that he was to preserve both for himself and for the whole world. Assuredly, this Joseph, to whom the mother of the Saviour was betrothed, was a good and faithful man. He was, I say, a faithful and prudent servant, whom the Lord appointed to comfort his mother, to provide for his own human needs, and, finally, to be, alone on earth, the very trusty assistant of the Great Council.

℟. vi. When the parents brought in the child Jesus, to do for him according to the custom of the law, * Simeon took him up in his arms and blessed God. ℣. And his father and his mother marvelled at what was said about him. – Simeon took him. – Glory.– Simeon took him.

III Nocturn

Ant. 7 When Joseph heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there.

Ant. 8 Being warned in a dream, Joseph withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."



Ant. 9 His father and mother marvelled at what was said about him: and Simeon blessed them.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 1

When Mary the mother of Jesus had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. Etc.

Homily of St. Jerome, Priest

Book I of the commentary on St. Matthew, chapt. 1.

Why is he not conceived by one who is just a virgin but by one who is betrothed? First, that the origin of Mary might be shown through the genealogy of Joseph: secondly, that she might not be stoned by the Jews as an adulteress: thirdly, that she might have some comfort as she fled to Egypt. Ignatius the martyr adds a fourth reason why he should have been conceived by one who was betrothed. That the birth, he says, might be hidden from the devil, who would consider him to be begotten of a married woman and not of a virgin.

℟. vii. His mother said to Jesus, "Son, why have you treated us so? * Behold, your father and I have been looking for you anxiously." ℣. And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" – Behold, your father.

Lesson viii

Before they came together, she was found to be with child of the Holy Spirit. This was discovered by none other than Joseph, who enjoyed almost the prerogative of a husband in knowing all about his future wife. The words, "Before they came together," do not suggest that afterwards they did come together. The scripture merely shows that in fact they had not done so.

℟. viii. Jesus went down with them and came to Nazareth, * and was obedient to them. ℣. He increased in wisdom and in

stature, and in favour with God and man. – And was obedient to them.

Lesson ix

And her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly. If any man is joined with a fornicator, he becomes one with her. Moreover, it was prescribed in the law that not only those guilty of crime, but those who have guilty knowledge of it, are sinners. How then can Joseph be described as a just man when he hides his wife's crime? But this is evidence in Mary's favour, that Joseph, knowing her chastity and wondering at what had come to pass, keeps secret, by silence, that of whose significance he is unaware.

℟. ix. An angel of the Lord appeared to Joseph, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; * she will bear a son, and you shall call his name Jesus."

℣. When Mary, the mother of Jesus, had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. – She will bear. – Glory. – And you shall call his name Jesus.

Before Lauds ℣. He made him master of his house. P.T. Alleluia. ℟. And ruler of all his possessions. P.T. Alleluia.

## LAUDS

Antiphons, also at Hours.

1. The parents of Jesus went to Jerusalem every year at the feast of the Passover. P.T. Alleluia.

Psalm The Lord is king, etc., p. 29.

2. As they were returning, the boy Jesus stayed behind in Jerusalem, * and his parents did not know it. P.T. Alleluia.

3. When they did not find Jesus * they returned to Jerusalem, seeking him. After three days they found him in the temple, sitting among the teachers * listening to them and asking them questions. P.T. Alleluia.

4. His mother said to him, " Son, why have you treated us so? * Behold, your father and I have been looking for you anxiously." P.T. Alleluia.

5. Jesus went down with them and came to Nazareth, * and was obedient to them. P.T. Alleluia.

Little Chapter Prov. 28 and 27

A faithful man will abound with blessings:



and he who guards his master will be honoured.

Hymn

He whom we faithful honour with rejoicing,
He whose high triumphs our refrain is voicing,
Joseph this day has won the joys eternal,
Life everlasting.

Happy supremely! Blessedness exceeding!
To whose last moments Christ and Virgin heeding
Standing together kept right well their vigil,
Peace on their features.

As in sleep peaceful, from the body parted,
Spurning hell's river, victor then he started
Towards realms eternal, where, with gleaming garlands,
Binds he his temples.

Let us beseech him, in his glory reigning,
That he may aid us, by his plea obtaining
God's holy pardon for our sinful living,
Heaven's peace giving.

Honour and praise to you, O Godhead trinal,
Reigning in heaven, One in glory final;
Golden crowns granting to each faithful servant,
Through all the ages.
Amen.

℣. The just man will blossom as the lily. P.T. Alleluia. ℟. And he will flourish before the Lord for ever. P.T. Alleluia.

Bened. ant. Jesus, when he began his ministry, was about thirty years of age, * being the son, as was supposed, of Joseph. P.T. Alleluia.

Prayer

May the prayers of the blessed patriarch Joseph, husband of your most holy mother, help us, Lord, we pray; so that what is not in our power to obtain, may, at his intercession, be given to us. For you live.

At the Hours, psalms from Sunday.

During Paschal time ℟℟. for the Hours are said with Alleluia.

## TERCE

Ant. As they were returning, the boy Jesus stayed behind in Jerusalem, and his parents did not know it. P.T. Alleluia.

Little Chapter as in Lauds.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord.

℣. The Lord guided

the righteous man on straight paths. ℟. He showed him the kingdom of God.

### SEXT

Ant. When they did not find Jesus, they returned to Jerusalem, seeking him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. P.T. Alleluia.

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He sanctifies him through faithfulness and meekness; he chose him out of all mankind.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

### NONE

Ant. Jesus went down with them and came to Nazareth, and was obedient to them. P.T. Alleluia.

Little Chapter Wisd. 10

When the just man fled, Wisdom guided him on straight paths; she showed him the kingdom of God and gave him knowledge of angels; she prospered him in his labours, and increased the fruit of his toil.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

### II VESPERS

Ant. to psalms The parents of Jesus went to Jerusalem every year at the feast of the Passover. P.T. Alleluia.

Psalms from the Common of a Confessor [111].

Little Chapter Prov. 28 and 27

A faithful man will abound with blessings: and he who guards his master will be honoured.

Hymn

Let spirits heavenly, Joseph great, praise your name,
Let all of Christendom chorally sound your fame;



Shining with merit bright, you to chaste marriage came,
Wedding the glorious virgin.

As you are wondering, anxious, uncertain, mild,
At your betrothed wife filled with life-giving child,
God's angel teaches you that, by breath undefiled,
This is conceived of the Spirit.

You, when the Lord is born, him with your arms surround,
With him to Egypt you, fleeing, seek distant ground;
You, at Jerusalem, lost him but sought and found,
Mingling your joy with your weeping.

Holy lot, after death, men firmly sanctifies,
Glory receives them, then, when they deserve the prize;
You, alive, God enjoy, like angels in the skies,
In your great fortune more blessed.

O sovereign Trinity, spare us and hear our cries,
Grant us, by Joseph's help, over the stars to rise;
That we, at last, may sing to you, above the skies,
Ever a song that is pleasing.
Amen.

℣. The Lord loved him and adorned him. P.T. Alleluia. ℟. He clothed him with a robe of glory. P.T. Alleluia.

Magnif. ant. Behold the faithful and wise servant whom his Master has set over his household. P.T. Alleluia.

Prayer

May the prayers of the blessed patriarch Joseph, husband of your most holy mother, help us, Lord, we pray; so that what it is not in our power to obtain, may, at his intercession, be given to us. For you live.

Compline from Sunday.

## PASCHAL TIME

### MATINS

Invitatory and hymn as above p. 963.

#### Nocturn

Ant. 1 Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, to be enrolled with Mary, alleluia.

Psalms from the I Nocturn of the Common of a Confessor [100].

Ant. 2 The shepherds went with haste, and found Mary and Joseph, and the babe lying in a manger, alleluia.

Ant. 3 Behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt," alleluia.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

From the book of Genesis

Lesson i Chapter 39

Now Joseph was taken down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there. The Lord was with Joseph, and he became a successful man; and he was in the house of his master the Egyptian, and his master saw that the Lord was with him, and that the Lord caused all that he did to prosper in his hands. So Joseph found favour in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. And the Lord blessed the Egyptian's house for Joseph's sake.

℟. i. The Lord was with Joseph, and gave him favour in the sight of the keeper of the prison, * and the keeper of the prison committed all the prisoners to his care, alleluia. ℣. Whatever was done there, he was the doer of it, because the Lord was with him and made whatever he did to prosper. – And the keeper.

Lesson ii Chapter 41

Joseph's proposal seemed good to Pharaoh and to all his servants. And Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discreet and wise as you are; you shall be over my house, and all my people shall order themselves as you command; only as regards the throne will I be greater than you." And Pharaoh said to Joseph, "Behold, I have set you over all the land of Egypt." Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and arrayed him in garments of fine linen, and put a gold chain about his neck; and he made him to ride in his second chariot; and they cried before him, "Bow the knee!" Thus he set him over all the land of Egypt. Moreover Pharaoh said to Joseph, "I am Pharaoh, and without your consent no man shall lift up hand or foot in all the land of Egypt."

℟. ii. The Lord has made me a father to the king and lord of all his house: do not be distressed: * for God sent me before you to preserve life, alleluia. ℣. Come to me: and I will give you the best of the land of Egypt, and you shall eat the fat of the land. – For God.

Sermon of St. Bernard, Abbot
Homily 2 on Missus est, toward the end

Lesson iii

From the title he merited to bear, judge who and what kind of man was the blessed Joseph, for he was called and considered the father of the Lord, although only his foster-father. Judge it, too, from his own name which, indeed, signifies "Increase." Recall to mind also that great patriarch of old, who was sold into Egypt, and see how this man was not only allotted his name, but also possessed his chastity and attained his innocence and grace.

℟. iii. An angel of the Lord appeared to Joseph, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; * she will bear a son, and you shall call his name Jesus," alleluia. ℣. When Mary, the mother of Jesus, had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. – She will bear. – Glory. – Alleluia.

Remainder as above p. 968.



20 March

## Bl. Ambrose Sansedonius

Confessor, O. P.
Commemoration

### LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

May the longed-for feast of the blessed Ambrose, your confessor, glad-

den your church, O God, that she may ever be strengthened by your help, and may be worthy to enjoy eternal happiness. Through.

21 March

**St. Benedict,** Abbot

III class

**LAUDS**

Ant. " Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Let the intercession of the blessed abbot Benedict commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

24 March

**St. Gabriel, Archangel**

III class

**LAUDS**

Ant. Archangel Gabriel, you who always minister in the sight of God, present our petitions before the throne of clemency, and bring back to us the healing balm of divine reconciliation.

℣. Worship God. ℟. All you spirits.

Prayer

Almighty, everlasting God, thousands of angels serve you; we beseech you, grant that we who on earth honour the blessed archangel Gabriel as chief minister in man's restoration, may, at his prayers, gain in heaven the fruit of our redemption. Through.



25 March

# Annunciation of the Blessed Virgin Mary

I class

**I VESPERS**

Ant. to psalms Hail, Mary, full of grace, the Lord is with you; blessed are you among women. P.T. Alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Is. 7

Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good.

℟. In answer, Mary said, " How can this be, since I have no husband?" The angel replied, ✱ " The Holy Spirit will come upon you, and the power of the Most High will overshadow you. P.T. Alleluia. ℣. Therefore the child to be born will be called holy, the Son of God." – The Holy Spirit. – Glory. Outside P.T. And the power. P.T. Alleluia.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother.
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness. P.T. Alleluia. ℟. Let the earth open, that salvation may sprout forth. P.T. Alleluia.

Magnif. ant. The Saviour of the world will rise like the sun, and will come down into the virgin's womb like rain falling on the grass. P.T. Alleluia.

### Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us, who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

## COMPLINE

Ant. to psalms Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. P.T. Alleluia, alleluia.

Psalms from Sunday.

Nunc dimittis ant. Behold, I am the handmaid of the Lord; let it be to me according to your word. P.T. Alleluia.

## MATINS

Invit. Hail, Mary, full of grace, * the Lord is with you. P.T. Alleluia.

### Hymn

Whom earth and sea and sky proclaim,
The Ruler of their triple frame,
He unto whom their praises rise,
Within the womb of Mary lies.

Her womb, the seat of every grace,
Is now the Lord's abiding place;
That Lord to whom the sun by day,
The moon by night, their service pay.

O happy Mother, you are blest!
Enclosed beneath your lowly breast
Lies God, creator great, who planned
The world he holds within his hand.

O blessed by herald angel's tongue,
O'er you God's shadowing Spirit hung,
And filled your womb whence came at birth
The long-desired of all the earth.



O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's son, by all adored:
With Father and the Spirit be
All glory yours eternally.
Amen.

### I Nocturn

Ant. 1 Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

Psalms as in feasts of the Blessed Virgin Mary [22].

Ant. 2 Blessed are you, Mary, who believed that there would be a fulfilment of what was spoken to you from the Lord.

Ant. 3 The angel of the Lord brought the news to Mary, and she conceived of the Holy Spirit.

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

From Isaiah the Prophet

Lesson i Chapter 7

Again the Lord spoke to Ahaz, "Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven." But Ahaz said, "I will not ask, and I will not put the Lord to the test." And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good."

℟. i. The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; * and to him shall be the obedience of the peoples. ℣. His eyes shall be red with wine, and his teeth white with milk. – And to him.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii Chapter 11

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And

the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

℟. ii. The angel Gabriel was sent to Mary, a virgin, betrothed to Joseph, announcing the message to her. But the virgin was greatly troubled at the light. "Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive and bear a son, * and he will be called the Son of the Most High ℣. The Lord will give him the throne of his father David, and he will reign over the house of Jacob for ever." – And he will be called.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

From the blessed apostle Paul's Letter to the Ephesians

Lesson iii Chapter 2

But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast.

℟. iii. Hail, Mary, full of grace, the Lord is with you. * The Holy Spirit will come upon you, and the power of the Most High will overshadow you; so the child to be born will be called holy, the Son of God. ℣. How can this be, since I have no husband? And the angel said to her. – The Holy Spirit. – Glory. – So the child.

## II Nocturn

Psalms and antiphons as in feasts of the Blessed Virgin Mary [26].



℣. There shall come forth a shoot from the stump of Jesse. ℟. And a branch shall grow out of his roots.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Basil the Great

25th Homily on the human birth of Christ.

Lesson iv

After the grace of God had appeared for the salvation of all men, and the Sun of righteousness had arisen, death was swallowed up in victory and no longer barred the way to eternal life. O the depth of the kindness and compassion of God! We are freed from bondage by his great goodness. But men ask why did God become man, when it would be more fitting to adore his goodness than to enquire too eagerly about his divinity. God became man, because it was needful to make clean and holy that which was odious and corrupt; to strengthen that which was weak and infirm; to reconcile to God that which had been estranged from him by sin, and to restore to heaven that which had fallen from paradise.

℟. iv. Virgin Mary, receive the message brought to you from the Lord by the angel: "You will conceive and bring forth God and man, * that you may be called blessed among all women. ℣. You will indeed bear a son, yet you will not suffer loss of virginity; you will conceive and will become a mother ever inviolate." – That.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

And which is the master workshop of this plan? The womb of the Blessed Virgin. What are the causes of the birth? The Holy Spirit and the overshadowing power of the Most High. "When," says Saint Matthew, "his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit." Blessed is she who gave birth to Immanuel and blessed are the breasts that supplied him with milk. My heart suggests something beautiful to me, the mind is eager to express itself, but the tongue is inadequate, and the speech is far from being able to express such joy.

℟. v. "Behold, a virgin shall conceive and bear a

son," says the Lord, "and his name will be called * Wonderful, God, the Mighty One. ℣. He will reign upon the throne of David and over his kingdom for ever." – Wonderful.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

### Lesson vi

Admirably contemplate the Lord's Incarnation. Understand that the divinity remains intact and unsullied, for, though united to a material nature, it is present in such a way that it corrects what is imperfect and fragile in it, and yet is in no way tarnished by the weaknesses of the emotions. Have you not observed the sun reflected in the slime, without itself being sullied, or shining on the mire, without absorbing anything foul? Why, then, should you have any doubt about the immense and incorrupt nature, that it might contract any stain from us?

℟. vi. There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. * Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. ℣. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding. – Righteousness. – Glory. – And faithfulness the girdle of his loins.

## III Nocturn

Psalms and antiphons as in feasts of the Blessed Virgin Mary [29].

℣. The Lord is coming forth out of his holy place. ℟. He will come to save his people.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

### Lesson vii Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galiliee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke, at the beginning.

The divine mysteries are certainly hidden, and according to prophetic word, no man can easily know the mind of God. Yet from other deeds and



precepts of our Lord and Saviour, we can understand, and with good reason, that one who was already betrothed was most fittingly chosen to give birth to our Lord. And why was she not made pregnant before she was betrothed? Perhaps lest it might be said that she had conceived unchastely.

℟. vii. Shower, O heavens, from above, and let the skies rain down righteousness; * let the earth open, that salvation may sprout forth. ℣. Send forth, Lord, the Lamb, the ruler of the earth, from Petra of the desert, to the mountain of the daughter of Sion. – Let the earth open.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

### Lesson viii

Further on from the preceding

And the angel came to her. Study the virgin in her conduct; study the virgin in her modesty; learn from what she says; learn from the mystery. Virgins are naturally agitated and fearful at the approach of men, and anxious when spoken to by them. Women should learn to copy this example of modesty. Alone, inside, where no man might see her, only the angel would find her. Alone, without any companion or witness, that no unworthy words might lessen the occasion, she is greeted by the angel.

℟. viii. To us a child is born and he will be called God, the Mighty One; he will sit upon the throne of David his father and will rule; * his authority will be upon his shoulder. ℣. In him shall all the tribes of the earth be blessed. – His authority.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

### Lesson ix

The secret involved in so great a commission was not to be disclosed by the mouth of man, but by that of an angel. Today for the first time is heard, "The Holy Spirit will come upon you." It is heard and believed. Then she says, "Behold, I am the handmaid of the Lord; may it come to pass in me according to your word." Such humility; such devotedness! Notwithstanding the sudden promise, she is not puffed up, and she who is chosen to be mother of the Lord declares herself to be his handmaid.

℟. ix. In answer, Mary said, "How can this be, since I have no husband?" The angel replied, * "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. ℣. Therefore the child to be born will be called holy, the Son of God." – The Holy Spirit. – Glory. – And the power.

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Before Lauds ℣. Send forth, Lord, the Lamb, the ruler of the earth. P.T. Alleluia. ℟. From Petra of the desert, to the mountain of the daughter of Sion. P.T. Alleluia.

## LAUDS

Antiphons, and at Hours

1. The angel Gabriel was sent to Mary, a virgin betrothed to Joseph. P.T. Alleluia, alleluia.

Psalm The Lord is king, etc. p. 29

2. Hail, Mary, full of grace, the Lord is with you; blessed are you among women. P.T. Alleluia.

3. Do not be afraid, Mary, for you have found favour with God; behold you will conceive and bear a son. P.T. Alleluia.

4. The Lord will give him the throne of his father David, and he will reign for ever. P.T. Alleluia.

5. Behold, I am the handmaid of the Lord; let it be to me according to your word. P.T. Alleluia.

Little Chapter Is. 7

Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.



O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her, and has given her preference. P.T. Alleluia. ℟. He gives her his home to dwell in. P.T. Alleluia.

Bened. ant. "How can this be, Angel of God, since I have no husband?" "Hear, O Mary, Virgin of Christ: the Holy Spirit will come upon you, and the power of the Most High will overshadow you" P.T. Alleluia.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed Virgin Mary, grant to us, who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

At the Hours, psalms from Sunday.

During paschal time ℟℟. at the Hours are said with Alleluia.

## TERCE

Ant. Hail, Mary, full of grace, the Lord is with you; blessed are you among women. P.T. Alleluia.

Little Chapter as in Lauds

℟. Holy Mother of God, * Mary ever-virgin. – Holy Mother of God. ℣. Intercede for us with the Lord our God. – Mary ever-virgin. – Glory. – Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

## SEXT

Ant. Do not be afraid, Mary, for you have found favour with God; behold you will conceive and bear a son. P.T. Alleluia.

Little Chapter Is. 11

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him.

℟. After childbirth, O Virgin, * you remained inviolate. – After childbirth, O Virgin. ℣. Mother

of God, intercede for us. – You remained inviolate. – Glory. – After childbirth, O Virgin.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

### NONE

Ant. Behold, I am the handmaid of the Lord; let it be to me according to your word. P.T. Alleluia.

Little Chapter Is. 45

Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may sprout forth, and let it cause righteousness to spring up also; I the Lord have created it.

℟. You are beautiful * and pleasing. – You are beautiful. ℣. In your winsomeness, O holy Mother of God. – And pleasing. – Glory. – You are beautiful.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

### II VESPERS

Ant. to psalms The angel Gabriel was sent to Mary, a virgin betrothed to Joseph. P.T. Alleluia.

Psalms as in feasts of the Blessed Virgin Mary [35].

Little Chapter Is. 7

Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.



Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness. P.T. Alleluia. ℟. Let the earth open, that salvation may sprout forth. P.T. Alleluia.

Magnif. ant. This is the day which was made by the Lord; today, the Lord has regarded the affliction of his people and has sent them Redemption; today, death, brought about by a woman, was banished by a woman; today, God becoming man remained what he was and what he was not, he assumed. Therefore let us reverently recall the origin of our redemption, and let us rejoice, saying, "Glory to you, Lord." P.T. Alleluia, alleluia.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed Virgin Mary, grant to us, who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

### COMPLINE

Ant. to psalms Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. P.T. Alleluia, alleluia.

Psalms from Sunday.

Nunc dimittis ant. Behold, I am the handmaid of the Lord; let it be to me according to your word. P.T. Alleluia.

## PASCHAL TIME

### MATINS

Invitatory and hymn as above p. 976.

### Nocturn

Ant. 1 Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, alleluia, alleluia.

Psalms from I Nocturn of feasts of the Blessed Virgin Mary [22].

Ant. 2 Blessed are you, Mary, who believed that there would be a fulfilment of what was spoken to you from the Lord, alleluia.

Ant. 3 The angel of the Lord brought the news to Mary, and she conceived of the Holy Spirit, alleluia.

℣. Out of Sion's perfect beauty he shines, alleluia. ℟. Our God comes, alleluia.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson i Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke, at the beginning

The divine mysteries are certainly hidden, and according to prophetic word, no man can easily know the mind of God. Yet from other deeds and precepts of our Lord and Saviour, we can understand, and with good reason, that one who was already betrothed was most fittingly chosen to give birth to our Lord. And why was she not made pregnant before she was betrothed? Perhaps lest it might be said that she had conceived unchastely.

℟. i. The angel Gabriel was sent to Mary, a virgin, betrothed to Joseph, announcing the message to her. But the virgin was greatly troubled at the light. "Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive and bear a son, * and he will be called the Son of the Most High, alleluia. ℣. The Lord will give him the throne of his father David, and he will reign over the house of Jacob for ever."– And he will be called the Son of the Most High, alleluia.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson ii

Further on from the preceding

And the angel came to her. Study the virgin in her conduct; study the virgin in her modesty; learn from what she says; learn from the mystery. Virgins are naturally agitated and fearful at the approach of men, and anxious when spoken to by them. Women should learn to copy this example of modesty. Alone, inside, where no man might see her, only the angel would find her. Alone, without any companion or witness, that no unworthy words might lesson the occasion, she is greeted by the angel.

℟. ii. Hail, Mary, full of grace, the Lord is with you. * The Holy Spirit will come upon you, and



the power of the Most High will overshadow you; so the child to be born will be called holy, the Son of God, alleluia. ℣. How can this be, since I have no husband? And the angel said to her. – The Holy Spirit will come upon you, and the power of the Most High will overshadow you; so the child to be born will be called holy, the Son of God, alleluia.

Blessing May the Queen of angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson iii

The secret involved in so great a commission was not to be disclosed by the mouth of man, but by that of an angel. Today for the first time is heard, "The Holy Spirit will come upon you." It is heard and believed. Then she says, "Behold, I am the handmaid of the Lord; may it come to pass in me according to your word." Such humility; such devotedness! Notwithstanding the sudden promise, she is not puffed up, and she who is chosen to be mother of the Lord declares herself to be his handmaid.

℟. iii. In answer, Mary said, "How can this be, since I have no husband?" The angel replied, * "The Holy Spirit will come upon you, and the power of the Most High will overshadow you, alleluia ℣. Therefore the child to be born will be called holy, the Son of God." – The Holy Spirit. – Glory. – Alleluia.

Remainder as above, p. 982.

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27 March

**St. John Damascene**

Confessor and Doctor of the Church

III class

**LAUDS**

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Almighty, eternal God, you filled the blessed John with heavenly learning and with wonderful fortitude of spirit that he might uphold the veneration of holy images; grant us, through his prayers and example, that we who revere the images of the saints may both imitate their virtues and enjoy their patronage. Through.

**Friday**
After Passion Sunday
**The Compassion of the Blessed Virgin Mary**
Commemoration

## LAUDS

Ant. Behold, this child is set for a sign that is spoken against, and a sword will pierce through your own soul also, that thoughts out of many hearts may be revealed.

℣. Virgin Mary, through the efficacy of so many sorrows. ℟. Cause us to rejoice in the kingdom of heaven.

Prayer

We beseech you, Lord Jesus Christ, may the blessed Virgin Mary, your mother, appeal to your mercy on our behalf, now and at the hour of our death; in the hour of your blessed passion, the sword of grief pierced her most holy soul, and at your glorious resurrection an immense joy filled her with happiness. For you live and reign.

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2 April
**St. Francis of Paola**
Confessor
III class

## MATINS

Lesson iii

Francis was born at Paola in Calabria. As a youth he burned with the love of God and retired to a place of solitude where for six years he led an austere life, lightened by heavenly contemplation. When his reputation for holiness spread abroad and many had flocked to him for spiritual guidance, out of charity he left his place of retirement and built a church near Paola. There, also, he made the first foundations of his Order. He kept his virginity intact all his life and cultivated humility to such a degree that he considered himself the least of men and wished his followers to be known as Minims. Poorly clad, he went about bare-foot and slept on the ground. So much was he devoted to charity that he made it the motto of his Order. God testified to the holiness of his servant by many miracles, one of which is particularly striking. Once, when the saint was refused passage on board ship by the crew, he cast his cloak on the waters and on it he crossed the Straits of Sicily, together with a companion. Francis was endowed with the spirit of prophecy and foretold many things. He died at Tours in the year 1507, at the age of ninety-one.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.



## LAUDS

Prayer

O God, exaltation of the lowly, you have crowned the blessed Francis, your confessor, with the glory of your saints; grant, we beseech you, through his merits and example, that we may happily attain the rewards promised to the humble. Through.

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4 April
**St. Isidore**
Bishop, Confessor and Doctor of the Church
III class

## MATINS

Lesson iii

Isidore, a Spaniard, was born at Cartagena, his father, Severianus, being provincial governor. He was religiously and widely educated by his brothers, the holy bishops, Leander of Seville, and Fulgentius of Cartagena, acquiring great proficiency in all branches of knowledge and in every virtue. After Leander's death, he was raised to the see of Seville, and made Vicar Apostolic for all Spain. As bishop, Isidore showed himself to be a model of every good work and most solicitous for the restoration of church discipline. At a council held at Seville, by the precision and eloquence of his reasoning he shattered and put an end to the heresy of the Acephali, then threatening Spain. His reputation for sanctity and learning was so widespread that he was scarcely sixteen years dead when he came to be known as the Illustrious Doctor. Isidore wrote very instructive works, filled with erudition. He presided at the fourth Council of Toledo, the most celebrated council to be held in Spain. At length, having ruled his diocese for some forty years, he departed to heaven, at Seville, in the year 636.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, you gave your people the blessed Isidore as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

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5 April

**St. Vincent Ferrer**

Confessor O. P.

II class

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At I VESPERS where the feast is celebrated with the rank of I class:

Ant. to psalms Let the assembly of the faithful begin the happy day of fresh praise and joy. On this day the eminent glory of the West, to applause of the hosts of heaven, received from the ruler of the heavenly court the prize of a twofold crown. P.T. Alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Eph. 3

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God.

℟. The Lord's wondrous chariot is driven forward, drawn on four wheels. Vincent is joined to the axle, to the original trio of Preachers. * By their strength the faith is kept right. Loving praise be to the divine name! P.T. Alleluia. ℣. They draw the chariot of the gospel, like strong and dappled horses. – By their strength. – Glory. Outside P.T. Loving praise be to the divine name! P.T. Alleluia.

Hymn and versicle as in II Vespers p. 999.

Magnif. ant. Relying on prophetic light Vincent taught amazing things about the end of the world; like the sun, he died in the western extremity of the earth, and, surrounded by the host of angels, gained the bright mansions of heaven. P.T. Alleluia.

### Prayer

O God, through the wondrous preaching of your confessor, the blessed Vincent, you granted that a multitude of peoples should come to acknowledge your name; grant, we beseech you, that we may be worthy to be rewarded in heaven by him whom he announced on earth as the Judge who is to come, our Lord Jesus Christ, your Son, who lives and reigns with you.

Compline from Sunday.

## MATINS

℣. Invit. Let us worship the face of Christ, * whom Vincent preached as the Judge to come. P.T. Alleluia.

### Hymn

Light to the faithful while on earth among us,
Now of high heaven citizen appointed;
Vincent, we pray you, as we sing your story,
Guide well our voices.

In the first flower of a shining manhood,
Choosing examples of a life all spotless;
Taking as model of the Preachers' Order,
Father and Founder.

Lightsome and shining in your clearest doctrine,
O'er earth and ocean shedding sacred brightness;
Always proclaiming God's life-giving message,
With heartfelt fervour.



While to all showing highway of salvation,
You preach the downfall of this world impending;
All kinds of wonders justly make you famous,
Telling your virtue.

So, like the evening ray of sunlight sinking,
You far away in Brittany were buried;
Rising, more lovely, to the realms supernal,
You climb the heavens.

Circled by angels, stars your decorations,
Doctor and Virgin, twofold is your garland;
Midst souls resplendent, you by Christ's great favour,
Still sparkle brightly.

Then to the Father, Son and Holy Spirit,
Equal for ever, be "Salvation" chanted;
May every spirit praise him without ceasing,
High in the heavens.

Amen.

### I Nocturn

Ant. 1 A whelp barking in her womb roused the mother's attention, making her enquire what kind the child that she was to bring forth would be.

Psalms from Common of a Confessor [100].

Ant. 2 The nimbleness and vigour given to his mother's body indicate Vincent's future greatness.

Ant. 3 After he enters Dominic's illustrious Order he displays, to great applause, the power that has been granted to him.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's Second Letter to the Corinthians

Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. The supreme Father and ruler of the nations, in the evening of a tottering world, sent Vincent as a new prophet and teacher of christian people. He announces God's impending judgment * which all mankind will see. ℣. "Fear God," he cries repeatedly, "the hour of his judgment draws near." – Which all.

Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

℟. ii. Born of noble family in the celebrated town of Valencia; a youth of genuine innocence, he excels in upright behaviour, * abounding in fruitful gifts both of nature and of grace. ℣. Under the white religious habit a glorious life began. – Abounding.

Lesson iii

Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.



℟. iii. Following the austere way of Christ, far from earthly allurements, he renders truth apparent, scattering the darkness of error; * he enlightens the western limits, becoming famous in all the world. ℣. His teaching was more welcome than the sun, his word more burning than fire. – He enlightens. – Glory. – Becoming.

II Nocturn

Ant. 4 Following the practices of his marvellous leader, he cleared away the vices of the world by the gift of the saving word.

Ant. 5 He fought victoriously and conquered worldly joys; hence the supreme court of heaven received him with glory.

Ant. 6 He often wept copious tears as he considered the death of Christ and consecrated his body.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From the Bull of Canonization and from approved authors

Lesson iv

Vincent was born of good family at Valencia in Spain. From earliest years he was mature beyond his age. As he considered that life in this darkened world could be treacherous for one of his character, he took the religious habit in the Order of Preachers at the age of eighteen. Having made solemn profession he applied himself diligently to sacred studies, and gained the doctorate in theology with highest honours. Then, with permission from his superiors, he began to preach the word of God, to refute the unbelief of the Jews, and to silence the errors of the Saracens. This he did with such power and effect that he brought an immense number of unbelievers to the faith of Christ, and recalled many thousands of christians from sin to repentance, from vice to virtue. Chosen, indeed, by God to broadcast the admonitions of salvation to all nations, tribes and tongues, and to show that the day of the last and terrible judgment was

drawing near, he stirred to love of God the minds of all his hearers who had thus been stricken with fear and drawn away from earthly longings.

℟. iv. At night, keeping vigil, he studies attentively, applying himself to the sacred texts; in the morning, like a beautiful star, he shines with the marvellous light of doctrine; * in the evening he banishes all kinds of illness, by the healing remedy. ℣. No period of time goes by in which he is not occupied in some good work. – In the evening.

Lesson v

In carrying out this apostolic office the unchanging pattern of his life was as follows. Each day he sang Mass very early in the morning; each day he preached to the people; he kept an inviolable fast, unless an urgent necessity occurred. Never did he refuse anyone good and holy advice. Vincent never ate meat, nor wore linen clothes. He settled civic disputes, made peace between hostile kingdoms, and when the seamless robe of the church was rent by a dreadful schism, he worked hard to reunite it and to maintain unity. Distinguished for every virtue, with simplicity and humility he meekly received and embraced those who spoke evil against him and persecuted him.

℟. v. Proclaiming the words of everlasting life, he inflames the souls of those who are present; implanting in human hearts a love of heavenly gifts, and discoursing profoundly on the virtues * he teaches them to curb every vice. ℣. An eager multitude follows him as he speaks these things with godly lips. – He teaches.

Lesson vi

The power of God worked many signs and miracles through him to confirm his life and preaching. Vincent very often, indeed, laid hands on the sick and they recovered their health. He drove unclean spirits from the bodies they had infested. He restored hearing to the deaf, speech to the dumb and sight to the blind. He cleansed lepers and raised the dead to life. Eventually, worn out by age and illness, having travelled through most of the provinces of Europe, reaping an immense harvest of souls, the tireless herald of the gospel brought the course of his preaching and his life to a happy end at Vannes in Brittany, in the year of salvation 1419. Callistus III enrolled him among the saints.



℟. vi. The Lord's wondrous chariot is driven forward, drawn on four wheels. Vincent is joined to the axle, to the original trio of Preachers. * By their strength the faith is kept right. Loving praise be to the divine name! ℣. They draw the chariot of the gospel, like strong and dappled horses. – By their strength. – Glory. – Loving praise.

### III Nocturn

Ant. 7 Praiseworthy Valencia gave this man earthly life; but happy Brittany gave him back to the kingdom of heaven.

Ant. 8 For Christ's sacred name he refused all honours; refreshed by the sacred stream, he maintained a steadfast purpose.

Ant. 9 Whatever he did during life he always referred to Christ; he cut himself off from earthly things that he might eventually climb the heavens.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples: "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. John Chrysostom

15th Hom. on Matthew

Attend to what he says: "You are the salt of the earth." By this he shows how necessary it is that he should give these directions. For, he tells us, "The account that you shall have to give will be, not merely of your own life, but of the whole world. For I am not sending you, as I sent the prophets, to two cities, or to ten, or to twenty, or to a single nation, but to land and sea, in a word, to the whole world weighed down as it is by all kinds of sins."

℟. vii. A remarkable incident occurs when he gives the people, who were staying with him in the woods, bread brought by unknown bearers; they are astonished when, though the cup is drained again and again, * the store of wine is not exhausted. ℣.

Thousands rejoice when they behold the wonders worked by this man. – The store of wine.

### Lesson viii

In saying, "You are the salt of the earth," he shows that all human nature had lost its savour and had been corrupted by sins. Wherefore, he demands from them those virtues that are most necessary and useful in bringing about the salvation of many. For one who is meek and unassuming, and merciful and righteous, does not just keep these good deeds locked away within himself; rather will he also see to it that these outstanding springs gush out for the good of others. So it is that he who is clean of heart and a peacemaker and who endures persecution in the cause of truth will, nevertheless, arrange his life to serve the public interest.

℟. viii. Ever-renowned with majesty and glory, the teacher Vincent, endowed with shining sanctity, is venerated by all the West. His high worth is displayed * in the sacred remembrance at his tomb. ℣. Thence marvellous signs proceed, for the dead return to life. – In the sacred remembrance at his tomb.

### Lesson ix

"Do not think then," he says, "that you will be led into trivial conflicts, or that the account you will have to render will be of trifling things?" You are the salt of the earth. What then? Did they restore that which had decayed? By no means; for it is not possible, by rubbing with salt, to restore that which is already corrupted. Therefore, they did not do this. But that which had already been renewed and given to them now freed from corruption, this they sprinkled with salt and so preserved in it that freshness that they had received from the Lord. To Christ belongs the power that frees men from the corruption of sin. It is the work and concern of the apostles to see that they do not return again to that former state.

℟. ix. Vincent, preacher and very great teacher, whom, triumphant, the souls of the blessed and the angelic ranks greet with joyful praise, * many garlands crown you, eminent in the heavenly kingdom. ℣. By the power that you have through the grace of Christ, help us by your prayers; for the church has enrolled you in the sacred company of the saints. – Many garlands. – Glory. – Eminent in the heavenly kingdom.

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Before Lauds ℣. Blessed Vincent, pray for us. P. T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P. T. Alleluia.

## LAUDS

### Antiphons

1. The joyous sound of chanting gives praise to glory's King, * who on this day gave Vincent glory with the saints. P. T. Alleluia.

Psalm The Lord is king etc. p. 29.

2. He was an evangelic man, a herald of Christ as he preached. * Dominic, his leader, visited him here on earth. P. T. Alleluia.

3. Radiant with virginity, by divine power he casts out the enemy from those who are tormented; * during his earthly life he brings relief to all the oppressed. P. T. Alleluia.

4. A little child recently cut to pieces in its mother's frenzy * and another killed by a fall are restored to life. P. T. Alleluia.

5. At the time of his death, a host of angels in visible form was observed, * and a fragrance, a sign of favour. P. T. Alleluia.



### Little Chapter Eph. 3

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God.

### Hymn

O mighty Vincent, light new-found in heaven,
Scatter night's darkness, banish gloom and shadow;
So in chaste anthem let us sing your praises,
Chanting together.

Star of Vannes township in that distant region,
Pride of Valencia, your own native city;
You are the splendour of our holy Order,
Famed through the ages.

Taught by your doctrine, Moors and Jews together,
Turn from the Old Law with a mind believing;
Then in the power of those godly waters,
Find their renewal.

Signs manifested in so many regions
Prove you are filled with merits overflowing;
Proving you rank with ancient men most holy,
All down the ages.

Demons' wild fury you repress in mercy,
Pitying each one, you drive out diseases;
Often recalling to these lightsome regions,
Those who were lifeless.

Thence after witness of a noble lifework,
To heaven's kingdom and the blessed spirits
Joyously climbing, you receive, triumphant,
Honours eternal.

Then to the Father, Son and Holy Spirit,
Be equal honour, splendour glory, power;
One God eternal, whom the choir angelic
Worships for ever.
Amen.

℣. The just man will blossom as the lily. P. T. Alleluia. ℟. And he will flourish before the Lord for ever. P. T. Alleluia.

Bened. ant. The genuine purity of his life sparkled with virginal brightness; in all places the truth of saving doctrine shone in his preaching. Supreme Goodness conferred on him the twofold crown he had merited. P. T. Alleluia.

Prayer

O God, through the wonderful preaching of your confessor, the blessed Vincent, you granted that a multitude of peoples should come to acknowledge your name; grant, we beseech you, that we may be worthy to be rewarded in heaven by him whom he announced on earth as the Judge who is to come, our Lord Jesus Christ, your Son, who lives and reigns with you.

At Hours, psalms and antiphon from weekday.

In paschal time ℟.℟. at Hours are said with Alleluia.

## TERCE

Little Chapter as in Lauds

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord. ℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

## SEXT

Little Chapter Rev. 10

You must again prophesy about many peoples and nations and tongues and kings.



℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord. ℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

## NONE

Little Chapter Is. 43

Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just. ℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

## VESPERS

Antiphon to psalms

The joyous sound of chanting gives praise to glory's King, who on this day gave Vincent glory with the saints. P. T. Alleluia.

Psalms from Common of a Confessor [111].

Little Chapter Eph. 3

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God.

Hymn

Joyful in spirit, let the happy faithful
Send forth their voices singing hymns and praises;
For this new herald to the world is given,
Preaching God's judgment.

O gracious Vincent, with a joyous worship,
All the world honours this your sacred feast day;
Deign to accept these praises to you chanted
In faithful chorus.

You, having passed your days of youth in virtue,
Zealously went unto the Preachers' Order;
Keeping examples given by the Fathers,
With mind unsullied.

Moved by high heaven you began to study
God's sacred writings, Jewish Law and christian;

Preaching both scriptures,
all this world you brighten,
With faith's own lustre.

Therefore, with fervour, you, by preaching forceful,
Told early ending to this world's duration,
So that all nations might fear God for ever,
By your clear preaching.

You, in the spirit, were that other angel,
Who, through midheaven, flew to bring the tidings,
Telling all peoples, whatsoe'er their language,
Judgment was coming.

That which you taught the peoples by your preaching,
Wonders and marvels gave divine approval;
Vigour restoring through the cross, health-giving,
Healing sick members.

Now, midst the chosen, you are placed for ever,
Always and justly triumphing in heaven;
With shining garlands you are crowned in glory,
Through all the ages.

Highest salvation be to Christ for ever,
Equally honour Father and the Spirit;
Theirs is the power, mighty, everlasting,
This world controlling.
Amen.

℣. Blessed Vincent, pray for us. P. T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P. T. Alleluia.

Magnif. ant. Vincent, glorious father, the choir of angels comes to meet you, applauding you with surpassing honour as you mount to the heights of heaven; lead us who constantly sing your praise to the longed-for kingdoms of the blessed. P. T. Alleluia.

### Prayer

O God, through the wonderful preaching of your confessor, the blessed Vincent, you granted that a multitude of peoples should come to acknowledge your name; grant, we beseech you, that we may be worthy to be rewarded in heaven by him whom he announced on earth as the Judge who is to come, our Lord Jesus Christ, your Son, who lives and reigns with you.

Compline from Sunday.



## PASCHAL TIME

## MATINS

Invitatory and hymn as above, p. 991.

### Nocturn

Ant. 1 A whelp barking in her womb roused the mother's attention, making her enquire what kind the child that she was to bring forth would be, alleluia.

Psalms from I Nocturn of Common of a Confessor [100].

Ant. 2 The nimbleness and vigour given to his mother's body indicate Vincent's future greatness, alleluia.

Ant. 3 After he enters Dominic's illustrious Order he displays, to great applause, the power that has been granted to him, alleluia.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

From the blessed apostle Paul's Second Letter to the Corinthians

Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. The supreme Father and ruler of the nations, in the evening of a tottering world, sent Vincent as a new prophet and teacher of christian people. He announces God's impending judgment * which all mankind will see, alleluia. ℣. "Fear God," he cries repeatedly, "the hour of his judgment draws near." – Which all.

Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he

has done in the body. Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.

℟. ii. Following the austere way of Christ, far from earthly allurements, he renders truth apparent, scattering the darkness of error; * he enlightens the western limits, becoming famous in all the world, alleluia. ℣. His teaching was more welcome than the sun, his word more burning than fire. – He enlightens.

Lesson iii

Vincent was born of good family in Valencia, Spain. At the age of eighteen he took the religious habit in the Order of Preachers. There, he applied himself diligently to sacred studies and gained the doctorate in theology with highest honours. He then began to preach the word of God with such power and effect that he brought an immense number of unbelievers to the faith of Christ, and recalled many thousands of christians from sin to repentance. Every day he sang Mass and preached to the people. He never ate meat. He settled civic disputes, and when the seamless robe of the church was rent by a dreadful schism, he worked hard to reunite it and to maintain unity. Eventually, worn out by age and illness, and particularly renowned for miracles, he died a most holy death at Vannes in Brittany. Pope Callistus III enrolled him among the saints.

℟. iii. Vincent, preacher and very great teacher, whom, triumphant, the souls of the blessed and the angelic ranks greet with joyful praise, * many garlands crown you, eminent in the heavenly kingdom, alleluia. ℣. By the power that you have through the grace of Christ, help us by your prayers; for the church has enrolled you in the sacred company of the saints. – Many garlands. – Glory. – Alleluia.

Remainder as above, p. 997.



11 April

## St. Leo the Great

Pope, Confessor and Doctor of the Church

III class

### MATINS

Lesson iii

Leo I, a Tuscan, ruled the church when Attila, king of the Huns, known as the Scourge of God, was invading Italy. After Aquileia had been taken and burnt, Attila mustered his forces for an attack on Rome, but Leo hastened to meet him and with godly words persuaded him to retire. On his return to Rome, Leo was hailed with very great joy by all. Shortly afterwards, as Genseric was marching on Rome, Leo induced him, with like eloquence, to refrain from burnings, atrocities and bloodshed. Seeing the church disturbed by many heresies, especially by those of Nestorius and Eutyches, he convoked the Council of Chalcedon at which, six hundred and thirty bishops taking part, Eutyches and Dioscorus were condemned while the condemnation of Nestorius was repeated. Leo confirmed by his authority the decrees of this council. He erected many churches and built a monastery near Saint Peter's Basilica. Having brilliantly accomplished these and other tasks, and having splendidly written many edifying works, he died on November 10, in the twenty-second year of his pontificate.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

### LAUDS

Prayer

O God, you gave your people the blessed Leo as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

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14 April

## SS. Tiburtius, Valerian and Maximus

Martyrs

Commemoration

### LAUDS

Outside paschal time

Ant. These are the holy ones who, for the love of

God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

During paschal time

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared. P. T. Alleluia. ℟. In his holy place. P. T. Alleluia.

Prayer

Grant, we beseech you, almighty God, that we who on this feast-day honour your holy martyrs, Tiburtius, Valerian and Maximus, may also imitate their virtues. Through.

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20 April

**St. Agnes of Montepulciano**

Virgin O. P.

III class

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At I VESPERS when the feast is celebrated with the rank of I class :

Ant. to psalms Let us celebrate with joyous voice the feast of Agnes whom, beautiful in heavenly glory, mother church venerates as a saint, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Is. 61

I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, as a bride adorns herself with her jewels.

℟. The Lord blesses the chaste virgin Agnes; the Virgin Mother delights her with encouragement. * Apostles honour her; angels minister to her, alleluia. ℣. The Mother lays on her bosom the Son who is the fairest of the children of men. – Apostles honour her. – Glory. – Alleluia.

Hymn and versicle as in II Vespers. p. 1009.

Magnif. ant. Agnes has been called today to the wedding of the Lamb, alleluia: she sits down and rejoices with her bridegroom, alleluia.

Prayer

O God, you were pleased often to shed a heavenly dew over the blessed Agnes, your virgin, and to adorn with various fresh-blown flowers the



places where she prayed; mercifully grant, through her intercession, that we be sprinkled with the unfailing dew of your blessing and be made fit to receive the fruits of immortality. Through.

Compline from Sunday.

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## MATINS

Invit. The Lamb, the virgins' bridegroom, who betrothed the virgin Agnes to himself, * come, let us adore, alleluia.

Hymn

Those lights from heaven above, aflame,
The birth of Agnes now proclaim;
Such wondrous happenings forthwith show
The future works her life would know.

Maturing at a tender age,
But yet endowed with virtue sage;
Her choice, to serve, yet, 'gainst her will,
Control to her is given still.

While she is raised on high in prayer
The ground beneath sprouts blossoms rare;
And drops of shining dew snow-white,
Bedeck her cloak in beauty bright.

Her touch, where bathing waters flowed
A healing spring for all bestowed;
It gushes forth as oil most pure,
And gladdens all the sick with cure.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

### Nocturn

Ant. 1 When nine years of age, and already mature in outlook, she turned her back on the world; following in Dominic's footsteps she shone with many virtues, alleluia.

Psalms from I Nocturn of Common of a Virgin [130].

Ant. 2 Agnes always carried in her body the death of Jesus so that the life of Jesus might also be manifested in her body, alleluia.

Ant. 3 She purifies a hill of its evil associations and dedicates it to chastity; she demolishes the abode of the demon and builds a temple for the Virgin, alleluia.

℣. Graciousness is poured upon your lips, alleluia. ℟. Because God has blessed you for evermore, alleluia.

From the blessed apostle John's book of the Revelation

Lesson i Chapter 14

Then I looked, and behold, on Mount Sion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads. And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpers playing on their harps, and they sing a new song before the throne and before the four living creatures and before the elders.

℟. i. Agnes, God's devoted handmaid, prayed day and night in the sight of the Lord, * and by fasting she continually mortified her body, alleluia. ℣. An angel of the Lord administered the Bread of Angels to her. – And by.

Lesson ii

No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb, and in their mouth no lie was found, for they are spotless.

℟. ii. While she pours out prayers to the Most High, her body is raised aloft from the ground in sight of the people, * her habit is covered with heavenly dew, alleluia. ℣. The earth gives her flowers as she prays; the heavens give manna and dew. – Her habit.

Lesson iii

Agnes of Montepulciano, of the Order of Saint Dominic, when not yet fifteen years of age, was by command of the Supreme Pontiff, and against her will, made superior of a community of nuns. Her bed was the bare ground with a stone for a pillow, and for fifteen years she fasted on bread and water. We are told that when no more than fourteen years old, she was often raised a cubit from the ground as she prayed, her cloak was sprinkled with drops of a



gleaming white dew, and the place where she knelt was suddenly adorned with most beautiful flowers. Distinguished for her virtues and miracles and crowned with the precious diadem of virginity, she departed to heaven in the year of salvation 1317. When Saint Catherine of Siena, who beforehand had learned from God that she would have the same degree of glory in heaven as Saint Agnes, visited the shrine in which her intact and incorrupt body was preserved and wished to kiss her feet, Agnes raised a foot to Catherine's lips. Renowned for miracles, the blessed virgin Agnes was enrolled among the number of saintly virgins by Benedict XIII of the Order of Preachers.

℟. iii. The Lord blesses the chaste virgin Agnes; the Virgin Mother delights her with encouragement; * apostles honour her; angels minister to her, alleluia. ℣. The Mother lays on her bosom the Son who is the fairest of the children of men. – Apostles honour her. – Glory. – Alleluia.

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Before Lauds ℣. Blessed Agnes, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Feast Day Sunday 1993

## LAUDS

Antiphons

1. Today Agnes goes up to the throne of the heavenly kingdom; clothed with a glorious robe she enters the Bridegroom's dwelling, alleluia.

Psalm The Lord is king etc., p. 29.

2. Infants immediately announce the blessed death of Agnes; as heaven declares her passing, throngs of people assemble, alleluia.

3. Her body remains incorrupt, a pleasing perfume abounds; the virgin's holiness is manifested by signs and wonders, alleluia.

4. Her hands distil oil, a vigorous health-giving spring; the merit of her life shines out as diseases relax their grip on the infirm, alleluia.

5. O God, guard your people as they praise the merits of Agnes; through her intercession, forgive their faults to the guilty, alleluia.

Little Chapter Is. 61

I will greatly rejoice in the Lord, my soul shall exult in my God; for he has

clothed me with the garments of salvation, as a bride adorns herself with her jewels.

### Hymn

O day of joy, supreme and gay,
This is the Lamb's own marriage day;
And Agnes by the Lamb is led,
The bridegroom and the bride are wed.

The angel voices join in song,
And midst that great rejoicing throng
The Blessed Virgin welcomes, too,
This maid, the Lamb's companion, true.

With many miracles she shines,
She gleams with prodigies and signs;
Upon the sickly, health she pours,
And life unto the dead restores.

When Catherine her wish obtains
And visits Agnes's remains;
A manna white that shining lies
To each one's sainthood testifies.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

Bened. ant. The court of heaven received Agnes, the church added a saint to the ranks of the saints. To him who sits upon the throne and to the Lamb be praise, honour and blessing, alleluia.

### Prayer

O God, you were pleased often to shed a heavenly dew over the blessed Agnes, your virgin, and to adorn with various fresh-blown flowers the places where she prayed; mercifully grant, through her intercession, that we be sprinkled with the unfailing dew of your blessing and be made fit to receive the fruits of immortality. Through.

At the Hours, psalms and antiphons from weekday.

## TERCE

Little Chapter as in Vespers.

℟. Graciousness is poured upon your lips, * alleluia, alleluia. - Graciousness.



℣. Because God has blessed you for evermore. – Alleluia, alleluia. – Glory. – Graciousness.

℣. In splendour and state, alleluia. ℟. Ride on in triumph, alleluia.

## SEXT

Little Chapter Hosea 2

I will betroth you to me for ever. I will betroth you to me in faithfulness; and you shall know the Lord.

℟. In splendour and state, * alleluia, alleluia. – In splendour. ℣. Ride on in triumph. – Alleluia, alleluia. – Glory. – In splendour.

℣. God will help her through his watchful presence, alleluia. ℟. God is within, she cannot be shaken, alleluia.

## NONE

Little Chapter Song 2

With great delight I sat in his shadow, and his fruit was sweet to my taste.

℟. God will help her through his watchful presence, * alleluia, alleluia. – God. ℣. God is within, she cannot be shaken. – Alleluia, alleluia. – Glory. – God.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are excorted in, alleluia.

## VESPERS

Ant. to psalms Today, Agnes goes up to the throne of the heavenly kingdom; clothed with a glorious robe she enters the Bridegroom's dwelling, alleluia.

Psalms from the Common of a Virgin [142].

Little Chapter Is. 61

I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, as a bride adorns herself with her jewels.

### Hymn

Let us rejoice and praise today
The virgin Agnes as we pray;
And songs of thanks then let us sing
Unto the Virgins' Spouse and King.

When nine years old this world she spurns
And to the Lord of heaven turns;
Her mind with things divine she fills,
Her flesh with training harsh she drills.

Endowed with power and heaven's might,
The hellish foe she put to flight ;
With grace from heaven above possessed,
She sees the saints in vision blest.

The infant Jesus she enfolds,
The solace of her heart she holds ;
An angel hand serves from above
The bread of heaven, food of love.

To you, O Christ, the most kind king,
May praise and thanks and glory ring ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Blessed Agnes, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. We greet you, excellent virgin, eminent glory of the Order ! We greet you, renowned virgin, brilliant star of heaven ! Support with your assistance those who sing of your merits, alleluia,

Compline from weekday.

21 April

## St. Anselm

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

Anselm was born of noble catholic parents at Aosta on the Italian border. At an early age he left his homeland and all his possessions and made religious profession at the Benedictine monastery of Bec, where he advanced amazingly in learning and virtue. He won the esteem of kings and prelates and found favour with Saint Gregory VII who, then sorely tried by persecution, sent him letters full of tenderness, requesting prayers for himself and for the church. On the death of Lanfranc, archbishop of Canterbury and his former teacher, Anselm was chosen to rule that see. By word and example, through his writings and by means of the councils he convened, he renewed pristine fervour and restored church discipline. When, a little later, King William, by violence and threats, tried to usurp the church's rights, Anselm resisted firmly, but was dispossessed



and forced into exile. He set out for Rome and went to Urban II who received him with honour and accorded him the highest praise. At the Council of Bari, citing innumerable proofs from scripture and the holy Fathers, he defended, against the heresy of the Greeks, the doctrine that the Holy Spirit proceeds also from the Son. When King William died, King Henry, the late monarch's brother, recalled Anselm to England and there he slept in the Lord.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.

## LAUDS

Prayer

O God, you gave your people the blessed Anselm as a minister of eternal salvation ; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

23 April

## St. George

Martyr
Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

Prayer

O God, you give us joy through the merits and prayers of the blessed George, your martyr ; mercifully grant that we, who through him seek your blessings, may obtain the gift of your grace. Through.

24 April

## The Lord's Most Holy Crown of Thorns

III class

## MATINS

Invit. The solemnities of the Lord's crown are begun. * Let the church applaud with abundant praise, alleluia.

### Hymn

In honour of his crown today
Let all the faithful homage pay,
And canticles devoted, sing
To Christ, eternal glory's King.

The King of all, to power born,
Is crowned, indeed, with cruel scorn;
That scorn on us confers the prize
Of glory's crown in paradise.

From sharpest thorn all plaited down
Is woven Christ's derisive crown;
A crown, by which the hellish sway
Of this world's power is swept away.

By precious blood suffused and stained,
That crown which Christ's own head had pained,
Pays all the penalties decreed
And cleanses from each guilty deed.

So, praise to Christ, high glory's King,
For virtues of this crown, we sing;
Through it may he renew our love
And give to us the crown above.
Amen.

### Nocturn

Ant. to psalms An unbelieving people mocks Christ as he wears the crown of thorns; by his red blood the crown of glory is conferred, alleluia.

Psalms from the I Nocturn of Common of a Martyr [54].

℣. We adore your crown, Lord, alleluia. ℟. We recall your glorious triumph, alleluia.

From the blessed apostle Paul's Letter to the Hebrews

Lesson i Chapter 2

It was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels, you have crowned him with glory and honour, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and



honour because of the suffering of death, so that by the grace of God he might taste death for every one.

℟. i. The thornless Flower is pierced with the thorn through which the thorn of sin is broken; * the thorn of death is blunted by thorns, as Life itself is dying, alleluia. ℣. Through this mockery, the enemy is mocked; through death, the power of death is taken away. – The thorn of death.

Lesson ii

For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim your name to my brethren, in the midst of the congregation I will praise you." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage.

℟. ii. With garland of thorn, Judea crowns the King of all; amid the thorns, with blood-red blossom stands the lily, * innocent of the thorns' guilt, yet pierced by the thorn's point, alleluia. ℣. Beneath the majestic purple his body shines with snow-white brightness. – Innocent.

Lesson iii

When Saint Louis, king of France, accepted from Baldwin II, emperor of Constantinople, the gift of the Lord's crown of thorns, he sent to Constantinople two brethren, Stephen and James, of the Order of Preachers. In the year 1239, on the day following Saint Lawrence's feast, they brought the crown to Sens, to the king. With great solemnity, it was borne to Paris and was finally placed in the royal palace, in a chapel built by Louis himself. The precious treasure, profanely stolen during the unhappy days of the French Revolution towards the end of the eighteenth century, was later restored and transferred to the metropolitan

basilica. Louis, however, made a gift of some thorns of the sacred crown to the Dominicans and commissioned them to celebrate, in the chapel dedicated to the crown, the anniversary of its reception there. The feast of the most holy crown of thorns was inserted in the calendar of the Order of Preachers about the middle of the thirteenth century.

℟. iii. Blessed thorn whose points are red with drops of the dew of blood ! * They break the strength of the king of hell ; they open wide the gates of heaven, alleluia. ℣. Immense the glory of the thorns, which provide us with so many remedies. – They break. – Glory. – Alleluia.

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Before Lauds ℣. Plaiting a crown of thorns, alleluia. ℟. They put it on the Lord's head, alleluia.

## LAUDS

### Antiphons

1. This is the joyful day on which the crown of thorns, red with Christ's blood, is recalled to mind, alleluia, alleluia.

Psalm The Lord is king, etc., p. 29.

2. An unbelieving people mocks the most high King of glory, as, crowned with thorns, he is condemned to death, alleluia.

3. How happy the puncture, how blessed the thorn, from which flows that unguent, the cure for the world ! Alleluia.

4. The piercing thorn wounds the suffering Christ and frees from death the faithful people, alleluia.

5. The thorns grow red with blood as they make Christ bleed ; they cleanse the world from sin and open again the gates of heaven, alleluia.

Little Chapter Song 3

Go forth, O daughters of Sion, and behold King Solomon, with the crown with which his mother crowned him.

### Hymn

O faithful people praise this crown
Composed of thorn, of great renown ;
Through which destruction, ruined, lies,
And merit to our life applies.

As thorns to pierce him he permits,
Our penalties he then remits ;



The Father's Son, eternal, he,
From guilt of thorns, completely free.

As Christ for us so gladly bore
That piercing from the thorns he wore ;
Through crown of thorn, to men he gave
The crown of life beyond the grave.

Then let the faithful all acclaim
That, by the thorn's derisive shame,
The Maker of creation willed
To purge and cleanse man's wastes untilled.

So, praise to Christ, high glory's King,
For virtues of this crown we sing ;
Through it may he renew our love
And give to us the crown above.
Amen.

℣. You shall be a crown of beauty in the hand of the Lord, alleluia. ℟. And a royal diadem in the hand of your God, alleluia.

Bened. ant. We greet you, Thorn, remedy for punishment, the servant's glory, the King's ignominy; your wounds, your grief, your mockery, purchase for us the prize of life, alleluia.

### Prayer

Almighty God, we, who on earth, recall the passion of our Lord Jesus Christ by honouring his crown of thorns, beseech you that we may be worthy to be crowned with glory and honour in heaven, by him ; who lives and reigns with you.

At Hours psalms and antiphon from weekday.

## TERCE

Little Chapter as in Vespers.

℟. We adore your crown, Lord, * alleluia, alleluia. – We adore. ℣. We recall your glorious triumph. – Alleluia. – Glory. – We adore.

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

## SEXT

Little Chapter Rev. 6

I saw, and behold, a white horse, and its rider had a bow ; and a crown was given to him, and he went out conquering and to conquer.

℟. With glory and honour you crowned him, Lord, * alleluia, alleluia. – With glory and honour. ℣. You gave him power

over the works of your hand. – Alleluia. – Glory. – With glory and honour.

℣. You have set, Lord, on his head, alleluia. ℟. A crown of pure gold, alleluia.

## NONE

Little Chapter Is. 28

In that day the Lord of hosts will be a crown of glory, and a diadem of beauty, to the remnant of his people.

℟. You have set, Lord, on his head, * alleluia, alleluia. – You have set. ℣. A crown of pure gold. – Alleluia. – Glory. – You have set.

℣. You shall be a crown of beauty in the hand of the Lord, alleluia. ℟. And a royal diadem in the hand of your God, alleluia.

## VESPERS

Ant. to psalms This is the joyful day on which the crown of thorns, red with Christ's blood, is recalled to mind, alleluia, alleluia.

Psalms from the feast of the Epiphany, p. 365.

Little Chapter Song. 3

Go forth, O daughters of Sion, and behold King Solomon, with the crown with which his mother crowned him.

Hymn

In honour of his crown today
Let all the faithful homage pay,
And canticles devoted, sing
To Christ, eternal glory's King.

The King of all, to power born,
Is crowned, indeed with cruel scorn ;
That scorn on us confers the prize
Of glory's crown in paradise.

From sharpest thorn all plaited down
Is woven Christ's derisive crown ;
A crown, by which the hellish sway
Of this world's power is swept away.

By precious blood suffused and stained,
That crown which Christ's own head had pained,
Pays all the penalties decreed
And cleanses from each guilty deed.

So, praise to Christ, high glory's King,
For virtues of this crown, we sing ;
Through it may he renew our love
And give to us the crown above.
Amen.



℣. We adore your crown, Lord, alleluia. ℟. We recall your glorious triumph, alleluia.

Magnif. ant. O glorious Thorn, adornment of the church, the King of glory's crown, remedy for the world, sweetness and savour for present hardship, save from destruction those who praise you today, alleluia.

Compline from weekday.

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25 April

## St. Mark, Evangelist

The Major Litanies

II class

The major Litanies have been assigned to 25 April, but if Easter Sunday or Easter Monday should fall on that day, the Litanies are transferred to the following Tuesday.

The major Litanies are not celebrated in the Office, but according to the conditions and customs of different churches and places, in which matters the local Ordinary is judge, a procession is held on this day, during which the Litany of the Saints, with its prayers, is recited. The petitions of the Litany are not doubled. If, however, a procession cannot be held, local Ordinaries should prescribe special public prayers in which the Litany of the Saints and the other prayers which are usually said in the procession are to be recited.

All who are bound to the recitation of the Divine Office, but who are not present at the procession or at the other special functions above-mentioned, are obliged to recite the Litany of the Saints, with the accompanying prayers, on this day, in Latin.

If, however, the Litany of the Saints, with the prayers, are, according to local custom, recited in the vernacular together with the faithful, in the procession or other special functions, those who are bound to the recitation of the Divine Office and who are duly present at these functions, are not obliged to repeat these prayers in Latin.

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All from the Common of Evangelists in paschal time [162] except what is given here.

## MATINS

From the blessed apostle John's book of the Revelation

Lesson Chapter 4

After this I looked, and lo, in heaven an open door ! And the first voice,

which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place after this." At once I was in the Spirit and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God.

℟. i. With great power the apostles gave * their testimony to the resurrection of Jesus Christ our Lord, alleluia, alleluia. ℣. Filled as they were with the Holy Spirit they spoke the word of God with boldness. – Their testimony.

Lesson ii

And before the throne there is, as it were, a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing, "Holy, holy, holy, is the Lord God almighty, who was and is and is to come!" And whenever the living creatures give glory and honour and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing, "Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created."

℟. ii. These are the new lambs who have proclaimed, alleluia; now they have come to the fountains: * they are filled with glory, alleluia, alleluia. ℣. Before the Lamb, clothed in white robes, and with palm branches in their hands. – They are filled.



From the book of St. Jerome, Priest, on Ecclesiastical Writers

Lesson iii Chapter 8

Mark, Peter's disciple and interpreter, wrote a short gospel at the request of the Roman brethren, basing it on what he had learned from Peter. When Peter had heard this gospel, he gave it his approval and sanctioned its use in the church. Accordingly, taking his gospel with him, Mark set out for Egypt and was the first to proclaim Christ at Alexandria, where he founded a church. Such was his doctrine and austerity of life, that he impelled all the faithful to model their lives on his. Then Philo, the ablest of Jewish scholars, noting that the church at Alexandria still showed leanings towards Judaism, wrote a book, as if in praise of his own race, describing the christians' manner of life in that city. And just as Luke narrates that the faithful in Jerusalem had all things in common, so Philo likewise records that he saw the same thing obtain in Alexandria under the guidance of Mark. Mark died in the eighth year of Nero's reign and was buried at Alexandria. He was succeeded by Anianus.

℟. iii. His Nazarites have been made pure, alleluia; they have shown the splendour of God, alleluia: * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, and their words to the utmost bounds of the world. – And they are. – Glory. – Alleluia, alleluia.

## LAUDS

Prayer

O God, you raised up the blessed Mark, your evangelist, by the grace of gospel preaching; we beseech you, grant that we may always profit by his teaching and be shielded by his prayer. Through.

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28 April

## St. Paul of the Cross

Confessor

III class

## MATINS

Lesson iii

Paul of the Cross was born at Ovada in Piedmont. From first use of reason he was inflamed with love for Jesus Christ crucified. Thirsting for martyrdom, he volunteered for service with the forces assembling at Venice to war against the Turks. When at length God's will

became known to him, he rejected a good marriage and renounced an inheritance left to him by an uncle. Invested in a rough tunic by his bishop, he went forth to labour in the vineyard of the Lord, preaching the word of God though not yet a cleric. By command of Pope Benedict XIII he was ordained priest at Rome. He then retired to the solitude of Monte Argentario, where the Blessed Virgin had already asked him to go, showing him, at the same time, a black habit adorned with the emblems of her Son's passion. There he laid the foundations of a new congregation, whose members would be bound by vow to promote remembrance of the Lord's passion. Paul also established a congregation of sisters who would constantly meditate on the passion. Renowned for preaching, good works and divine charisms, he slept in the Lord at Rome in the year 1775. He was beatified by Pope Pius IX who afterwards numbered him among the saints.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

## LAUDS

### Prayer

Lord Jesus Christ, you endowed the holy Paul with a special love to preach the mystery of the cross, and you willed that through him a new Order should flourish in the church: through his intercession, grant that we may ever recall your passion while on earth, and may deserve to obtain its fruits in heaven. For you live and reign.

Commemoration of St. Louis M. Grignon of Montfort, Conf., O. P.

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord, alleluia.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia. ℟. He shall grow like a Lebanon cedar, alleluia.

### Prayer

O God, you made your confessor, the holy Louis Mary, a wonderful preacher of the mystery of the cross and of the most holy rosary, and through him you implanted a new Order in your church; grant us by his intercession and merits, that through



the life, death and resurrection of your only-begotten Son, we may obtain the rewards of eternal salvation. Through the same.

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29 April

**St. Peter**

Martyr, O. P.

II class

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At I VESPERS where the feast is celebrated with the rank of I class:

Ant. to psalms Let the throng of the faithful rejoice in the happiness of the victorious champion, who, preserving the lily of purity and scintillating in brilliance of doctrine, in undergoing martyrdom for the faith lays hold of a threefold prize, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. As he seeks out Samson's foxes, he is cut down by wicked men; the assassin cleaves his venerable head, the just man's blood is shed: * thus he bears the palm of triumph as he dies for the faith, alleluia. ℣. The courageous champion remains unconquered; steadfastly, in his last moments, he professes the faith for which he suffers. – Thus. – Glory. – Alleluia.

Hymn and versicle as in II Vespers, p. 1026.

Magnif. ant. O Peter, renowned martyr, glory of the Preachers, endowed with virginity, eloquence, miracles and grace, when our earthly life has been completed and the loving mercy to which we are accustomed has been granted to us, bring us to the heavens, alleluia.

### Prayer

Grant, we beseech you, almighty God, that we may earnestly and with fitting devotedness follow in the faith of the blessed Peter, your martyr, who for the spread of that same faith merited to obtain the palm of martyrdom. Through.

Compline from Sunday.

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## MATINS

Invit. Let us adore the King of the heavenly army; * and let us rejoice at the victory of his soldier, alleluia.

Hymn

The noble triumph now is nigh,
This feast for heaven's court on high;
On which a pleasing rose with love
Is offered glory's King above.

For Peter, flower of beauty rare,
Was shrine of every virtue fair;
No mortal sin besmirched his will,
He never felt that deadly ill.

As by his life and preaching wise,
To strengthen mankind's faith he tries,
Because he does this faith maintain,
By sword of error he is slain.

Thus he upon faith's rock so clear
In Peter's footsteps follows near;
Triumphant, merits to be raised
To Christ, the Rock, for ever praised.

To God the Father, God the Son.
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally. Amen.

**Nocturn**

Ant. 1 Light arises from smoke and the rose-bloom from briars: Peter, doctor and martyr, is born of unbelievers, alleluia.

Psalms from I Nocturn of Common of a Martyr [54].

Ant. 2 Battling in the ranks of the Order of Preachers, he has now been joined to the ranks of the heavenly army, alleluia.

Ant. 3 His mind was angelic, his speech fruitful, his life apostolic, his death so precious! Alleluia.

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

From the blessed apostle Paul's Second Letter to Timothy

Lesson i Chapter 2

No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore I endure everything for the sake of the elect, that they also may obtain the salvation which in Christ Jesus goes with eternal glory.



℟. i. O Peter, golden star, highly honoured vessel, preserving snow-white integrity through the Creator's gift, * you possess the glory of virginity in the heavenly choirs, alleluia. ℣. You are the image of sinlessness, the guardian of innocence, the flower of holy purity. – You possess.

Lesson ii Chapter 3

Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and imposters will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

℟. ii. The fervent preacher, zealous for the faith, travels from place to place fearlessly condemning heresy; always uncompromising in subduing vices, * he is clear in his teaching and a lover of the truth, alleluia. ℣. He preaches by word and by his life; an upholder of the law, he shines forth by numerous miracles. – He is clear.

Lesson iii

Peter, born at Verona of parents who were tainted with the Manichean heresy, strove against heresies almost from his very infancy. Never was he shaken in steadfastness of faith by the coaxings of his father or of his uncle. As a young man he came to Bologna to pursue his studies and there he entered the Order of Preachers. In this Order, he excelled by amazing zeal for penance and contemplation as well as by the great bril-

liance of his virtues, especially by purity of body and soul ever undefiled by mortal sin. Peter applied himself most fruitfully to the work of the salvation of souls, and such was the ardour of the faith that inflamed him that he asked from God the grace of dying for it—a favour he obtained. For when, in the course of his duties for the Holy Inquisition, he was returning from Como to Milan, he was wounded in the head by the sword of a godless assassin. Nearly dead, yet, with his last breath, pronouncing the Creed, which from his infancy he had defended with manly courage, he soared aloft to the palm of martyrdom. It was the year of salvation 1252. In the following year Innocent IV enrolled him in the number of saintly martyrs.

℟. iii. As he seeks out Samson's foxes, he is cut down by wicked men; the assassin cleaves his venerable head, the just man's blood is shed: ✱ thus he bears the palm of triumph as he dies for the faith, alleluia. ℣. The courageous champion remains unconquered; steadfastly, in his last moments, he professes the faith for which he suffers. – Thus. – Glory. – Alleluia.

Before Lauds ℣. Blessed Peter, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Antiphons

1. Crowned with victory, endowed with a threefold halo, Peter, the new citizen, goes up to heaven, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Throngs of sick assemble, varied miracles shine forth, and prodigies grow more numerous in commendation of Peter, alleluia.

3. The morsel fitly blocks the detractor's throat, but repentant prayer quickly brings it up, alleluia.

4. A youth, deprived of bodily movement and feeling, is restored to life by contact with the sacred dust, alleluia.

5. Light often comes down to holy Peter's tomb and in testimony to his worthiness lights the lamps, alleluia.

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.



### Hymn

Resplendent in this star so bright,
Let Mother Church enjoy its light;
In heaven the martyr Peter's fame
Pours forth new joys that all acclaim.

Humble, poor and chaste, this friar
To Christ enslaves himself entire;
God's law he quickly learns to teach
And both by word and life to preach.

This hero of Christ's battle line
By martyr's death wins triumph fine;
Preserving well the lily white
Of virgin chastity so bright.

From heaven light, a worthy life,
A ministry with wonders rife,
Bear witness, all, to Peter's end,
And wondrous works of God commend.

To God the Father, God the Son,
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally. Amen.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

Bened. ant. Possessing the highest purity and distinguished by grace of doctrine, renowned by the victory of martyrdom, Peter is resplendent in the glory of a threefold crown, alleluia.

### Prayer

Grant, we beseech you, almighty God, that we may earnestly and with fitting devotedness follow in the faith of the blessed Peter, your martyr, who for the spread of that same faith merited to obtain the palm of martyrdom. Through.

At Hours psalms and antiphon from weekday.

At Terce, Sext and None little chapters, responsories and versicles from the Common of a Martyr [170].

## VESPERS

Ant. to psalms Crowned with victory, endowed with a threefold halo, Peter, the new citizen, goes up to heaven, alleluia.

Psalms from Common of a Martyr [65].

Little Chapter James 1

Blessed is the man who endures trial, for when

he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

A day of happiness extreme
Has shone on us from heaven supreme;
And Peter, noble martyr, came
To glory's throne and lasting fame.

In youth he saw the faith's true light
And lacked his parents' clouded sight;
To serve his God, his best he tried,
With rule of poverty for guide.

His flesh he ever mortified,
By labours long and multiplied;
And humbly followed on the road
That Dominic his father showed.

His life, his death and different signs,
From heaven light that often shines,
To Peter wondrous witness bear
And height of holiness declare.

To God the Father, God the Son,
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally.
Amen.

℣. Blessed Peter, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. Eminent martyr, teacher of truth, embodiment of purity, pattern of holiness, through your intercession bring pardon for sins and life in glory with the blessed, alleluia.

Prayer

Grant, we beseech you, almighty God, that we may earnestly and with fitting devotedness follow in the faith of the blessed Peter, your martyr, who for the spread of that same faith merited to obtain the palm of martyrdom. Through.

Compline from Sunday.

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30 April

**St. Catherine of Siena**

Doctor of the Church
Virgin O. P.
I class

**I VESPERS**

Ant. to psalms The virgin Catherine of Siena is to be extolled with undying praise, since the eminence of her sanctity has been made known to all mankind, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Wisdom 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

℟. Catherine's most innocent life becomes very well known through those famous miracles * which, in life and after death, she displayed without ceasing, alleluia. ℣. She healed the sick, restored the dead to life, and did many things of that nature. – Which, in life. – Glory. – Alleluia.

Hymn

Virginal Catherine, now we sing, rejoicing,
These sacred records to your praise and honour,
In this your Office, with this understanding,
Bring them to heaven.

If insufficient to be well accepted,
May you forgive us, humbly we beseech you;
Truly admitting our great lack of talent,
Virgin excelling.



Who ever fully sang the virgin's praises?
Who in the wide world can the worth exceeding
Of valiant woman, in a song unfading,
Tell as is fitting?

With noble models, blest were you, O Catherine!
Noted for virtue, wise you were exceeding,
Balanced, courageous, loyal, just and prudent,
You climb the heavens.

Who does not know your privilege so noble?
None on this earth can tell of one more holy;
Pitying Christ, you show in your own body,
Marks of his suffering.

Short was your lifetime, sad and full of hardship,
Filled to the brim with every kind of suffering;
All these, then, spurning, also things most precious,
You went to heaven.

Fullest thanksgiving let us all make gladly,
To Son, life-giving, of the mighty Father,
Give honour, also, to the Holy Spirit,
Yet, be one worship.
Amen.

℣. Blessed Catherine, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. This day is dedicated to the solemnities of the virgin Catherine that the eminence of such great holiness may never be forgotten by mankind but may forever be held in greatest honour by all, alleluia.

Prayer

O God, you enabled the blessed Catherine, graced with a special privilege of virginity and patience, to overcome the attacks of evil spirits and to remain unshaken in your love; grant, we beseech you, that following her example by treading underfoot the wickedness of the world, and overcoming the wiles of our enemies, we may pass in safety to your glory. Through.

Compline from Sunday.

## MATINS

Invit. Let us humbly adore Christ, the King of kings. * He endowed Catherine, the virgin of Siena, with immortal glory, alleluia.

Hymn

Rightly considered
worthy of high honour,
Virgin, we praise you for
your wondrous virtue,
Which by amassing you
yourself reflected
Triumphs of heaven.

Filled with all good things,
you received, in heaven,
Trophy eternal of a life
most holy;
Then at that same time,
prize for virgin virtue
To you is granted.

You were devoted to that
Father holy,
Founder of Preachers, rich
in sacred merit,
Loyal completely, so within
his Order
You shine resplendent.

No earthly pleasure, bodily
adornment,
Nor fleshly beauty, satisfied
your longing;
Every enticement to a life
unholy,
Always avoiding.

Often with harshness you
subdued your body,
Blood from the scourging
streamed from many
bruises.
With what compassion,
weeping, you envisaged
Mankind's offences;

All those who suffer here
on earth from hardship,
Though great and varied
may be their misfortunes;
Those who are battered
from all sides by troubles,
Heavy and pressing.



Such themes are present,
each one must be
chanted,
If all your praises are to be
recorded;
But all outstripping, far
above in virtue,
You stand excelling.

Fullest thanksgiving let us
all make gladly,
To Son, life-giving, of the
mighty Father,
Give honour, also, to the
Holy Spirit,
Yet, be one worship.
Amen.

### Nocturn

Ant. 1 Catherine's very great steadfastness will always bring us to contemplate the wonderful gentleness of our God, alleluia.

Psalms from I Nocturn of Common of a Virgin [130].

Ant. 2 Being vehemently moved by compassion for the poor and sick, this virgin was in the habit of weeping over their distress, alleluia.

Ant. 3 Indeed, with such charity did she tend to christians that, inflamed by love for them, she shone forth day and night, alleluia.

℣. Graciousness is poured upon your lips, alleluia. ℟. Because God has blessed you for evermore, alleluia.

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then shall we say to this? If God is for us, who is against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

℟. i. To this virgin, nothing was more satisfying,

nothing in creation seemed more noble, than the commands of Jesus Christ * and to win-over all to eternal life, alleluia. ℣. Indeed she always laboured to recall the lost. – And to win-over.

From the Letter to the Galatians

Lesson ii Chapter 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me ; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. Indeed, Lord.

℟. ii. Rich in wisdom and learning, this virgin composed and published many books * to make clear to all the true standard of life, alleluia. ℣. In these she urges all to spurn perishable earthly things. – To make clear.

Lesson iii

Catherine, a virgin of Siena, was born of devout parents. She asked and obtained the blessed Dominic's habit as worn by the Sisters of Penance. The austerity of her life was amazing and she practised abstinence to a very high degree. One Sunday, as she was staying at Pisa, being rapt in ecstasy after receiving the heavenly Bread, she saw the crucified Lord approaching in great light, and from the marks of his wounds, five rays coming down to those five parts of her body. Being aware of what this meant, she begged the Lord that the marks should not be visible. Immediately, the rays changed from blood-red into a clear bright colour and in the form of pure light touched her hands, feet and heart. Although the bleeding marks of the wounds did not appear, yet she experienced such great pain that she believed, if God had not lessened it, she would shortly have died. Her learning was infused, not acquired. Catherine went to Pope Gregory XI at Avignon and showed him that she was miraculously aware of his vow to go to Rome, a vow known only to God. Furthermore, it was at her instigation that he went in person to the See of Rome. She died when about thirty-three



years of age. Pius II enrolled her in the number of saintly virgins. Pius IX named her secondary patron of Rome, while Pius XII declared her, equally with Saint Francis of Assisi, primary patron of Italy.

℟. iii. Catherine's most innocent life becomes very well known through those famous miracles * which, in life and after death, she displayed without ceasing, alleluia. ℣. She healed the sick, restored the dead to life, and did many things of that nature. – Which, in life. – Glory. – Alleluia.

Before Lauds ℣. Blessed Catherine, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

Antiphons, also at Hours

1. The virgin Catherine resolved to obey and to serve only the almighty Son of God, alleluia.

Psalm The Lord is king, etc., p. 29.

2. With great delight she used contemplate the divine gifts, * very much preferring them to all other things, alleluia.

3. For, delighting in divine things, she was unceasingly attentive to prayer and to watching, alleluia.

4. Catherine blessed the Maker of all things, * who shows to mortals the way of bliss, alleluia.

5. Catherine always honoured the Lord and was raised on high by him, alleluia.

Little Chapter Wisdom 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

Hymn

Often fierce soldiers yielded to your pleading,
Rulers discarded their most bitter anger ;
Though they had often, to Siena's people,
Threatened dread slaughter.

Furthermore, writings, pleasant, too, and learned,
Found in great cities show you often laboured
With all your power at the studies sacred ;
Writings still extant.

Speaking intensely you recall the fallen,
Earnestly urging righteousness on each one ;
Thus do you tell them,
" Only holy living,
Makes all men blessed."

Boldly ignoring death's
harsh laws, so fearful,
Frightened in no way,
looking to the future;
You were accustomed to
discuss that trophy,
Prize of our lifework.

So as that moment came,
severe and solemn,
When, to the tomb dark,
you should leave your
body,
Ere you departed to your
home in heaven
You taught the mourners.

Then having worshipped
Christ's most sacred
body,
Tears flowing over, you
received that Victim;
And spoke to each one of
life's patterns holy,
In your last moment.

Fullest thanksgiving let us
all make gladly,
To Son, life-giving, of the
mighty Father,
Give honour, also, to the
Holy Spirit,
Yet, be one worship.
Amen.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

Bened. ant. Very great is the pre-eminence of the virgin Catherine of Siena, who was able to restore the infirm to well-being and the dead to life, alleluia.

### Prayer

O God, you enabled the blessed Catherine, graced with a special privilege of virginity and patience, to overcome the attacks of evil spirits and to remain unshaken in your love; grant, we beseech you, that following her example by treading underfoot the wickedness of the world, and overcoming the wiles of our enemies, we may pass in safety to your glory. Through.

At Hours, psalms from Sunday.

## TERCE

Little Chapter as in II Vespers.

℟. Graciousness is poured upon your lips, * alleluia, alleluia.–Graciousness. ℣. Because God has blessed you for evermore.–Alleluia, alleluia. – Glory. – Graciousness.

℣. In splendour and state, alleluia. ℟. Ride on in triumph, alleluia.

## SEXT

Little Chapter Wisdom 8

The Lord of all loves her. For she is an initiate in the knowledge of God, and an associate in his works.

℟. In splendour and state, * alleluia, alleluia. – In splendour. ℣. Ride on in triumph. – Alleluia, alleluia. – Glory. – In splendour.

℣. God will help her through his watchful presence, alleluia. ℟. God is within, she cannot be shaken, alleluia.

## NONE

Little Chapter Ecclus. 11

The bee is small among flying creatures, but her product is the best of sweet things.

℟. God will help her through his watchful presence, * alleluia, alleluia. – God. ℣. God is within, she cannot be shaken. – Alleluia, alleluia. – Glory. – God.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

### Prayer

O God, you enabled the blessed Catherine, graced with a special privilege of virginity and patience, to overcome the attacks of evil spirits and to remain unshaken in your love; grant, we beseech you, that following her example by treading underfoot the wickedness of the world, and overcoming the wiles of our enemies, we may pass in safety to your glory. Through.



## II VESPERS

Ant. to psalms The virgin Catherine resolved to obey and to serve only the almighty Son of God, alleluia.

Psalms from Common of a Virgin [142].

Little Chapter Wisdom 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

### Hymn

Virginal Catherine, now we sing, rejoicing,
These sacred records to your praise and honour,
In this your Office, with this understanding,
Bring them to heaven.

If insufficient to be well accepted,
May you forgive us, humbly we beseech you;
Truly admitting our great lack of talent,
Virgin excelling.

Who ever fully sang the virgin's praises?
Who in the wide world can the worth exceeding
Of valiant woman, in a song unfading,
Tell as is fitting?

With noble models, blest were you, O Catherine !
Noted for virtue, wise you were exceeding,
Balanced, courageous, loyal, just and prudent,
You climb the heavens.

Who does not know your privilege so noble ?
None on this earth can tell of one more holy ;
Pitying Christ you show in your own body
Marks of his suffering.

Short was your lifetime, sad and full of hardship,
Filled to the brim with every kind of suffering ;
All these, then, spurning, also things most precious,
You went to heaven.

Fullest thanksgiving let us all make gladly,
To Son, life-giving, of the mighty Father,
Give honour, also, to the Holy Spirit,
Yet, be one worship.
Amen.

℣. Blessed Catherine, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. O virgin pre-eminent with very great glory, today the whole world celebrates your appointed solemnities ; the angels extol you with praises and the other heavenly citizens regard you with admiration. Intercede with God that our minds may always conform to the divine precepts and that he may enrich us in virtues and in other good things, alleluia.

Compline from Sunday.



1 May

# St. Joseph the Workman

Husband of the Blessed Virgin Mary, Confessor

I class

## I VESPERS

Ant. to psalms Faithfully plying the carpenter's trade, Saint Joseph shines forth as a wonderful model of work, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Col. 3

Put on love, which binds everything together in perfect harmony, and let the peace of Christ rule in your hearts, and be grateful.

℟. Where did this man get this wisdom and these mighty works ? * Is not this the carpenter's son ? Alleluia. ℣. Thus they spoke in the city of Nazareth. – Is not this. – Glory. – Alleluia.

Hymn

Let spirits heavenly, Joseph great, praise your name,
Let all of Christendom chorally sound your fame ;
Shining with merit bright, you to chaste marriage came,
Wedding the glorious Virgin.

As you are wondering, anxious, uncertain, mild,
At your betrothed wife filled with life-giving Child ;
God's angel teaches you that by breath undefiled
This is conceived of the Spirit.

You, when the Lord is born, him with your arms surround,
With him to Egypt you, fleeing, seek distant ground ;
You at Jerusalem lost him but sought and found,
Mingling your joy with your weeping.

Holy lot, after death, men firmly sanctifies,
Glory receives them, then, when they deserve the prize ;
You, alive, God enjoy, like angels in the skies,
In your great fortune more blessed.

O sovereign Trinity, spare us and hear our cries,
Grant us by Joseph's help over the stars to rise,

That we, at last, may sing
to you above the skies,
Ever a song that is pleasing.
Amen.

℣. This day is the sacred festival of Saint Joseph, alleluia. ℟. Who, with his hands, ministered to God's Son, alleluia.

Magnif. ant. Christ the Lord chose to be regarded as the carpenter's son, alleluia.

### Prayer

O God, Creator of all things, you laid down the law of work for the human race; graciously grant that, by the example and patronage of Saint Joseph, we may do what you command and may obtain the rewards you have promised. Through.

Compline from Sunday.

## MATINS

Invit. The Lord, King of kings, who chose to be regarded as the carpenter's son, ✱ come, let us adore, alleluia.

### Hymn

Joseph, great father,
worker rightly honoured,
Happy in Nazareth, toiling
in seclusion;
Raising our voices, here
tonight we praise you,
With minds uplifted.

Royal your background,
yet still poor your status,
Nobly enduring, calm and
uncomplaining,
Gladly maintaining both
those sacred loved ones,
By your hands' labour.

Carpenter holy, model of
the worker,
Wondrous example, show-
ing all the people
How honest labour sancti-
fies each toiler,
Blessing the workshop.

Help all the needy, feed
the souls that hunger,
Calm the unbridled, settle
every quarrel;
With your protection and
paternal presence,
Prosper Christ mystic.

O God, Creator, one you
are and trinal,
Father almighty, Maker of
creation;
Make us to follow, both in
life and dying,
Joseph your father.
Amen.

### Nocturn

Ant. 1 Man goes forth to his work, to labour till evening falls, alleluia.

Psalms from I Nocturn of Common of a Confessor [100].

Ant. 2 Jesus, when thirty years of age, was thought to be the son of Joseph, alleluia.



Ant. 3 Is not this the carpenter's son? Is not this the son of Joseph? Alleluia.

℣. You are the glory and model of workers, holy Joseph, alleluia. ℟. Whom the Son of God willed to obey, alleluia.

Reading from the holy Gospel according to Matthew

Lesson i Chapter 13

At that time, Jesus coming to his own country taught them in their synagogues, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?" Etc.

Homily of St. Albert the Great, Bishop

On the Gospel of Luke, ch. 4

On the Sabbath day he went to the synagogue where all gather to hear. And the eyes of all in the synagogue were fixed on him. Some fixed their eyes on him from devotion, some from curiosity and some that they might catch him in his speech. For the scribes and pharisees said to those who had already begun to believe in him and show their devotion towards him, "Is not this Joseph's son?" Thus they showed their scorn for him whom they would not condescend to mention by name. Here Luke briefly cites them as saying, "Joseph's son," while Matthew gives their words at greater length, "Is not this the carpenter's son?" So also Mark: "Is not this the carpenter, the son of Mary?" All this was said in scorn.

℟. i. As for me, wretched and poor; ✱ the Lord thinks of me, alleluia. ℣. By the labour of your hands you shall eat and you shall prosper, alleluia. – The Lord.

Lesson ii

It is recorded that Joseph was a carpenter, who sought a livelihood by the skill and labour of his hands, not eating the bread of idleness and ease, like the scribes and pharisees. Mary, too, provided food by the care and the competence of her hands. Here, then, is what Christ's enemies wished to convey: This man of lowly and very poor birth cannot be Christ the Lord whom God has anointed, and, therefore, one so untutored and contemptible should not be believed.

℟. ii. Jesus, when he began his ministry, was about thirty years of age, ✱

being the son, as was supposed, of Joseph, alleluia. ℣. Now Joseph was a carpenter, husband of the Virgin Mary, of whom Christ was born. – Being the son.

Lesson iii

But the Lord himself was a carpenter, for the prophet said of him, "It is you who appointed the light and the sun." A similar manifestation of scorn is found in the book of Kings. When Saul took possession of his kingdom, they said of him, "What has come over the son of Kish? Is Saul also among the prophets?" Thus a few words can express much scorn. But the Lord says, "Truly, I say to you, no prophet is acceptable in his own country." The Lord here calls himself a prophet. Indeed, he who knows all things by reason of his divinity does not receive any revelation through inspiration. He calls this particular place, where he had been conceived and brought up, his own country. But to his fellow villagers, who were moved with envy against him, he was not acceptable.

℟. iii. Where did this man get this wisdom and these mighty works? ✱ Is not this the carpenter's son? Alleluia. ℣. Thus they spoke in the city of Nazareth. – Is not this. – Glory. – Alleluia.

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Before Lauds ℣. This day is the sacred festival of Saint Joseph, alleluia. ℟. Who with his hands ministered to God's Son, alleluia.

## LAUDS

Antiphons, also at Hours:

1. God, Creator of the world, placed man upon the earth to till it and keep it, alleluia.

Psalm The Lord is king, etc., p. 29.

2. Christ, the Son of God, chose to work with his hands, alleluia.

3. Faithfully plying the carpenter's trade, Saint Joseph shines forth as a wonderful model of work, alleluia.

4. The faithful and wise servant whom the Lord has set over his own household, alleluia.

5. Joseph, holy workman, protect our labours, alleluia.

Little Chapter Col. 3

Put on love, which binds everything together in perfect harmony, and let the peace of Christ rule in your hearts, and be grateful.



Hymn

The dawn that heralds this new day,
And ushers in the flower-decked May,
To Nazareth's workshop greeting brings,
Where busily the hammer rings.

We hail the humble workman there,
Beneath whose anxious, loving care
The Artisan who all things made,
With honest sweat plies Joseph's trade.

Now from the heavenly home you share
With your fair spouse beyond compare,
Regard your clients here below;
In their dire need, your bounty show.

Let violence and discord end;
Let not dishonesty offend;
Let frugal living be our guide,
Content with what our means provide.

O Unity in Trinity,
Attend, we pray, to Joseph's plea;
Direct our footsteps and our ways
Towards peaceful living all our days.
Amen.

℣. Saint Joseph, pray for us, alleluia. ℟. Faithful protector of our labours, alleluia.

Bened. ant. Jesus went down with Mary and Joseph, and came to Nazareth, and was obedient to them, alleluia.

Prayer

O God, Creator of all things, you laid down the law of work for the human race; graciously grant that, by the example and patronage of Saint Joseph, we may do what you command and may obtain the rewards you have promised. Through.

At Hours, psalms from Sunday.

## TERCE

Ant. Christ, the Son of God, chose to work with his hands, alleluia.

Little Chapter as in II Vespers.

℟. You are the glory and model of workers, holy Joseph, ✱ alleluia, alleluia. – You are. ℣. Whom the Son of God willed to obey. – Alleluia. – Glory. – You are.

℣. O, the great dignity of labour, alleluia. ℟. Which Christ has sanctified, alleluia.

## SEXT

Ant. Faithfully plying the carpenter's trade, Saint Joseph shines forth as a wonderful model of work, alleluia.

Little Chapter Col. 3

Whatever you do, in word or deed, do everything in the name of the Lord Jesus Christ, giving thanks to God the Father through him.

℟. O the great dignity of labour, * alleluia, alleluia. – O the great. ℣. Which Christ has sanctified. – Alleluia. – Glory. – O the great.

℣. The Word of God, by whom all things were made, alleluia. ℟. Chose to work with his hands, alleluia.

## NONE

Ant. Joseph, holy workman, protect our labours, alleluia.

Little Chapter Col. 3

Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ.

℟. The Word of God, by whom all things were made, * alleluia, alleluia. – The Word. ℣. Chose to work with his hands. – Alleluia. – Glory. – The Word.

℣. Saint Joseph, pray for us, alleluia. ℟. Faithful protector of our labours, alleluia.

## II VESPERS

Ant. to psalms God, Creator of the world, placed man upon the earth to till it and keep it, alleluia.

Psalms from Common of a Confessor [111].

Little Chapter Col. 3

Put on love, which binds everything together in perfect harmony, and let the peace of Christ rule in your hearts, and be grateful.

Hymn

Let spirits heavenly,
Joseph great, praise your name,
Let all of Christendom chorally sound your fame;
Shining with merit bright, you to chaste marriage came,
Wedding the glorious Virgin.

As you are wondering, anxious, uncertain, mild,
At your betrothed wife filled with life-giving Child;
God's angel teaches you that by breath undefiled
This is conceived of the Spirit.

You, when the Lord is born, him with your arms surround,
With him to Egypt you, fleeing, seek distant ground;
You at Jerusalem lost him but sought and found,
Mingling your joy with your weeping.

Holy lot, after death, men firmly sanctifies,
Glory receives them, then, when they deserve the prize;
You, alive, God enjoy, like angels in the skies,
In your great fortune more blessed.

O sovereign Trinity, spare us and hear our cries,
Grant us by Joseph's help over the stars to rise,
That we, at last, may sing to you above the skies,
Ever a song that is pleasing.
Amen.



℣. This day is the sacred festival of Saint Joseph, alleluia. ℟. Who, with his hands, ministered to God's Son, alleluia.

Magnif. ant. Jesus, when he began his ministry, was about thirty years of age, being the son, as was supposed, of Joseph, alleluia.

Compline from Sunday.

2 May

## St. Athanasius

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

Athanasius, bishop of Alexandria, was a most zealous defender of the catholic faith. While still a deacon, he refuted the impiety of Arius at the Council of Nicaea, thereby incurring the hatred of the Arians to such an extent that, from then onwards, they never ceased to plot against him. Driven into exile, he lived in banishment at Treves in Gaul. Subsequently he endured unbelievable hardships and journeyed through many lands. Often expelled from his church, he was often reinstated by the authority of Pope Julius and the decrees of the Councils of Sardica and of Jerusalem. Meanwhile, the Arians were unceasing in their attacks on him. At last God released him from his many great trials and he died at Alexandria during the reign of Valens. His

life and death were graced by notable miracles. With outstanding competence and devotion, Athanasius wrote many works expounding the teachings of the catholic faith. In very turbulent times, he ruled the church of Alexandria with great holiness for forty-six years.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, you gave your people the blessed Athanasius as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

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3 May

**SS. Alexander, Eventius and Theodulus**

Martyrs

Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

### Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of your holy martyrs, Alexander, Eventius and Theodulus, may, by their pleading, be freed from all the evils that threaten us. Through.

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4 May

**St. Monica**

Widow

III class

## MATINS

### Lesson iii

Monica, Saint Augustine's most religious mother and a pattern for wives and widows, followed her son, a Manichaean, to Milan. Then, by unceasing prayers, tears and fasting and with the help of Ambrose the bishop, she won him back to Christ. While returning to Africa with him, she was seized with a fever at Ostia on the Tiber, and, nine days later, died very peacefully. Describing her death, her bereaved son wrote: "Indeed we did not think it proper to carry out such obsequies with any display of tearful sighs and groans, for she did not die unhappily, nor did she utterly die. We maintained this from the evidence of her life, and from a genuine faith based on solid reasons. And then, little by little, I recalled former memories of your handmaid, her fervent and holy attitude towards you, her gentleness and kindness to us, of which I was suddenly deprived, and I found comfort in weeping about her and for her. But if anyone should consider it sinful for me to have wept for my mother, dead before my eyes, who for so many years wept for me that I might live before her eyes, let such a one not despise me, but rather, if he be a man of great charity, let him weep for my sins before you, the Father of all the brethren of your Christ." Monica's remains were first buried in the church of Saint Aurea, but later, in the time of Pope Martin V, they were conveyed to Rome and interred with honour in the church of Saint Augustine.

℟. iii. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised, alleluia. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. – A woman. – Glory. – Alleluia.



## LAUDS

### Prayer

O God, consolation of the sorrowing and the salvation of those who trust in you, you mercifully dried the blessed Monica's loving tears by the conversion of her son, Augustine; grant us, by the intercession of both, to bewail our sins and to find the favour of your grace. Through.

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5 May

**St. Pius V**

Pope and Confessor, O. P.

II class

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At I VESPERS, where the feast is celebrated as I class rank :

Ant. to psalms Happy household of Dominic, applaud as you light the lamps for Pius V. Holy mother Church, applaud as you sit by the rivers of Babylon. All you heavenly court, applaud, and for Pius redouble the joyous "Alleluia."

Psalm Praise, O servants, etc. [1].

Little Chapter Baruch 5

Put on the robe of the righteousness from God; put on your head the diadem of the glory of the Everlasting. For God will show your splendour everywhere under heaven. For your name will for ever be called by God, "Peace of righteousness and glory of godliness."

℟. While the new Moses was praying to God with arms uplifted on the hill, Amalek the enemy of Israel was routed on the sea at Lepanto. * The victory achieved is revealed to Pius, alleluia. ℣. When he stretches out the rod of the Rosary, the impious foes are engulfed. – The victory. – Glory. – Alleluia.

Hymn and versicle as at II Vespers, p. 1049.

Magnif. ant. Pious deeds vindicate his name of Pius; henceforth all generations will call him blessed, alleluia.

Prayer

O God, for the defeat of the church's foes and the restoration of divine worship, you were pleased to choose the blessed Pius to be Sovereign Pontiff; grant that we may be shielded by his watchfulness, and so abide in your holy service that, overcoming the wiles of all our enemies, we may enjoy unending peace. Through.

Compline from Sunday.

## MATINS

Invit. Let us praise Christ in Pius, his servant; * let us piously venerate Pius in Christ the Lord, alleluia.

Hymn

May Pius, by his glory's light,
Put darkness of the night to flight;
May this great leader's triumph day
Drive fear and terror far away.

From tender youth, a willing slave,
To Christ's control himself he gave;
And soon with inner fire he glowed,
Which Holy Spirit had bestowed.

Entwined with every virtue gained,
His shining innocence remained;
And Pius, in his conscience bright,
Would never know grave sin's dread blight.

A fragrant scent and perfume rare
His virgin purity declare;
While by his heart, all constant still,
Is seen unbroken strength of will.

By such great gifts was he in time,
Prepared to share in things sublime;
Until, through will of God alone,
He climbed the apostolic throne.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

### Nocturn

Ant. 1 Zealous for the faith, seated on the throne of eternal Wisdom, he destroyed, with strong right arm, the throne of error, alleluia.

Psalms from I Nocturn of the Common of a Confessor [100].

Ant. 2 Wearing his breastplate of hope, he stood firm when the nations raged; with a rod of iron he broke those who plotted in vain and who arose against Christ, alleluia.

Ant. 3 With the loving prayer of Pius to uphold me, I will not fear even thousands of people who are ranged on every side against me.



℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

From the book of Ecclesiasticus

Lesson i Chapter 50

Behold, the high priest who in his life repaired the house, and in his time fortified the temple. He laid the foundations for the high double walls, the high retaining walls for the temple enclosure. In his days a cistern for water was quarried out, a reservoir like the sea in circumference. He considered how to save his people from ruin and fortified the city to withstand a siege. How glorious he was when the people gathered round him as he came out of the inner sanctuary!

℟. i. Through an "Agnus Dei" blessed by Pius, the sick receive health, missiles rebound, * and those shot at escape the guns, alleluia. ℣. It increases stores of flour, halts fires and stills the sea. – And those.

Lesson ii

Like the morning star among the clouds, like

the moon when it is full; like the sun shining upon the temple of the Most High, and like the rainbow gleaming in glorious clouds; like roses in the days of the first fruits, like lilies by a spring of water, like a green shoot on Lebanon on a summer day; like fire and incense in the censer, like a vessel of hammered gold adorned with all kinds of precious stones; like an olive tree putting forth its fruit, and like a cypress towering in the clouds. When he put on his glorious robe and clothed himself with superb perfection and went up to the holy altar, he made the court of the sanctuary glorious. And when he received the portions from the hands of the priests, as he stood by the hearth of the altar with a garland of brethren around him, he was like a young cedar on Lebanon; and they surrounded him like the trunks of palm trees, all the sons of Aaron in their splendour.

℟. ii. To illustrate the former combats of the Roman martyrs, he works a striking miracle * before a great crowd, alleluia. ℣. Handing to a christian preacher blood-stained clay from the Vatican. – Before a great crowd, alleluia.

### Lesson iii

Pius, who was born at Bosco in Savoy, entered the Order of Preachers when he was fourteen years of age. When he had been ordained priest he preached over a wide area, with great fruit to souls. For a long time he also carried out, in vigorous and praiseworthy fashion, the duties of Inquisitor. He was appointed bishop of Nepi and Sutri by Paul IV and, two years later, was made a cardinal. Having been transferred by Pius IV to the see of Mondovi in Piedmont, he made a visitation of that diocese and corrected abuses. Then he returned to Rome where he was occupied in furthering many important projects. On the death of Pius IV he was, unexpectedly, elected Pope. Except, however, for the external apparel, his manner of life remained unchanged. It was due to his fervent prayers rather than by force of arms that the mighty fleet assembled by the Turkish Sultan, Selim, was defeated at Lepanto. While engaged in organising another expedition against the Turks, he peacefully died in the Lord in the year 1572, aged 68. His body, which rests in the basilica of Saint Mary Major, is held in high veneration by the faithful. Clement XI enrolled him among the saints.

℟. iii. He greatly longed to kiss Christ's feet on the crucifix, but the crucifix withdrew the feet for the sake of the life of Christ's friend; * it prevented kisses being given to that which was poisoned, alleluia. ℣. Far be it from me to glory, far be it from me to seek kisses, except in the cross of the Lord. – It prevented. – Glory. – Alleluia.

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Before Lauds ℣. Blessed Pius, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Antiphons

1. Pius, according to your name, so be your praise; the flock sings the praises of its shepherd, and cannot praise enough, alleluia.

Psalm The Lord is king, etc., p. 29.

2. By his vigilance and prudence, Pius made secure the see of Peter; before him dread monsters vanished like a flash of lightning, alleluia.



3. By impartial justice Pius set right the scales; repressing the vices of the world, he upheld a true balance, alleluia.

4. With steadfast courage, Pius checked heresy, and in greatness of soul faced all the powers of hell, alleluia.

5. A heavenly fragrance bears witness to the chastity of Pius: the rigour of his fasting is lovingly rewarded with the gift of continence, alleluia.

### Little Chapter Baruch 5

Put on the robe of the righteousness from God; put on your head the diadem of the glory of the Everlasting. For God will show your splendour everywhere under heaven. For your name will for ever be called by God, "Peace of righteousness and glory of godliness."

### Hymn

O purple dawn, in gentle showers
Let fall your dew upon the flowers;
The victories of Pius, show,
Surrounded by this wondrous glow.

Like Phinees, all zealous, good,
Before the sacred walls he stood;

To save his faithful from the blade
He faced the heathen, unafraid.

All-zealous, he brought back once more
The moral discipline of yore;
And many safeguards, too, did raise
Against the errors of his days.

The helpful Pius did not hide
His talents in a face-cloth tied,
As help, in public need so grave,
His total earthly wealth he gave.

To poor, he was a father kind
Whose open hands and gracious mind
Supplied with gifts and help untold,
The famished members of his fold.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. The just man will blossom as the lily, alleluia.
℟. And he will flourish before the Lord for ever, alleluia.

Bened. ant. Pius, wonderful shepherd, be mindful of your sheep; plead before the supreme Judge for the lands of the faithful, alleluia.

Prayer

O God, for the defeat of the church's foes and the restoration of divine worship, you were pleased to choose the blessed Pius to be Sovereign Pontiff; grant that we may be shielded by his watchfulness, and so abide in your holy service that, overcoming the wiles of all our enemies, we may enjoy unending peace. Through.

At Hours, psalms and antiphon from weekday.

## TERCE

Little Chapter as at Vespers.

℟. The Lord loved him and adorned him, * alleluia, alleluia. – The Lord. ℣. He clothed him with a robe of glory. – Alleluia. – Glory. – The Lord.

℣. The Lord guided the righteous man on straight paths, alleluia. ℟. He showed him the kingdom of God, alleluia.



## SEXT

Little Chapter Ecclus. 49

He was led aright in converting the people; the leader of his brothers, the support of his flock, the prop of the people.

℟. The Lord guided the righteous man on straight paths, * alleluia, alleluia. – The Lord. ℣. He showed him the kingdom of God. – Alleluia, alleluia. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia.
℟. He shall grow like a Lebanon cedar, alleluia.

## NONE

Little Chapter Ecclus. 47

He sang praise to the Lord with all his heart, and he loved his Maker; he gave him strength against his enemies.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. – The just.
℣. He shall grow like a Lebanon cedar. – Alleluia, alleluia. – Glory. – The just.
℣. The just man will blossom as the lily, alleluia.
℟. And he will flourish before the Lord for ever.

## VESPERS

Ant. to psalms Pius, according to your name so be your praise; the flock sings the praises of its shepherd and cannot praise enough, alleluia.

Psalms from the Common of a Confessor [111].

Little Chapter Baruch 5

Put on the robe of the righteousness from God; put on your head the diadem of glory of the Everlasting. For God will show your splendour everywhere under heaven. For your name will for ever be called by God, "Peace of righteousness and glory of godliness."

Hymn

Let organ music joyous play
For Pius blest this happy day;
May clouds all dark that meet the sight
By feastday joys be put to flight.

This Michael faced the dragon's might
And broke it in a deadly fight;
He chose the name of Pius, famed,
And foes ungodly crushed and shamed.

The church's dangers, in his day,
With shield held firm he turned away;

The darts that heretics employed,
His sword courageous soon destroyed.

From bodies in which they did dwell
He forced the demons come from hell;
From net of sin, by gracious deed,
The guilty hearts he loosed and freed.

Now those who oft to Pius pray,
Invoking earnestly today,
How much more may they hope to claim
Redoubled favours through his name!

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. Blessed Pius, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. He who exalts the humble exalted Pius, and placed him on the apostolic throne, alleluia.

Compline from Sunday.

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7 May

## St. Stanislaus
Bishop and Martyr

II class

## MATINS

Lesson iii

Stanislaus was born at Cracow of noble family, his birth being God's answer to the petition of his pious parents who had been childless for thirty years. Stanislaus gave promise of future holiness from his earliest years and as a youth acquitted himself well in the study of canon law and theology. After his parents' death, he gave his large inheritance to the poor, as he intended to undertake the monastic life. But God ordained otherwise, and Stanislaus was created a canon of Cracow, and appointed preacher by Lampert, the bishop, whom, later, he reluctantly succeeded. As bishop he was conspicuous for every virtue, but especially for kindness to the poor. Having on many occasions fruitlessly admonished Boleslaus, king of Poland, for his sinful life, he excommunicated him. Thereupon, the infuriated king sent soldiers to the church to put the holy bishop to death. But as these, through divine intervention, were driven back, the sacrilegious king, with his own hand, beheaded the priest of God as he was offering the holy Sacrifice at the altar. After the martyr's death, God bore witness to the holiness of his servant by many miracles. Taking these into account, Innocent IV numbered Stanislaus among the saints.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

## LAUDS

Prayer

O God, for whose honour the glorious bishop Stanislaus was slain by the swords of wicked men, grant, we beseech you, that such as seek his help may obtain a happy answer to their prayer. Through.

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8 May

## The Blessed Virgin Mary, Mediatrix of All Graces

III class



## MATINS

Invit. Christ, the Redeemer, who willed that we receive all benefits through Mary, * come, let us adore.

Hymn

Christ, filled with pity for mankind
Who justly were to death consigned,
Restored to us the life within,
And cleansed us by his blood from sin.

O sacred stream that purifies!
O sea immense where all good lies,
Whence life and health to mankind flow
Through seven channels here below!

Now who will guide this saving flood
To those redeemed by sacred blood?
This role to Mary is assigned,
To give all graces to mankind.

The merits our Redeemer won
Are given Mary by her Son;
At her request he grants indeed
Most willingly the grace we need.

Through all eternal years may we
Adore you, Blessed Trinity;
With faith may we our voices raise
To greet you, worthy of all praise.
Amen.

**Nocturn**

Ant. 1 A garden fountain, a well of living water, and flowing streams from Lebanon, alleluia.

Psalms from I Nocturn of feasts of the Blessed Virgin Mary [22].

Ant. 2 My hands dripped with myrrh, my fingers with liquid myrrh, alleluia.

Ant. 3 I will go to the mountain of myrrh and the hill of frankincense, alleluia.

℣. We all fly to your patronage, alleluia. ℟. Holy Mother of God, alleluia.

Blessings as in feasts of the Blessed Virgin Mary, according to the day of the week.

From the book of Ecclesiasticus

Lesson i Chapter 24

I came forth from the mouth of the Most High, the first born before all creatures. Through me light rose in the heavens, inexhaustible, and I covered the earth like a mist. I dwelt in high places, and my throne was in a pillar of cloud. Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss. In the waves of the sea, in the whole earth, and in every people and nation I have got a possession, high and low my power ruled over men's hearts. Among all these I sought a resting place; I sought in whose territory I might lodge.

℟. i. I was established in Sion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion. ✱ So I took root in an honoured people, in the portion of the Lord who is their inheritance; where his faithful servants are gathered I love to linger, alleluia. ℣. Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour. – So I took root in an honoured people, in the portion of the Lord who is their inheritance; where his faithful servants are gathered I love to linger, alleluia.

Lesson ii

Like a terebinth I spread out my branches, and my branches are glorious



and graceful. Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit. I am the mother of noble love, of reverence, of knowledge and of holy hope. In me is all grace of the way and of the truth, in me all hope of life and of strength. "Come to me, you who desire me, and eat your fill of my produce. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honey-comb. Mine is a renown that endures age after age. Those who eat me will hunger for more, and those who drink me will thirst for more. Whoever obeys me will not be put to shame, and those who work with my help will not sin; he who reads my lesson aright will find in it life eternal." I went forth like a canal from a river and like a water channel into a garden. I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea. I will again make instruction shine forth like the dawn, and I will make it shine afar; I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. I will again pour out teaching like prophecy, and leave it to all future generations.

℟. ii. In me is all grace of the way and of the truth, in me all hope of life and of strength. ✱ Come to me, you who desire me, and eat your fill of my produce, alleluia. ℣. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb. – Come.

Prayer to the Mother of God by St. Ephrem of Syria, Deacon

Lesson iii

My Lady, most holy Mother of God, full of grace, inexhaustible ocean of divine favours and graces which surpass description, treasury of all good things, next to the Trinity you are queen of the world; next to the Counsellor you are a second comforter; next to our Mediator you are the mediatrix of all mankind. Behold my trust in you and my God-given devotion towards you! Do not despise one so unworthy, nor let the rankness of my deeds stay your immense mercy, Mother of God—the title that I love most of all. There is, indeed, no more certain guarantee of victory than your aid. You have wiped away all tears

from the face of the earth, you have lavished on man benefits of all kinds; you have brought joy to heaven and salvation to the earth. Through you we hold the surest pledge of our resurrection; through you we hope to reach the heavenly kingdom; through you, who alone are immaculate, is drawn down all glory, all honour and all holiness on the apostles, the prophets, the just and the humble of heart, since the first Adam to the end of the world. And so all men find joy in you who are full of grace.

℟. iii. Let us with confidence draw near to the throne of grace, * that we may receive mercy and find grace to help in time of need, alleluia. ℣. To you, Virgin, we send up our sighs, mourning and weeping in this vale of tears. – That we may. – Glory. – Alleluia.

Before Lauds ℣. Our most powerful Mediatrix, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Antiphons

1. The Lord made the blessing of all men and his covenant to rest upon her head, alleluia.

Psalm The Lord is king, etc., p. 29.

2. His mercy is for ever, and from age to age, alleluia.

3. I will bless you all my life, in your name I will lift up my hands, alleluia.

4. You have not spared your life by reason of the distress and tribulation of your people, alleluia.

5. Virgin Mother of God, when you stand before the Lord, remember to speak favourable things on our behalf, alleluia.

Little Chapter Is. 55

Everyone who thirsts, come to the waters; and he who has no money, come, buy and eat: come, buy wine and milk without money and without price.

### Hymn

O Mary, in your loving care
You listen to our mortal prayer;
See, at your feet our prayer is laid,
For ever grant to us your aid.

O grant us aid, if any chain
Of fearsome sin our soul constrain;
Make haste those dreadful bonds to rend
Which make our hearts to evil bend.



To us bring aid, if we should fall
To life's deceitful lure a thrall,
Lest, God forgetting, led astray,
Our souls desert salvation's way.

To us bring aid, if fate ordain
Our flesh perhaps must suffer pain;
O grant that peace attend our way
Till shines the everlasting day.

To us, your children, come and greet,
Defending us as death we meet;
That by your help, reward we gain,
And prize of endless life obtain.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. So, then, our advocate, alleluia. ℟. Turn your eyes of mercy towards us, alleluia.

Bened. ant. Without your consent no man shall lift up hand or foot in all the land, alleluia.

### Prayer

Lord Jesus Christ, our mediator with the Father, you have been pleased to make your mother, the most blessed Virgin, our mother also, and our mediatrix with you; grant, we beseech you, that whoever seeks favours from you, may be gladdened by receiving them through her intercession. For you live and reign with the same God the Father.

## TERCE

Little Chapter as in Lauds.

℟. We all fly to your patronage, * alleluia, alleluia. – We all fly. ℣. Holy Mother of God. – Alleluia. – Glory. – We all fly.

℣. Do not despise our prayers, alleluia. ℟. In our needs, alleluia.

## SEXT

Little Chapter Is. 55

Hearken diligently to me, and eat what is good, and delight yourselves in fatness. Incline your ear, and come to me; hear, that your soul may live.

℟. Do not despise our prayers, * alleluia, alleluia. – Do not. ℣. In our needs. – Alleluia. – Glory. – Do not.

℣. Ever deliver us from all dangers, alleluia. ℟. Glorious and blessed Virgin, alleluia.

## NONE

Little Chapter Is. 55

Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you.

℟. Ever deliver us from all dangers, * alleluia, alleluia. – Ever deliver us. ℣. Glorious and blessed Virgin. – Alleluia. – Glory. – Ever deliver us.

℣. So, then, our advocate, alleluia. ℟. Turn your eyes of mercy towards us, alleluia.

## VESPERS

Ant. to psalms The Lord made the blessing of all men and his covenant to rest upon her head, alleluia.

Psalms as in feasts of the Blessed Virgin Mary [35].

Little Chapter Is. 55

Everyone who thirsts, come to the waters; and he who has no money, come, buy and eat; come, buy wine and milk without money and without price.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring;
Every ill drive from us,
All things good imploring.

Show yourself a mother.
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Our most powerful Mediatrix, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. Our welfare is in your hands; look but upon us and we will joyfully serve the Lord, the King, alleluia.

Prayer

Lord Jesus Christ, our mediator with the Father, you have been pleased to make your mother, the most blessed Virgin, our mother also and our mediatrix with you; grant, we beseech you, that whoever seeks your favours, may be gladdened by receiving them through her intercession. For you live and reign with the same God the Father.

## COMPLINE

Psalms and antiphon from weekday.

Nunc. dimittis ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin, alleluia.

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9 May

**St. Gregory Nazianzen**

Bishop, Confessor and Doctor of the Church

III class

## MATINS

Lesson iii

Gregory Nazianzen, a nobleman of Cappadocia, was styled the Theologian because of his profound knowledge of the sacred sciences. At Athens, together with Saint Basil, he was grounded in every branch of learning and then applied himself to the study of theology. First he became bishop of Sasima and then administered the church of Nazianzus. Finally, he was called to govern the church at Constantinople. When he had purged that city of its heretical teachings and restored it to the catholic faith—a work that should have endeared him to all—he incurred the odium of many. Hence, when a great dissension arose among the bishops on this account, he voluntarily relinquished his bishopric, applying to himself the sentiments of the prophet: "If this tempest has come upon you because of me, throw me into the sea, that you may cease to be tossed about." He then returned to Nazianzus and, having seen to it that Eulalius was appointed bishop there, devoted himself wholly to prayer and sacred study. He wrote many admirable works, both in prose and verse, and was a most strenuous defender of the doctrine of the consubstantiality of the Son. Advanced in years, he de-

parted to the heavenly life during the reign of the Emperor Theodosius.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him ⋆ on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, you gave your people the blessed Gregory as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

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10 May

**St. Antoninus**

Bishop and Confessor, O. P.

II class

At VESPERS, if the feast is celebrated with I class rank.

Ant to psalms Virgin, doctor, watchful and good shepherd, do not despise our voices raised in prayer, but lovingly draw to yourself those who sing your praises, alleluia.

Psalm Praise, O servants etc. [1].

Little Chapter Ecclus. 44

Behold the high priest who in his time pleased God and was found righteous; in the time of wrath he was taken in exchange.

℟. The man of God, Antoninus, having fought the good fight, finished the race and kept the faith, on his deathbed joyfully exclaimed, ⋆ "To serve God is to reign," alleluia. ℣. Henceforth there is laid up for me the crown of righteousness. – To serve. – Glory. – Alleluia.

Hymn and versicle as at II Vespers p. 1063.

Magnif. ant. The choir of virgins praises you, the assembly of doctors proclaims you, and holy prelates with one voice extol you, a Prelate. O blessed Antoninus, ever look with fatherly eyes upon us who also sing your praises, alleluia.

### Prayer

May we be helped, Lord, by the merits of your holy confessor and bishop, Antoninus, that as we make known your wonders in him, we may also rejoice at your mercies to us. Through.

Compline from Sunday.



## MATINS

Invit. Let us adore Christ, the High Priest, ⋆ on the festival of the holy bishop, Antoninus, alleluia.

### Hymn

Now Antonine with splendours bright
Drives off the shades of night in flight;
For nobly does his life now shine
And radiate with signs divine.

Virginity like driven snow,
With wisdom's shining light aglow,
A noble pastor, prelate, he,
In him true virtue's pattern, see.

He loved the poor, himself in need,
To those in woe his soul gave heed;
Unyielding to the wilful blind,
To lowly souls he was most kind.

His might with God great wonders show,
The laws of death does he o'erthrow
When back to life he calls again
A man held fast in death's strong chain.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.

Amen.

### Nocturn

Ant. 1 Blessed Antoninus, set from childhood in the Order of Preachers, later yielded fruit of holiness and learning, alleluia.

Psalms from I Nocturn of Common of a Confessor [100].

Ant. 2 Since he could not cast off the yoke of the episcopate, he announced the decree of the Lord, set up on his holy mountain, alleluia.

Ant. 3 He did not lie down to rest nor did he slumber when the Lord had lifted up his head to the priesthood, alleluia.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

From the book of Job

Lesson i Chapter 29

When I went out to the gate of the city, when I prepared my seat in the square, the young men saw me and withdrew, and the

aged rose and stood; the princes refrained from talking, and laid their hands on their mouth; the voice of the nobles was hushed, and their tongue cleaved to the roof of their mouth. When the ear heard, it called me blessed, and when the eye saw, it approved; because I delivered the poor who cried, and the fatherless who had none to help him. The blessing of him who was about to perish came upon me, and I caused the widow's heart to sing for joy.

℟. i. I put on righteousness, and it clothed me; my justice was like a robe and a turban. ✱ I was a father to the poor; I was eyes to the blind, and feet to the lame, alleluia. ℣. Open-handed, he gave to the poor; his justice stands firm for ever. – I was a father.

### Lesson ii

I put on righteousness, and it clothed me; my justice was like a robe and a turban. I was eyes to the blind, and feet to the lame. I was a father to the poor, and I searched out the cause of him whom I did not know. I broke the fangs of the unrighteous, and made him drop his prey from his teeth. Then I thought, "I shall die in my nest and I shall multiply my days as the sand, my roots spread out to the waters, with the dew all night on my branches, my glory fresh with me, and my bow ever new in my hand." Men listened to me and waited, and kept silence for my counsel.

℟. ii. What an admirable man, whom the Lord crowned with such great miraculous power ✱ that he even recalled to life a father's only son! Alleluia. ℣. For he was great in work and in word, a doer of mighty deeds. – That he.

### Lesson iii

Antoninus was born of good parents, in Florence. From childhood he gave obvious promise of his future eminent sanctity. Entering the Order of Preachers at the age of sixteen, he was at once conspicuous for outstanding virtue; the rigour of his fasting was exceptional and he most carefully preserved virginity. His skill in counselling was so great that he was known as Antoninus the Counsellor. Named archbishop of Florence, by Eugene IV, it was with great reluctance and only when compelled by Papal admonitions that he agreed to accept that office. As bishop, Antoninus excelled in prudence, piety; charity, courtesy and priestly zeal. Self taught, he had a deep knowledge of almost all the sciences and wrote several books of outstanding doctrine. He died peacefully in the Lord on May 2, in the year 1459. Adrian VI enrolled him on the list of the saints.



℟. iii. The man of God, Antoninus, having fought the good fight, finished the race and kept the faith, on his deathbed joyfully exclaimed, ✱ "To serve God is to reign," alleluia. ℣. Henceforth there is laid up for me the crown of righteousness. – To serve God is to reign, alleluia. – Glory. – Alleluia.

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Before Lauds ℣. Blessed Antoninus, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Antiphons

1. Dragged to the episcopate as if to torture, the blessed Antoninus fed his flock by word and example, alleluia.

Psalm The Lord is king, etc. p. 29.

2. I was a father to the poor; I was eyes to the blind and feet to the lame, alleluia.

3. With steadfast heart he stood, on behalf of God's law, as a strong wall against the wicked, alleluia.

4. I have taken instruction instead of silver; I have chosen knowledge rather than gold, alleluia.

5. Great in humility, rich in poverty, angelic in chastity, blessed Antoninus, we beseech you, pray for us! Alleluia.

### Little Chapter Ecclus. 44

Behold, the high priest who in his time pleased God and was found righteous; in the time of wrath he was taken in exchange.

### Hymn

While rising sun goes on its way,
O Prelate kind, to you we pray;
Beneath the shadow of your wing
Protect us as your praise we sing.

Since often in your gracious might,
The body's ills you put to flight;
Now from our souls all sin efface
In pity for our loss of grace.

By many ills made weak and worn,
We have so many lapses borne,

That hope from us must steal, in flight,
Unless you would extend your might.

O Virgin, make us clean of heart !
O Doctor, God's true light impart !
O Shepherd, fill our every need !
Then we will owe you all indeed.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. The just man will blossom as the lily, alleluia.
℟. And he will flourish before the Lord for ever, alleluia.

Bened. ant. Indeed the blessed Antoninus should be glorified: sickness yields to him, the elements obey him and inexorable death trembles at his nod, alleluia.

Prayer

May we be helped, Lord, by the merits of your holy confessor and bishop, Antoninus, that as we make known your wonders in him, we may also rejoice at your mercies to us. Through.

Commemoration of SS. Gordian and Epimachus, Martyrs.

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Gordian and Epimachus, your martyrs, may be helped by their intercession with you. Through.

At the Hours psalms and antiphon from weekday.

## TERCE

Little Chapter as at Lauds.

℟. The Lord loved him and adorned him, * alleluia, alleluia. – The Lord. ℣. He clothed him with a robe of glory. – Alleluia. – Glory. – The Lord.

℣. The Lord guided the righteous man on straight paths, alleluia. ℟. He showed him the kingdom of God, alleluia.

## SEXT

Little Chapter Ecclus. 45

He gave him the commandments face to face, and the law of life and knowledge; he blessed him with splendid vestments.



℟. The Lord guided the righteous man on straight paths, * alleluia, alleluia. – The Lord. ℣. He showed him the kingdom of God. – Alleluia. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia. ℟. He shall grow like a Lebanon cedar, alleluia.

## NONE

Little Chapter Ecclus. 50

He considered how to save his people from ruin, and fortified the city to withstand a siege; how glorious he was when the people gathered round him.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. – The just. ℣. He shall grow like a Lebanon cedar. – Alleluia. – Glory. – The just.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

## VESPERS

Ant. to psalms Dragged to the episcopate as to torture, the blessed Antoninus fed his flock by word and example, alleluia.

Psalms from Common of a Confessor [111].

Little Chapter Ecclus. 44

Behold, the high priest who in his time pleased God and was found righteous; in the time of wrath he was taken in exchange.

Hymn

That wider far our voice may ring
And Antonine's great glory sing;
Almighty Lord, inspire our heart,
And your own spirit now impart.

From youthful years he learned by rote
The sacred Canon Law to quote;
The world's alluring joys he spurned
And to Christ's yoke he gladly turned.

He chose, from every other state,
To join the Preachers' Order great;
That he might all the better find
Good training for his heart and mind.

This burning light could scarce be hid
Beneath a lowly bushel lid;

He soon is raised to bishop's seat,
To give God's people light and heat.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity. Amen.

℣. Blessed Antoninus, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. Guide in faith, teacher of holiness, light of the world, ornament of the priesthood: your deeds have matched your words and, despising the flesh, you have clung to the everlasting God. Blessed Antoninus, you have risen above the heavens with the ascending Christ; do not leave us desolate in this exile, alleluia.

Compline from Sunday.

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11 May

## SS. Philip and James, Apostles

II class

All is taken from the Common of Apostles in paschal time [162] except what is given here.

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For I VESPERS, where the feast is celebrated as I class. ℟. Have I been with you so long, p. 1066.

Compline from Sunday

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## MATINS

Here begins the Catholic Letter of the blessed apostle James

Lesson i Chapter 1

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion, greeting. Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

℟. i. With great power the apostles gave * their testimony to the resurrection of Jesus Christ our Lord, alleluia, alleluia. ℣. Filled as they were with the Holy Spirit they spoke the word of God with boldness. – Their testimony.

Lesson ii

Let the lowly brother boast in his exaltation, and the rich in his humiliation, because like the flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So will the rich man fade away in the midst of his pursuits. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him. Let no one say, when he is tempted, "I am tempted by God"; for God cannot be tempted with evil and he himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death. Do not be deceived, my beloved brethren.

℟. ii. These are the new lambs who have proclaimed, alleluia; now they have come to the fountains: * they are filled with glory, alleluia, alleluia. ℣. Before the Lamb, clothed in white robes, and with palm branches in their hands. – They are filled.

Lesson iii

Philip, a native of Bethsaida, is often mentioned in the holy gospels, and was one of the twelve apostles. When he received the Holy Spirit, it fell to his lot to preach the gospel in Scythia. There he converted almost the entire population to the christian faith. Ultimately, on going to Hieropolis in Phrygia, he was nailed to a cross and stoned to death for the name of Christ. His body, which was buried there by the christians, was afterwards taken to Rome and placed in the basilica of the Twelve Apostles, along with the body of Saint James.

James, a kinsman of the Lord, surnamed the Just, from childhood did not take wine or strong drink. He abstained from meat and never cut his hair, nor did he use ointments or the bath. He was so given to prayer that his knees became as hard as camel's hide. After the Lord's ascension he was appointed bishop of Jerusalem by the apostles. When he had governed that church in a

most saintly manner, always preaching Christ the Son of God, he first was stoned, and then led to the pinnacle of the temple, from which he was dashed to the ground. His legs were broken, but though already half-dead, he raised his hands to heaven, praying, "Lord, forgive them; for they know not what they do." He then received a heavy blow on the head from a fuller's club, and thus he gave up his soul to God in the seventh year of Nero's reign.

℟. iii. Have I been with you so long, and yet you do not know me? * Philip, he who has seen me has seen the Father, alleluia. Do you not believe that I am in the Father and the Father in me? Alleluia, alleluia. ℣. Lord, show us the Father, and we shall be satisfied. – Philip, he who has seen me. – Glory. – Alleluia, alleluia.

Before Lauds ℣. You grant me the heritage, alleluia. ℟. Of those who fear you, Lord, alleluia.

## LAUDS

### Antiphons

1. Lord, show us the Father, and we shall be satisfied, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Philip, he who has seen me has seen the Father, alleluia.

3. Have I been with you so long, and yet you do not know me? Philip, he who has seen me has seen the Father, alleluia.

4. If you had known me, you would have known my Father also; henceforth you know him and have seen him, alleluia, alleluia, alleluia.

5. If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I, alleluia.

### Little Chapter Eph. 2

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing
And all with hearts of gladness raise
Due hymns of thankful love and praise.



For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight,
In them the Son with joy abounds;
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done, alleluia. ℟. They will understand God's deeds, alleluia.

Bened. ant. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you, alleluia, alleluia, alleluia.

### Prayer

O God, you gladden us by the annual solemnity of your apostles Philip and James; grant, we pray, that as we rejoice in their merits, we may be taught by their example. Through.

At Hours, psalms and antiphon from weekday.

## VESPERS

Ant. to psalms Lord, show us the Father, and we shall be satisfied, alleluia.

Psalms from Common of Apostles [49].

Magnif. ant. Let not your hearts be troubled, neither let them be afraid; believe in God, believe also in me. In my Father's house are many rooms, alleluia, alleluia.

Compline from Sunday.

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12 May

## SS. Nereus, Achilleus and Pancras

Martyrs

Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Prayer

May the blessed feast of your martyrs Nereus, Achilleus and Pancras enkindle us, Lord, and make us worthy to serve you. Through.

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13 May

**Bl. Imelda, Virgin, O. P.**

Commemoration

**LAUDS**

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty, alleluia.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

Prayer

O Lord Jesus Christ, you have received into heaven the holy maiden Imelda, on fire with charity's burning love and wonderfully refreshed by the stainless sacrifice; grant us, by her intercession, to draw near with like fervour to your holy table, so that we too may long to be dissolved and to be with you. For you live and reign.

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15 May

**St. John Baptist de la Salle**

Confessor

III class

**MATINS**

Lesson iii

John Baptist de la Salle was born at Rheims of illustrious parents, and received his early education in literature and philosophy at the academy there. On entering the clerical state, he was made a canon of Rheims at the age of sixteen, and later was admitted to the Sulpician seminary at Paris. When he was ordained priest, he undertook the direction of the Sisters of the Child Jesus, who were engaged in the education of girls. These he guided and protected with the greatest prudence. In order to provide instruction in religion and virtue for poor boys, he founded, after much difficulty, a society which he called the Brothers of the Christian Schools. This was later approved by Benedict XIII. John Baptist renounced his canonry, gave his goods to the poor and, through humility, resigned the direction of the institute he had founded. Adorned with virtues and merits, he slept in the Lord in his sixty-eighth year.



He was first beatified, and then canonized, by Leo XIII. Pius XII declared him principal patron of all teachers of boys and youths.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day. – Glory. – Alleluia.

**LAUDS**

Prayer

O God, you raised up the holy confessor John Baptist to promote the christian education of the poor and to confirm the young in the way of truth, and, through him, gathered together a new family within your church; mercifully grant, through his intercession and example that, burning with zeal for your glory in the salvation of souls, we may be enabled to share his crown in heaven. Through.

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18 May

**St. Venantius**

Martyr

III class

**MATINS**

Lesson iii

Venantius of Camerino, when fifteen years old, was denounced as a christian to Antiochus, governor of Camerino under the Emperor Decius. Venantius surrendered himself to him at the city gate where, for a long time, the governor tried to influence him by promises and threats. He then ordered him to be scourged and bound in chains, but from these he was miraculously released by an angel. Torches were then applied to his body and he was suspended, head downwards, over a smoking fire. After this he was again interviewed by the governor. His teeth and jaws were broken, and in this condition Venantius was thrown on a dunghill. Rescued by the angel a second time, he was, once more, brought before the judge who, as Venantius was speaking to him, fell from the judgment seat, crying out, "The God of Venantius is the true God. Destroy our gods." With these words he expired. Finally, after further excruciating torments, Venantius was beheaded, with ten others, and thus successfully completed the glorious contest. The christians buried their bodies in a place of honour. They now rest at Camerino, in the church dedicated to Venantius.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.

### LAUDS

#### Prayer

O God, you have consecrated this day by the victory of the blessed Venantius, your martyr; graciously hear the prayers of your people and grant that as we honour his holy life we may imitate his courageous faith. Through.

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19 May

## St. Peter Celestine

Pope and Confessor

III class

### MATINS

#### Lesson iii

Peter, called Celestine from the name he chose as pontiff, was born of good catholic parents at Isernia in the Abruzzi. When scarcely adolescent he retired to a place of solitude to protect himself from worldly allurements. There he nourished his soul with contemplation, and, to bring his body into subjection, wore an iron chain next to his skin. He founded, under the rule of St. Benedict, a congregation, later known as Celestines. Hence, when, as a shining lamp upon a lampstand he could not remain hidden—the church being long bereaved of its pastor—he was, without his knowledge and in his absence, elected to the Chair of Peter. The news of this event caused everywhere immediate rejoicing as well as great surprise. But, on assuming the high office of supreme pontiff, he found that, occupied as he was with so many responsibilities, he could scarcely maintain his accustomed manner of prayer. Hence he voluntarily relinquished both the burden and the honour of the pontificate. Thereafter, he resumed his former way of life to the end. His glorious death was made more glorious still by the appearance of a glowing cross suspended in the air over the door of his cell. Both in life and in death he was renowned for many miracles. These having been duly examined, eleven years after his death Clement V numbered him among the saints.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.



### LAUDS

#### Prayer

O God, you raised the blessed Peter Celestine to the honour of supreme pontiff and taught him to count it less than humility; mercifully grant us, like him, to scorn all worldly things and to be worthy happily to reach the rewards promised to the humble. Through.

#### Commemoration of St. Pudentiana, Virgin

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty, alleluia.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

#### Prayer

Graciously hear us, God our salvation, that as we rejoice on the feast of the blessed Pudentiana, your virgin, we may be imbued with her spirit of holy earnestness. Through.

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24 May

## Transfer of Our Holy Father, Dominic

III class

### MATINS

Invit. The glad solemnities of Dominic are begún. * Let the church applaud with abundant praise, alleluia.

#### Hymn

Applaud the Lord's own champion new,
Praise Dominic, sing loud his fame.
His work, the Lord's, his preaching, true,
His life befits his Master's name.

Virginity, in highest fame,
All lily-white he kept unstained;
His zeal burned like a torch aflame,
For souls that Satan else had gained.

The world he trod beneath his feet,
And on to rugged toil he pressed;
Unarmed he runs the foe to meet,
By Christ's strong grace upheld and blessed.

He sends his brethren through the sphere,
His weapons are the gospel true,

Unceasing prayer and frequent tear,
While miracles his path bestrew.

May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.

### Nocturn

Ant. 1 Foreshadowed in the likeness of a hound, a new and heaven-sent herald in these latter times, Dominic, a poor man, shone afar, alleluia.

Psalms from I Nocturn of Common of a Confessor [100].

Ant. 2 Preserving unstained the flower of purity, he attained the freedom of the perfect life, alleluia.

Ant. 3 Sufficiently instructed in the literature of the Arts, he passed to the pursuit of the supreme Truth, alleluia.

℣. The Lord loved him and adorned him, alleluia.
℟. He clothed him with a robe of glory, alleluia.

From the book of Ecclesiasticus

Lesson i Chapter 48

The prophet Eli'jah arose like a fire, and his word burned like a torch. He brought a famine upon them, and by his zeal he made them few in number. By the word of the Lord he shut up the heavens, and also three times brought down fire. How glorious you were, O Eli'jah, in your wondrous deeds! And who has the right to boast which you have? You have raised a corpse from death and from Hades, by the word of the Most High.

℟. i. O happy vine, from whose shoot so great a growth spreads over the world, * giving mankind to drink of the wine of heaven from the life-giving cup, alleluia. ℣. With an abundance of branches it already encircles the world. – Giving.

It was you who brought kings down to destruction, and famous men from their beds; who heard rebuke at Sinai and judgments of vengeance at Horeb; who anointed kings to inflict retribution, and prophets to succeed you. You who were taken up by a whirlwind of fire, in a chariot with horses of fire; you who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob.



Blessed are those who saw you, and those who have been adorned in love; for we also shall surely live. It was Eli'jah who was covered by the whirlwind, and Eli'sha was filled with his spirit; in all his days he did not tremble before any ruler, and no one brought him into subjection. Nothing was too hard for him, and when he was dead his body prophesied. As in his life he did wonders, so in death his deeds were marvellous.

℟. ii. Choirs of angels meet him as he goes up from the valley of this uncertain world. * O good Jesus, at the prayer of Dominic, grant that we may be pleasing to you, alleluia. ℣. On account of him, through whom you raised many from the dead, remit to us the punishment we have incurred. – O good Jesus.

Lesson iii

On the twenty-fourth of May in the year twelve hundred and thirty-three, when the brethren had gathered for the general chapter at Bologna, the first transfer took place of the blessed father Dominic's remains, which, for twelve years, had been interred in obscurity. When, at the appointed time, the tombstone was removed, there came from the tomb a delightful perfume which, when the casket was opened, issued forth to gladden the people of Bologna with its all-pervading fragrance. The remains were then placed in a marble tomb and pontifical Mass was celebrated by the papal legate, the archbishop of Ravenna. On the morning of the Tuesday after Pentecost, as the choir intoned the Introit, "Receive the joy of your glory," the brethren, in their jubilation, took these words as though coming from heaven. Then the trumpets sounded, the people raised aloft countless candles, and from all sides arose the cry, "Blessed be Christ."

℟. iii. O wonderful hope, which you gave to those who wept for you at the hour of your death, promising that after your decease you would be helpful to your brethren! * Fulfil, Father, what you have said and help us by your prayers, alleluia. ℣. You shone on the bodies of the sick by so many miracles. Bring us the help of Christ to heal our sick souls. – Fulfil. – Glory. – Alleluia.

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Before Lauds ℣. Blessed father, Dominic, pray for

us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Antiphons

1. Loving father, Dominic, be mindful of your works. Plead before the supreme Judge for your group of poor, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Poor in property, rich in a pure life, at the price of poverty he enjoys the privileges of heaven, alleluia.

3. In a vision, a brother sees a ladder reaching to heaven, by which ladder the father, at his death, was being raised heavenwards, alleluia.

4. By earnest word and work he built this ladder, which the Virgin Mother, accompanied by her Son, drew heavenwards, alleluia.

5. In the choir of virgins the doctor of truth shines forth, wearing with these blessed ones a twofold garland of honour, alleluia.

### Little Chapter Ecclus. 50

He was like the morning star among the clouds, like the moon when it is full; like the sun shining upon the temple of the Most High.

### Hymn

Let this our choir break forth today
In tuneful song of joy that's new;
With hymn melodious let us pay
Respect to saintly Dominic, true.

When this world's night begins to fall
A new-found star is seen to rise;
To those who pine in sinful thrall
A herald of salvation flies.

The gospel teaching then he sows
Throughout the world from pole to pole;
And leprous heresy o'erthrows
As Order new he gives its goal.

As tiny spring that seemed to grow
To be a torrent in full stream;
Already wonderful, its flow
Now gives this world the drink supreme.

May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.



℣. The just man will blossom as the lily, alleluia.
℟. And he will flourish before the Lord for ever, alleluia.

Bened. ant. Integrity of the flesh, martyrdom of soul, eloquence of speech filling the world have purchased for you, O poor one of Christ, the reward of life at the end of the contest, alleluia.

### Prayer

O God, you were pleased to enlighten your church with the merits and teaching of the blessed Dominic, your confessor and our father; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth. Through.

At the Hours psalms and antiphon from weekday.

## TERCE

Little Chapter as in Vespers.

℟. The Lord loved him and adorned him, * alleluia, alleluia. – The Lord loved him. ℣. He clothed him with a robe of glory. – Alleluia. – Glory. – The Lord loved him.

℣. The Lord guided the righteous man on straight paths, alleluia. ℟. He showed him the kingdom of God, alleluia.

## SEXT

### Little Chapter Is. 59

My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children or out of the mouth of your children's children, says the Lord, from this time forth and for evermore.

℟. The Lord guided the righteous man on straight paths, * alleluia, alleluia. – The Lord. ℣. He showed him the kingdom of God. – Alleluia. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia. ℟. He shall grow like a Lebanon cedar, alleluia.

## NONE

### Little Chapter Malach. 2

True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. – The just. ℣. He shall grow like a

Lebanon cedar. – Alleluia. – Glory. – The just.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

## VESPERS

Psalms from the Common of a Confessor [111].

Ant. to psalms Loving father, Dominic, be mindful of your works. Plead before the supreme Judge for your group of poor, alleluia.

Little Chapter Eccli. 50

He was like the morning star among the clouds, like the moon when it is full; like the sun shining upon the temple of the Most High.

Hymn

Exult, O Mother Church, give voice !
To this all-gladsome feast attend !
For you the courts of heaven rejoice,
As offspring new to them you send.

The father, chief, and gracious head
Of Preachers' Order, Dominic rose.
His light beyond this world has spread
As citizen to heaven he goes.

From prison of the flesh made free
In heavenly glory now he shines ;
Instead of poor man's cincture, see,
A royal robe this man entwines.

The perfumes from his tomb, that leak,
With many miracles ally
To claim for Christ's own servant meek,
The wondrous ways of king most high.

May God the Three and One be praised,
In glory, honour, might and love ;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.

℣. Blessed father, Dominic, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. Great father, holy Dominic, always watch lovingly over us here below, and take us up with you at the hour of our death, alleluia.

Prayer

O God, you were pleased to enlighten your church with the merits and teaching of the blessed Dominic, your confessor and our father ; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth. Through.

Compline from weekday.

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25 May

**St. Urban I**

Pope and Martyr
Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with " Holiness," alleluia.

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Urban, your martyr and bishop, may be helped by his intercession with you. Through.

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26 May

**St. Philip Neri**

Confessor
III class

## MATINS

Lesson iii

Philip Neri was born in Florence of devout and exemplary parents. Renouncing a substantial inheritance, he went to Rome where he studied philosophy and theology and where he dedicated himself wholly to Christ. Ordained priest, out of obedience, he laboured indefatigably for the salvation of souls. Through hearing confessions, a duty he performed to the last day of his life, he gained very many souls for Christ. Desirous that they should be nourished with the daily bread of God's word, with the frequent reception of the sacraments, with assiduous prayer and other good works, he founded the Congregation of the Oratory. When his heart, wounded by divine charity, became so inflamed with love that it expanded beyond its normal limits, God miraculously enlarged his breast by breaking and displacing two ribs. Philip was remarkable for the gift of prophecy and for his extraordinary power of reading the secrets of the

heart. He maintained perpetual virginity and so cherished the virtue of purity that he could recognise, by their fragrance, those who possessed it, and by their offensive odour those who lacked it. He died in the year 1595 at the age of eighty.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the joyful day of solemnity and joy, alleluia. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, you have raised up the holy Philip, your confessor, to the glory of the saints; mercifully grant that as we rejoice in his feast, we may make progress by the example of his virtues. Through.

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27 May

**St. Bede the Venerable**

Confessor and Doctor of the Church

III class

## MATINS

### Lesson iii

Bede, the priest, was born at Jarrow on the border of England and Scotland. When he became a monk, he so arranged his life that, while devoting himself assiduously to the study of the arts and doctrine, he never curtailed his monastic practices. There was no branch of learning in which he was not thoroughly versed, but he was chiefly devoted to the study of the sacred scriptures, so that, after ordination to the priesthood, he applied himself to the task of commenting on the sacred books. In this work he adhered so scrupulously to the teaching of the holy Fathers, that he never expressed an opinion contrary to their judgment and used almost their very expressions. Always an enemy of idleness, he was accustomed to go from study to prayer and then from prayer to study. To raise the moral standards of the faithful and to explain and defend the faith, he wrote many books which caused him to be so highly esteemed by all, that his writings were read publicly in the churches



even during his lifetime. At length, worn out by old age and labours, he died a holy death. Leo XIII declared him a Doctor of the universal church.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, you have glorified your church by the learning of the blessed Bede, your confessor and doctor; grant, in your mercy, that your servants may ever be enlightened by his wisdom and aided by his merits. Through.

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29 May

**BB. William, O. P. and Companions**

Martyrs

Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

### Prayer

O God, for whose love and for zeal in keeping the faith, blessed William and his companions fell by the swords of wicked men; grant, by their prayers, that we may be firm in the faith and ever love you with all our hearts. Through.

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31 May

**The Blessed Virgin Mary, Queen**

II class

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At I VESPERS where the feast is celebrated with I class rank.

Ant. to psalms This is the Queen of virgins, the virgin, beautiful as a rose, who bore the King. O Mother of God, through whom we gain God and man, gracious Virgin, intercede for us all, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first-born before all creatures; I dwelt in high places, and my throne was in a pillar of cloud.

℟. Let us with confidence draw near to the throne of grace, * that we may receive mercy and find grace to help in time of need, alleluia. ℣. To you, Virgin, we send up our sighs, mourning and weeping in this vale of tears. – That we may. – Glory. – Alleluia.

Hymn and versicle as in II Vespers, p. 1085.

Magnif. ant. Blessed are you who have believed what was spoken to you from the Lord; with Christ you reign for ever, alleluia.

Prayer

Grant, we beseech you, Lord, that we who celebrate the feast of the Blessed Virgin Mary, our Queen, may, under her protection, be worthy to enjoy peace now, and glory in the time to come. Through.

Compline of the Blessed Virgin Mary, p. 1086.

## MATINS

Invit. Christ the King, who crowned his mother, * come, let us adore, alleluia.

Hymn

O'er all creation's realm you reign
As Queen, O Virgin without stain;
In grace abounding, you appear
Endowed with beauty of the sphere.

Before the Word, who all things made,
You shine supreme, with light arrayed,
Predestined God the Son to bear
Who fashioned you with tender care.

In Christ raised high upon the tree,
Our blood-bespattered King we see;
And you, who in his passion shared,
Are Mother of mankind declared.

Endowed with privileges rare,
Protect us in your loving care;
Accept the grateful hymn we raise
To offer you our heartfelt praise.



All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

### Nocturn

The three psalms and antiphons are taken from I Nocturn of feasts of the Blessed Virgin Mary [22]. Alleluia is added to each antiphon.

℣. Hail, Queen of mercy, alleluia. ℟. Of whom was born Christ, our King, alleluia.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson i Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Bonaventure, Bishop

Sermon on the Royal Dignity of the Blessed Virgin Mary.

The Blessed Virgin Mary is the mother of the Most High by a noble conception, according to the word spoken to her by the angel. "Behold," he said, "you will conceive and bear a son." And later: "The Lord will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." It was as though he said, "You will conceive and bear a son, the King, who occupies the royal throne for all eternity. For this reason, you will reign as the King's mother and occupy, as Queen, a royal throne." For if it is fitting that the son should honour his mother, it is also fitting that he should share with her the royal throne. Hence it is, since the Virgin Mary conceived him on whose thigh is inscribed, "King of kings and Lord of lords," from that moment when she conceived the Son of God, she was Queen, not only of the earth, but also of heaven. This is indicated in the Revelation, where it is written, "A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars."

℟. i. Behold, a virgin shall conceive and bear a

son, and he will be called * Wonderful, Mighty God, alleluia. ℣. He will sit upon the throne of David and will reign over his kingdom for ever. – Wonderful.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

### Lesson ii

Mary, the Queen, surpasses all others in glory, as the prophet aptly shows in a psalm which particularly concerns Christ and the Virgin. In the first place, it is there said of Christ, "Your throne, O God, shall endure for ever." Then, a little later, is said of the Virgin, "On your right stands the Queen," thereby signifying the superior qualities she possessed, for the saying refers to the glory of her soul. Next come the words: "In gold of Ophir," referring to the robe of glorious immortality which it was proper for the Virgin to wear at her Assumption. For it is unthinkable that the robe with which Christ was clothed, which, moreover, was perfectly sanctified on earth by the Word incarnate, could become the food of worms. As it was fitting that Christ should bestow on his mother the fullness of grace at her Conception, so also it was fitting that he should grant her the fullness of glory at her Assumption. It is to be maintained, then, that the Virgin, glorious in soul and body, reigns next to her Son.

℟. ii. You have been exalted, holy Mother of God, * above the choirs of angels, to the heavenly throne, alleluia. ℣. Intercede for us with the Lord Jesus Christ. – Above the choirs.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

### Lesson iii

Mary, the Queen, is also the dispenser of grace, as was indicated in the book of Esther, where it is said, "The tiny spring which became a river, and there was light and the sun." The Virgin Mary, typified by Esther, is likened to the diffusion of a spring and of light, because of the diffusion of grace for a twofold purpose, namely, for action and for contemplation. For the grace of God, which is curative for the human race, descends on us through her as through an aqueduct, since to the Virgin herself belongs the dispensing of grace, not as though she were the source of grace, but by reason of her merit. Rightly, then, the Virgin Mary is the peerless Queen of all mankind, since she sues for mercy, overcomes strife, dispenses graces and, as a result, leads us to glory.



℟. iii. Let us with confidence draw near to the throne of grace, * that we may receive mercy and find grace to help in time of need, alleluia. ℣. To you, Virgin, we send up our sighs, mourning and weeping in this vale of tears. – That we may. – Glory. – Alleluia.

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Before Lauds ℣. You have been exalted, holy Mother of God, alleluia. ℟. Above the choirs of angels, to the heavenly throne, alleluia.

## LAUDS

### Antiphons

1. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David, alleluia.

Psalm The Lord is king, etc., p. 29.

2. Today is the festival of the holy Virgin Mary, whose illustrious life casts splendour on all the churches, alleluia.

3. Mary is resplendent, born of kingly line; through her prayers we most devoutly beg to be strengthened in mind and spirit, alleluia.

4. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God, alleluia.

5. Let us celebrate, with joy, the festival of holy Mary, that she may intercede for us with the Lord Jesus Christ, alleluia.

### Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first-born before all creatures; I dwelt in high places, and my throne was in a pillar of cloud.

### Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the great King's
portal bright,
The gate by which came
forth the Light;
Come then, you ransomed
nations, sing
The Life divine, that she
did bring.

O Mary, mother of all
grace,
True mercy's mother to
our race,
Protect us now from Satan's
power,
And own us at life's closing
hour.

All glory be to you, O Lord,
The Virgin's Son, by all
adored;
With Father and the Spirit
be
All glory yours eternally.
Amen.

℣. The Virgin Mary ascended the heavens, alleluia. ℟. With Christ she reigns for ever, alleluia.

Bened. ant. Most honourable Queen of the world, Mary ever-virgin, who bore Christ the Lord, Saviour of mankind, intercede for our peace and well-being, alleluia.

Prayer

Grant, we beseech you, Lord, that we who celebrate the feast of the Blessed Virgin Mary, our Queen, may, under her protection, be worthy to enjoy peace now, and glory in the time to come. Through.

Commemoration of St. Petronilla, Virgin

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty, alleluia.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

Prayer

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed Petronilla, your virgin, we may be imbued with her spirit of holy earnestness. Through.

At the Hours psalms and antiphon from weekday.

## TERCE

Little Chapter as in Vespers.

℟. Hail, Queen of mercy, * alleluia, alleluia. – Hail. ℣. Of whom was born Christ, our King. – Alleluia. – Glory. – Hail. ℣. Standing by the cross of Jesus was his mother, alleluia. ℟. Sharer in his suffering; Queen of the universe, alleluia.



## SEXT

Little Chapter Ecclus. 24

In the whole earth, and in every people and nation I have got a possession; high and low, my power ruled over men's hearts.

℟. Standing by the cross of Jesus was his mother, * alleluia, alleluia. – Standing. ℣. Sharer in his suffering; Queen of the universe. – Alleluia. – Glory. – Standing.

℣. All ages will call me blessed, alleluia. ℟. The Almighty works marvels for me, alleluia.

## NONE

Little Chapter Ecclus. 24

Whoever obeys me will not be put to shame, and those who work with my help will not sin. He who reads my lesson aright will find in it life eternal.

℟. All ages will call me blessed, * alleluia, alleluia. – All ages. ℣. The Almighty works marvels for me. – Alleluia. – Glory. – All ages.

℣. The Virgin Mary ascended the heavens, alleluia. ℟. With Christ she reigns for ever, alleluia.

## VESPERS

Ant. to psalms This is the festival of the glorious Virgin Mary, of the breed of Abraham, of the tribe of Judah, of the renowned stock of David, alleluia.

Psalms as in feasts of the Blessed Virgin Mary [35]

Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first-born before all creatures; I dwelt in high places, and my throne was in a pillar of cloud.

Hymn

A genuflexion is made here until Taking that gr at Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother.
May the One all holy,
Born for us your infant,
Grant, through you, prayer
lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Hail, Queen of mercy, alleluia. ℟. Of whom was born Christ, our King, alleluia.

Magnif. ant. Blessed Mother and inviolate Virgin Mary, glorious Queen of the world, intercede for us with the Lord, alleluia.

## COMPLINE

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily ! Pray for us, holy Mother of God, alleluia.

Psalms from Sunday.

Nunc dimittis ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin, alleluia.

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1 June

## St. Angela Merici

Virgin
Commemoration

## LAUDS

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty, alleluia.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.

Prayer

O God, who willed that a new company of holy virgins should grow up within your church through the blessed Angela, grant us, by her intercession, to lead angelic lives, so that, putting aside all earthly things, we may be worthy to lay hold on eternal joys. Through.

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2 June

## BB. Sadoc and Companions

Martyrs, O. P.
Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Prayer

After this exile may the merciful and loving virgin Mary show you to us, Lord Jesus, whom the blessed Sadoc and his companions hailed amidst the fierce attacks of the foe, and thereby deserved to receive from you the longed-for palm of martyrdom. For you live and reign.

Commemoration of SS. Marcellinus, Priest, and Peter, Exorcist, Martyrs

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another, alleluia.

℣. But the righteous live for ever, alleluia. ℟. And their reward is with the Lord, alleluia.

Prayer

O God, you gladden us by the annual solemnity of your blessed martyrs, Marcellinus and Peter ; grant, we pray, that we may be stirred up by the examples of those in whose merits we rejoice. Through.



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3 June

## BB. Peter Sanz, Bishop and Companions

Martyrs, O. P.

III class

## MATINS

Lesson iii

In the years seventeen hundred and forty-seven and seventeen hundred and forty-eight, Peter Sanz, bishop, Francis Serrano, bishop-elect, John Alcober, Joachim Royo and Francis Diaz of the Dominican province of the Philippine Islands, laid down their lives for the Lord. When a persecution of the faithful broke out in the town of Fogan in China, these champions of the faith were led captive to the city of Fuciau and subjected to extreme torture. Yet with great tenacity of spirit they remained steadfast in confessing the faith. By imperial edict, Peter Sanz was beheaded ; the others, while in prison, awaiting sentence, were secretly put to death by night. Francis

Serrano and Joachim Royo were suffocated, while Francis Diaz and John Alcober were garrotted. All these martyrs, glorious in the Lord, were beatified by Leo XIII.

℟. iii. Perpetual light will shine upon your saints, Lord, and an eternity of ages, * alleluia, alleluia. ℣. Everlasting joy shall be upon their heads; they shall obtain joy and gladness. – Alleluia, alleluia. – Glory. – Alleluia, alleluia

Before Lauds and at Vespers:

℣. Blessed Peter and your companions, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

### Prayer

O God, you endowed your blessed martyrs, bishop Peter and his companions, with equal steadfastness and charity that they might preach the faith to the Gentiles; grant, we beseech you, by their example and intercession, that we may stand firm in your faith. Through.

4 June

## St. Francis Caracciolo

Confessor

III class

## MATINS

### Lesson iii

Francis, originally called Ascanio, belonged to the noble Caracciolo family of the town of Villa Santa Maria in the Abruzzi. In his youth, while labouring under a severe illness, he determined to give himself wholly to the service of God and of his neighbour. He went to Naples, and was ordained priest. Thenceforward, Francis devoted himself completely to contemplation and the salvation of souls and proved a constant source of comfort to those condemned to death. Meeting, through the wonderful designs of God, with John Augustine Adorno and Fabriccio Caracciolo, he founded the order of Minor Clerks Regular, adding to the usual three vows another, not to seek offices of dignity. After Adorno's death, Francis ruled the order most devotedly and, with the greatest enterprise, fostered its growth throughout Spain and Italy. He burned with such love for the most holy sacrament of the Eucharist that he used to



spend almost complete nights in adoration before it, and decreed that this pious practice should be perpetuated in his order as its special characteristic. He possessed the spirit of prophecy and the gift of reading hearts. In his forty-fourth year Francis was seized with a fatal illness in the town of Agnone in the Abruzzi, and died on the fourth of June in the year 1608. His sacred remains were conveyed to Naples, where they were buried in the church of his Order.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia. – Glory. – Alleluia.

## LAUDS

### Prayer

O God, who bestowed a zeal for prayer and a love of penance on the blessed Francis, founder of a new Order, grant to your servants so to follow his example that, by praying always, and bringing the body into subjection, we may deserve to reach the glory of heaven. Through.

6 June

## St. Norbert

Bishop and Confessor

III class

## MATINS

### Lesson iii

Norbert was born of most illustrious parents and received a liberal education as a youth. Later, while serving at the emperor's court, he came to despise worldly vanities and decided to enlist in the army of the church. On receiving holy orders he devoted himself wholeheartedly to preaching the word of God and won innumerable heretics to the faith, sinners to repentance, and quarrelsome to peace and concord. Selecting a remote spot called Premontre in the diocese of Laon, he gathered around him thirteen companions and there established the Premonstratensian Order which spread with marvellous success. Appointed, against his wishes, archbishop of Magdeburg, he firmly defended church discipline and in particular the law of celibacy. At the Council

of Rheims he staunchly supported Innocent II and, on going to Rome with other bishops, crushed the schism of Peter de Leone. He died at Magdeburg on the sixth of June in the year 1134.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him ⋆ on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. – On the day of solemnity and joy, alleluia.– Glory. – Alleluia.

## LAUDS

Prayer

O God, you made the blessed Norbert, your confessor and bishop, a wondrous herald of your word, and bestowed through him a new Order on your church; grant, we beseech you, through his prayers and merits, that what he taught by word and work, your help may enable us to perform. Through.

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8 June

### St. Medard

Bishop and Confessor
Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed Medard, your confessor and bishop. By the merits and intercession of him who so worthily served you, free us all from sin. Through.

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9 June

### BB. Diana, Cecilia and Amata

Virgins, O. P.
Commemoration

## LAUDS

Ant. The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom, alleluia.

℣. She is led to the king with her maiden companions, alleluia. ℟. Her destined companions are escorted in, alleluia.



Prayer

O God, you endowed the blessed Diana, your virgin, with wonderful steadfastness of soul and gave her the blessed Cecilia and Amata as companions on the way of evangelical perfection; mercifully grant that we, too, through their example, may be strengthened in all trials and, by their help, be shielded against all foes. Through.

Commemoration of SS. Primus and Felician, Martyrs

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Prayer

We beseech you, Lord, grant us always to keep the feast of your holy martyrs Primus and Felician, and through their prayers to experience the benefits of your protection. Through.

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10 June

### Bl. John Dominici

Bishop and Confessor, O. P.
Commemoration

## LAUDS

Ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

Prayer

O God, giver of love, you strengthened the blessed confessor and bishop, John, to keep the church's unity and renew regular discipline; grant us, through his prayers, to be of the same mind with him and to act like him, in Christ Jesus our Lord: who lives and reigns with you.

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11 June

### St. Barnabas, Apostle

III class

## MATINS

From the Acts of the Apostles

Lesson i Chapter 13

When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas,

who spoke to them and urged them to continue in the grace of God. The next sabbath almost the whole city gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him.

℟. i. With great power the apostles gave * their testimony to the resurrection of Jesus Christ our Lord, alleluia, alleluia. ℣. Filled as they were with the Holy Spirit they spoke the word of God with boldness. – Their testimony.

### Lesson ii

And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. And the word of the Lord spread throughout all the region. But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust from their feet against them, and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.

℟. ii. These are the new lambs, who have proclaimed, alleluia; now they have come to the fountains: * they are filled with glory, alleluia, alleluia. ℣. Before the Lamb, clothed in white robes, and with palm branches in their hands. – They are filled.

### Lesson iii

Barnabas, a Levite and a native of Cyprus, was commissioned to preach the gospel of Jesus Christ with Paul the apostle. He sold a field that he owned and gave the proceeds to the apostles. Having been sent to Antioch to preach, by his exhortations there he encouraged many already converted to belief in Christ. From there he set out with Paul and journeyed through many cities and countries, to the great benefit of those who heard him. Finally,



leaving Paul, he sailed with John, surnamed Mark, to Cyprus, and there, in the seventh year of Nero's reign, added the crown of martyrdom to the glory of the apostolic office.

℟. iii. His Nazarites have been made pure, alleluia; they have shown the splendour of God, alleluia; * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, their words to the utmost bounds of the world. – And they are. – Glory. – Alleluia, alleluia.

## LAUDS

### Prayer

Almighty God, we beg that the blessed Barnabas, your apostle, may implore your aid for us; that being loosed from our sins we may also be freed from all dangers. Through.

whose feasts, in certain places, are celebrated with the rank of I or II Class

18 January

## St. Margaret of Hungary

Virgin, O. P.

II class

At I VESPERS when the feast is celebrated with the rank of I class

Ant. to psalms Loving Mother Church, praise the Lord Jesus Christ, Son of the life-giving Virgin. Today he has adorned his bride with the crown of heroic virginity.

Psalm Praise, O servants, etc. [1].

Little Chapter Rev. 19

The marriage of the Lamb has come, and his bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints.

℟. I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. * For his sake I have suffered the loss of all things, in order that I may gain him.

℣. The kingdoms of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ. – For his sake. – Glory. – For his sake.

Hymn

To God due praises let us bring
And hymn in celebration sing;
This virgin meek did he supply
Right well with gifts from heaven on high.

For, loving Jesus unto death
With longing heart and every breath,
While heaven's Manna she receives
Her senses frail she often leaves.

As secrets of the heart she knows,
She lifts her sad companions' woes;
And frees them from each dread disease,
Removing every stress she sees.

For death itself with glory's light
Fills all the virgin's features bright;
It breathes on her with fragrance rare
That shows the virtues present there.

Continue Margaret, we pray,
To aid your land from heaven today;





And grant your clients, we beseech,
Salvation's port, at last, to reach.

To God the Father, God the Son,
And God the Spirit, three in one;
Unending praise and glory be
From age to age eternally.
Amen.

℣. Blessed Margaret, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Striving after angelic purity, the blessed Margaret dedicated herself as a bride to him who is the bridegroom of perpetual virginity, as he is the son of perpetual virginity.

Prayer

O God, protector and guardian of virginity, by your favour, your servant Margaret joined the beauty of virginity to the merit of good works; we beseech you, grant that, in the spirit of saving penance, we may be able to renew integrity of mind. Through.

Compline from Sunday.

## MATINS

Invit. The Lamb, the virgins' bridegroom, * come, let us adore the Lord Jesus Christ.

Hymn

By pearl of Hungary adorned,
Let earth exult, that earth she scorned;
Let Father Guzman's Order too,
With joy now sound her praises true.

As all the land is danger-fraught,
Atoning sacrifice is sought
To pay a vow, to God of all,
Within the sacred cloister wall.

Received amid Christ's cloistered brides,
Her royal birth and rank she hides;
By fasting and by scourge severe
She trains her sinless body here.

Inflamed with Christ's own burning love,
She ever clings to him above;
And strives to mend by ready care
The ills his ailing members bear.

To God the Father, God the Son,
And God the Spirit, three in one;
Unending praise and glory be
From age to age eternally.
Amen.

### I Nocturn

Ant. 1 Being given to prayer and penance, Margaret from her childhood offered praise to God.

Psalms from the Common of a Virgin [130].

Ant. 2 To Margaret, the commandments of the Lord were more to be desired than gold, than the purest gold, because she abode in his love.

Ant. 3 This is a wise virgin who by constant prayer sought the face of God.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 7

Concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that in view of the impending distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage? But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles.

℟. i. There is one thing I ask of the Lord, for this I long: to live in the house of the Lord all the days of my life, * to savour the sweetness of the Lord, to behold his temple. ℣. The Lord has taught me from my youth, he has kept me safe in his tent. – To savour.

Lesson ii

I would, however, spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

℟. ii. Far be it from me to glory except in the cross of our Lord Jesus Christ, * through whom the world has been crucified to me, and I to the world. ℣. I have been crucified with Christ; it is no longer I who live but Christ who lives in me. – Through whom.



Lesson iii

I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.

℟. iii. I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. * For his sake I have suffered the loss of all things, in order that I may gain him. ℣. The kingdoms of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ. – For his sake. – Glory. – For his sake.

### II Nocturn

Ant. 4 The daughter of the king is all beautiful, therefore the King of kings has desired her.

Ant. 5 The Most High has gladdened the soul of his beloved bride with an abundance of his choicest gifts.

Ant. 6 When she received the bread of angels, Margaret's heart used to overflow with joy and delight.

℣. In splendour and state. ℟. Ride on in triumph.

Lesson iv

In the thirteenth century, as the Tartars laid waste the kingdom of Hungary with fire and sword, it is recorded that King Bela IV and his wife Maria Lascaris, for the liberation of their country, offered to God the child that was soon to be born to them. Contrary to all human expectation their desire was granted, and they returned to their country from Dalmatia, to which they had fled. To the daughter who was then born to them they gave the name Margaret. Mindful of their promise and of the favour granted, and that she might more effectively procure the divine mercy for herself and for the kingdom, her mother brought the little girl to the nuns of the Order of Preachers at Vezprim when she was about four years old. Wholly forgetful of her royal home and given to prayer and penance beyond her years, Margaret strove to please only Christ, the King of

kings. When she was ten years of age, she was transferred to a convent recently founded by the king, her father, on Buda, an island in the Danube. Here, declining marriage with a certain Polish prince, when twelve years old, she took solemn vows before Venerable Humbert of Romans, Master of the Order. Her hand was also sought by the King of Bohemia. To remove all future opportunity of any such distressing experiences, she hastened to receive the sacred veil from the archbishop of Strigo. She loyally kept the fidelity that she had pledged to the Virgins' Bridegroom when some years later she steadfastly declined to marry Charles, King of Sicily.

℟. iv. The blessed Margaret said to her father, " Not for worldly glory, nor for life or for death will I violate the purity of my virginity * which as a child I wholeheartedly consecrated to the Lord Jesus Christ. ℣. I shall preserve my virginity entire and without blemish." – Which as a child.

Lesson v

Even from childhood, this virgin possessed the virtue of penance to a remarkable degree. Her body, already worn out by fasting, she severely mortified by haircloth, by scourgings and vigils, especially on Fridays, vigils of the greater feasts and during the fortnight before Easter. At this time she ardently wished to make reparation for the bitter war that raged for four years, with great damage to her beloved country, between her father and her brother Stephen. Her acts of atonement were not confined to ceaseless prayer and severe mortification, and, afire with apostolic zeal, she did not hesitate to denounce injustices openly, irrespective of the one who committed them. Her humility and charity were no less remarkable. Dressed always in the poorest clothing she sought the most abject tasks. With such charity and desire of being despised did she serve the sick sisters and servants, that, when, at times, others feared infection from their diseases, she claimed for herself alone the most burdensome and menial tasks in their regard. Forgetful of her royal rank, she was submissive to every wish of the superioress and was severe in the observance of poverty. Margaret prayed almost without ceasing. In addition to the Divine Office, she would often say the whole psalter, or even many other prayers to God the Father, or to the Holy Spirit, or greetings to the Virgin Mother of God who was most dear to her. She used to recall our Lord's passion with tears and burned with desire for martyrdom. She eagerly spent many hours in prayer before the crucifix. So great was her devotion to the most holy Sacrament of the altar that, during the elevation of the sacred Host or while receiving Holy Communion, she would often burst into tears.



℟. v. My great desire is to depart and be with Christ, * for, to me, to live is Christ and to die is gain. ℣. For that reason I chastise my body and would willingly suffer martyrdom for the love of Jesus Christ. – For, to me.

Lesson vi

While she yet lived, God honoured with heavenly gifts this, his servant, who shared in Christ's sufferings. But she, in her humility, earnestly tried to conceal this from her companions. She knew the secrets of hearts and often, by prayer or by touch, drove away diseases. Often, when at mass or before the tabernacle, she used be rapt in ecstasy. At such times she was transfigured and looked like an angel. Finally on the feast of Saint Prisca, in the year 1270, at the age of twenty-eight, Margaret departed to heaven, there to be placed in Christ's crown. Emitting a pleasing fragrance, suggesting something of the glory of the future resurrection, her virginal body was buried with great solemnity. At once, God confirmed the sanctity of his handmaid by numerous miracles worked through her intercession. Since the middle of the fifteenth century the Hungarian Dominicans have kept this virgin's feast each year. Pope Pius VI granted permission for its celebration in the diocese of Transylvania, and Pius VII extended this privilege to the entire Dominican Order. Pius XII, however, in the year 1943, having consulted the Sacred Congregation of Rites, enrolled Margaret on the list of the saintly virgins.

℟. vi. Great and good are those things which the Lord has laid up for his bride, * for to her, divine converse was sweeter than honey. ℣. By day and night she gave herself to prayer with great earnestness, humility, and fear of the Lord. – For to her. – Glory. – For to her.

### III Nocturn

Ant. 7 Although she was rich, she became poor in order that she might gain Christ Jesus.

Ant. 8 Three times, Margaret rejected royal marriage; but the virgins' Bridegroom joined her to himself in unbreakable wedlock.

Ant. 9 Authority and power were hers to use, yet, for God's sake, she submitted herself to the will of others.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time, Jesus spoke this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Etc.

Homily of St. John Chrysostom

Homily 47 on Matthew

Just as the parable of the grain of mustard seed and that of the leaven differ but little, so also these two parables of the treasure and of the pearl. For this is what is taught by each of them: the gospel preaching must be placed before everything else. Indeed, those parables of the leaven and of the mustard seed refer to the power of the preaching, and indicate that it will overcome the whole world. But these other two parables proclaim its worth and dignity. It is enlarged like the mustard seed; it overcomes like the leaven; it is precious as the pearl; like a treasure, it provides countless benefits.

℟. vii. She kept hold of instruction and did not let it go; she guarded it, for it is the life of the wise: * for the fear of the Lord is wisdom and instruction. ℣. She observed her rule in all things, not as a slave compelled by law, but as one who is free, established under the influence of grace. – For the fear.

Lesson viii

We learn not only that it is right to give up all and to hold firmly to the gospel preaching, but also that this should be done gladly. Certainly, he who renounces all things, ought to know that this is not loss but outlay. Do you observe how the gospel preaching is hidden in the world, and how in the gospel preaching good things are hidden? Unless you have sold everything you do not buy; unless you have sought earnestly, you do not find.

℟. viii. Following the Lord's example, the blessed Margaret washed the sisters' feet * and she was as a servant among them. ℣. Whoever would be great among you must be your servant. – And she was.

Lesson ix

Two things, therefore, are necessary: renunciation of worldly affairs, and constant vigilance. For he says, "like to one in search of fine pearls, who, on finding one of great value, sold all that he had and bought it." Truth is one and indivisible. The man who possesses the pearl knows that he is rich, but even though he holds it in his hand others are often unaware of this, because a pearl is not very large. Likewise, they who have the gospel preaching know that they are rich, but unbelievers not knowing what a treasure this is, are also unaware of our riches.

℟. ix. The blessed Margaret was clothed with compassion, kindness, and humility. * She became all things to all men and did not appear to be the king's daughter. ℣. To none of the sisters was she second in the practice of charity and humility. – She became. – Glory. – And did not appear.

Remainder as on p. 864. observing the rank of I or II class.



13 February

## St. Catherine de Ricci

Virgin, O. P.

II class

At I VESPERS, when the feast is celebrated with I class rank:

Ant. to psalms Go forth, O daughters of Sion, and behold the bride with the crown with which the Bridegroom crowned her on the day of her wedding, on the day of the gladness of her heart.

Psalm Praise, O servants, etc. [1].

Little Chapter Rev. 19

The Lord our God the almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready.

℟. O lovable bride of Christ, your body bears the imprint of the Bridegroom's sacred stigmata, and your soul is richly endowed with his charismatic gifts, ✱ protect us who honour you, and obtain for us the favours that we ask. ℣. Make us constantly mindful of the wounds of our crucified Lord, and through the merits of his death may we, like you, obtain the reward. – Protect us. – Glory. – And obtain for us the favours that we ask.

Hymn

A solemn canticle of praise
Unto this virgin let us raise,
Whom to eternal nuptial rites
Her spouse, the Lamb of God, invites.

Great Tuscany of regal might,
As once Siena, brought to light
A saint endowed with gifts of grace,
All filled with God, his resting place.

An angel taught this maid to pray,
Across the heavens she soars away ;
Her body's movements well express
Christ's bitter suffering and distress.

To her his wounds, his ring, his heart,
And crown of thorns does he impart ;
Her bridegroom's arms from cross unlace
To hold her in his fond embrace.

O happy bride whose bliss abounds,
And joy from heaven above surrounds ;
O listen kindly to the cry
We humbly send to you on high.

O virgins' bridegroom, Jesus mild,
The maiden-mother's only child,
May blessed spirits sing your praise
While ages run, through endless days.

Amen.

℣. Blessed Catherine, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. My soul rejoices in my God, for he has clothed me with the garments of salvation and with the robe of righteousness, as a bride adorned with her jewels.

Prayer

O Lord Jesus Christ, your will it was that the blessed virgin Catherine, who loved you so intensely, should become illustrious by contemplating your passion ; grant, through her intercession, that, devotedly recalling the mysteries of the passion, we may be worthy to possess its fruit. For you live and reign.

Compline from Sunday.



## MATINS

Invit. Let us ring out our joy to the King, the virgins' bridegroom. ✱ Let us hail Catherine the virgin bride.

Hymn

O Virgin fair, your inmost heart
The Spirit pierced with fiery dart.
And taking thence all earthly love
He gave it life from heaven, above !

O blessed are you ! The martyrs' king
To you his cross and crown did bring ;
Your maiden flesh did he impress
With sacred signs of his distress.

O blessed are you ! The virgins' king
Did you unto his nuptials bring ;
The virgin mother bridesmaid was,
High heaven's nobles gave applause.

O you, who now by endless tie
Are joined with glory's king on high,
Make us by bonds of love to be
United with the Deity.

O virgins' bridegroom, Jesus mild,
The maiden-mother's only child,
May blessed spirits sing your praise
While ages run, through endless days.

Amen.

### I Nocturn

Ant. 1 On the lips of the infant Catherine you have found praise, O God; you have given wisdom to the simple.

Psalms from the Common of a Virgin [130].

Ant. 2 She rejoices like a champion to run the way of your commands, O Lord; you have given freedom to her heart.

Ant. 3 With clean hands and a pure heart she received blessings from the Lord and reward from the God who saved her.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

From the Song of Songs

Lesson i Chapter 8

O that you were like a brother to me, that nursed at my mother's breast! If I met you outside, I would kiss you, and none would despise me. I would lead you and bring you into the house of my mother, and into the chamber of her that conceived me. I would give you spiced wine to drink, the juice of my pomegranates. O that his left hand were under my head, and that his right hand embraced me! I adjure you, O daughters of Jerusalem, that you stir not up nor awaken love until it please.

℟. i. O God, you have taught me from my youth; your good spirit has guided me in ways that are level and smooth, * and he has taught me to do your will. ℣. O Sovereign of the heavens, you have sent your angel before me. – And he has taught me to do your will.

Lesson ii

Who is that coming up from the wilderness, leaning upon her beloved? Under the apple tree I awakened you. There your mother was in travail with you, there she who bore you was in travail. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame. Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, it would be utterly scorned.

℟. ii. I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, * in steadfast love and in mercy. ℣. I betrothed you to Christ to present you as a pure bride to her one husband. – In steadfast love and in mercy.

From St. Paul the apostle's Letter to the Galatians

Lesson iii Chapter 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

℟. iii. It is my eager expectation and hope *



that Christ will be honoured in my body. ℣. For I bear on my body the marks of Jesus. – That Christ. – Glory. – That Christ.

II Nocturn

Ant. 4 You have forgotten your own people and your father's house: so the king has desired your beauty.

Ant. 5 In you the Most High has sanctified his dwelling place: God is within, it cannot be shaken.

Ant. 6 Of you are told glorious things, renowned virgin, whom the Lord preferred to all Jacob's dwellings.

℣. In splendour and state. ℟. Ride on in triumph.

Lesson iv

Catherine, born at Florence of the noble de Ricci family, displayed, from her earliest years, exceptionally devout tendencies. While staying in the Convent of San Pietro de Monticelli, where she received her early education and character formation, it was her daily practice to spend even recreation time in prayer at the foot of the crucifix, often shedding tears as she meditated there on the passion. When later she was changed to the Convent of Saint Vincent at Prato, belonging to the Order of the holy father, Dominic, she steadfastly refused to visit the family home until she was given an assurance that she would be permitted to return to the convent. At last, when thirteen years of age, spurning worldly attractions, she made profession in that religious institute.

℟. iv. My heart has become like wax, it is melted within my breast: my heart sinks * and his heart has drawn near. ℣. It is no longer I who live, but Christ who lives in me. – And his heart has drawn near.

Lesson v

Burning with love for God, she devoted herself almost unceasingly to prayer, giving to it every moment that was not required for essential duties or for the minimum of sleep. To subdue her flesh she mortified it by wearing an iron chain and by scourgings. Catherine was very frugal with regard to food and for forty-eight years abstained from flesh meat, living mainly on beans and vegetables, but periodically was satisfied with only bread and water. Earnestly desiring the eternal salvation of her neighbour, she offered to

God most fervent prayer for the conversion of sinners. She felt such compassion for the souls in purgatory that it seemed that the painful afflictions God sent her were borne in expiation of punishment due to these souls. For a long period she governed the nuns with the greatest understanding and with zeal for regular observance, forming them in every virtue, by example no less than by word. As superior she cultivated humility to such a degree that she used voluntarily to perform the most menial tasks, and used to tend the sick with special love and with supreme devotedness.

℟. v. He has given me wings like a dove and I flew away to be at rest; * whether in the body or out of the body I do not know. ℣. Our commonwealth is in heaven. – Whether in the body.

Lesson vi

Catherine shone with charismatic gifts to a remarkable degree and received the ring of divine espousals as also the sacred stigmata, which on occasions became visible to those around her. For many years on each Thursday and Friday, while rapt in ecstasy, she used wonderfully to experience in due order, in her own body, the various sufferings endured in his passion by the Redeemer. While living at Prato she was privileged to see and converse with Saint Philip Neri, who was then staying at Rome. Famous for the gift of ecstasies, raptures, heavenly visions and prophetic insight, she foretold future events and also revealed hidden matters. Laid low at last by severe illness, and being fortified by the church's sacraments, she departed to heaven in the year of our Lord 1590, being in her sixty-ninth year. Pope Benedict XIV in the year 1764 in a solemn ceremony enrolled her on the calendar of saintly virgins.

℟. vi. I have found him whom my soul loves: My beloved is to me a bag of myrrh, that lies between my breasts. * I held him and would not let him go. ℣. I will rejoice and exult in the God of my salvation. – I held him and would not let him go. – Glory. – I held him and would not let him go.

## III Nocturn

Ant. 7 Tell among the nations Catherine's glory, and her wonders among all the peoples.



Ant. 8 The skies proclaim her justice: all peoples see the glory of her holiness.

Ant. 9 The Lord has shown to the nations the wonders of his bride.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus told this parable to his disciples: "The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom." Etc.

Homily of St. Augustine, Bishop

Serm. 93 on the Words of the Gospel c.2.

We should realise, dearly beloved, that this parable refers to us all, that is, to the whole church in general. Why, then, does it put the virgins in two distinct groups of five? All these virgins, in both groups, are christian souls. And they are not just lukewarm souls, but such as have the catholic faith and are seen to have done good work in God's church. In spite of that, five of them are wise and five foolish. Let us first see why the number five is chosen, and why virgins, and then we may consider the remaining points. Each soul that animates a body is considered in relation to the number five, because it makes use of the five senses. Whoever, then, refrains from any unlawful use of his senses of sight, hearing, smell, touch or taste, receives, on account of this integrity, the name, virgin.

℟. vii. Far be it from me to glory except in the cross of our Lord, Jesus Christ, * by which the world has been crucified to me, and I to the world. ℣. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. – By which the world.

Lesson viii

But if it is good to refrain from unlawful sensual indulgence, and if that is why each christian soul is referred to as a virgin, why then are five admitted and five rejected? They are rejected even though they are virgins. It avails them nothing that they are virgins and that they carry lamps. They are virgins in that they abstain from unlawful sensual indulgence;

they have lamps on account of their good works. It is to such works that the Lord refers when he says, " Let your works so shine before men that they may see your good deeds and give glory to your Father who is in heaven." Likewise, he tells the disciples, " Let your loins be girded and your lamps burning." By the girded loins virginity is understood; by the burning lamps, good works.

℟. viii. I look at the faithless with disgust: I am seized with indignation * at the wicked who forsake your law. ℣. I could wish that I myself were accursed and cut off from Christ for the sake of my brethren. – At the wicked.

### Lesson ix

Though all are virgins and carry lamps, some are said to be wise, others foolish. How do we know which? How do we distinguish them? By means of the oil. The oil has here great significance; it stands for something very special. Does it not appear to you that charity is what is meant? The Apostle says, " I will show you a still more excellent way. If I speak in the tongues of men and angels, but have not charity, I am a noisy gong or a clanging cymbal." It is of that more excellent way, the way of charity, that oil is such an appropriate symbol, for when put with other liquids oil always forms the topmost layer.

℟. ix. O lovable bride of Christ, your body bears the imprint of the Bridegroom's sacred stigmata, and your soul is richly endowed with his charismatic gifts, * protect us who honour you, and obtain for us the favours that we ask. ℣. Make us constantly mindful of the wounds of our crucified Lord, and through the merits of his death may we, like you, obtain the reward. – Protect us. – Glory. – And obtain for us the favours that we ask.

Remainder as above, p. 930, observing I or II class rank.

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9 June

## BB. Diana, Cecilia and Amata

Virgins, O. P.

III class

### MATINS

Lesson iii

Diana d'Andalo of Bologna, an exceptional admirer of the brethren and of the Order, was a benefactress of the convent of Saint Nicholas. Influenced by the preaching of Blessed



Reginald, she abandoned the vanities of the world and made a vow of virginity in the hands of Saint Dominic, whom she loved with all the ardour of her soul. She valiantly fought family opposition, ill health and house detention in order to fulfil the obligations imposed by her vow. With the help of the Master General, Jordan, she founded the convent of Saint Agnes. By permission of Honorius III, four sisters from the convent of Saint Sixtus went to Bologna to instruct the community in the practices and duties of the religious life. Outstanding among these was Cecilia. She was the first to receive the habit from Saint Dominic in Rome and wrote for the sisters an account of his activities. Blessed Amata, also, added lustre to the convent. Leo XIII granted the Dominican Order and the archdiocese of Bologna permission to celebrate, under one feast, an office and Mass in honour of these members of Christ, whom God, who dwells in the body of the chaste, united both in the austerities of religious life and in glorious death.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord, Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished, alleluia. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – Alleluia.

Before Lauds V. Blessed Diana and your companions, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

### LAUDS

Prayer

O God, you endowed the blessed Diana, your virgin, with wonderful steadfastness of soul and gave her the blessed Cecilia and Amata as companions on the way of evangelical perfection; mercifully grant that we, too, through their example, may be strengthened in all trials and by their help be shielded against all foes. Through.

### VESPERS

℣. Blessed Diana and your companions, pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

Magnif. ant. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him, alleluia.

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1 December

## Bl. John of Vercelli

Confessor O. P.

Where celebrated as

III class

### MATINS

Lesson iii

John was a native of Vercelli and qualified at Paris as a doctor both of civil and canon law. While he was carrying out this office at Vercelli, encouraged by the Master General, Jordan, he entered the Order of Preachers. Later he founded a convent there, which he also governed as prior. Afterwards, while most religiously ruling the Province of Lombardy, he was in the year 1264, elected as sixth Master General of the Order. Austere with himself, gentle towards others, he quickly visited nearly all the Order's convents in Europe, and for almost twenty years laboured fruitfully and attentively for the good of the whole Order. Furthermore, he made out an agenda for the Second Council of Lyons and at the request of Pope Gregory X zealously propagated the practice of showing reverence to the name of Jesus. John strenuously upheld the reputation and teaching of Thomas Aquinas. Averse to honours and unremitting in his work, he died peacefully at Montpellier. The devotion shown to him from time immemorial was confirmed by Pius X.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Before Lauds and at Vespers. ℣. Blessed John, pray for us. ℟. That we may be made worthy of the promises of Christ.

### LAUDS

Prayer

O God, you willed that the blessed John should shine with wonderful prudence and constancy ; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.



# ON THE MISSIONS

3 December

## St. Francis Xavier

Confessor

I class

All from the Common of a Confessor [98] except the following:

Prayer

O God, through the preaching and miracles of the blessed Francis you were pleased to add the nations of the Indies to your church ; mercifully grant that as we venerate his glorious merits, we may also follow his example. Through.

### II Nocturn

Lesson iv

Francis was born of noble parents at Xavier in the diocese of Pampeluna. He joined Saint Ignatius in Paris as companion and disciple, and under his guidance advanced so rapidly in holiness that, when meditating on divine things, he was sometimes raised aloft from the ground, an occurrence which often happened while he offered Mass publicly before large congregations. He was granted these favours on account of his great bodily austerities, for he denied himself not only the use of meat, but also of wheaten bread, contenting himself with the most frugal fare and even fasting altogether for two or three days at a time. He disciplined himself so severely with an iron chain that he often bled profusely, and he allowed himself but the minimum of sleep, which he took lying on the ground.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. – And gave him.

Lesson v

By the austerity and holiness of his life, he was already prepared for missionary labours, when

John III, king of Portugal, petitioned Paul III to send some members of the newly-established Society to India. On the recommendation of Saint Ignatius, Francis was chosen for this work by Pope Paul and given the powers of an apostolic nuncio. On arrival in India, it was evident that he had been divinely taught the many and difficult dialects of the various peoples. Indeed, when he preached in one tongue, people of other dialects heard his words in their own language. He travelled over many provinces, always on foot and often barefoot. Francis carried the faith to Japan, and to six other countries. He converted several hundreds of thousands in the Indies and baptized important leaders and many kings. Yet, notwithstanding the immense work he accomplished for God, his humility was such that, when writing to Saint Ignatius, his superior at that time, he did so on bended knees.

℟. v. The Lord loved him and adorned him; he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. – And at the gates.

Lesson vi

The Lord, by many great miracles, showed his approval of this zeal for the spreading of the gospel. Francis restored sight to the blind and, by making the sign of the cross over the sea, rendered its water so palatable that it for long refreshed five hundred voyagers who had been dying of thirst. When some of this water was taken to various places, it instantly cured several people who were ill. He raised many from the dead, among whom one, interred the previous day, was by his command brought forth from the grave and restored to life. Taking two others by the hand, as they were being carried to the grave, he gave them back, alive, from the bier, to their parents. He possessed the spirit of prophecy and at times foretold many things far distant both as to place and time. At length, rich in merit and worn out with toil, he died on December 2, on the Chinese island of Sancian. His body, which had lain in quicklime for several months, was found to be perfectly preserved when exhumed for reinterment. It gave forth a fragrant odour and bled when lanced, and on reaching Malacca quelled the spread of a virulent pestilence. Then, renowned the world over for further miracles of the greatest splendour, Francis was canonized by Gregory XV. Pius X chose and appointed him to be patron of the society and work for the propagation of the faith.



℟. vi. Holy Francis, confessor of Christ, hear your suppliant servants; * and from heaven bring the favour procured. ℣. O holy Francis, golden star, by the favour of the Lord, hear with accustomed kindness the pleadings of your servants. – And from heaven. – Glory. – Bring the favour procured.

Reading from the holy Gospel according to Mark

Lesson vii Chapter 16

At that time, Jesus said to his disciples, "Go into all the world and preach the gospel to the whole creation." Etc.

Homily of Pope Saint Gregory

Homily 29 on the Gospels, after the beginning.

Every nation of the Gentiles can be signified by the phrase "the whole creation." Indeed, it had previously been said, "Go nowhere among the Gentiles"; now, however, is said, "Preach to the whole creation." This is so that the preaching of the apostles having first been rejected by Judea, it might then become a help to us; that proud nation having rejected it and so witnessed to its own condemnation, But when the Truth sends the disciples to preach, what is he doing but scattering grains of seed in the world? And in the seed he places few grains that he may receive from our faith the fruits of many harvests.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house; his justice stands firm for ever. – He will flourish.

Lesson viii

Nor would such a great harvest of faithful have arisen through all the world if the choice grain of the preachers had not come from the Lord's hand upon the human soil. Then follows: "He who believes and is baptized will be saved; but he who does not believe will be condemned." Perhaps each one may say within himself, "I already have believed; I shall be saved."

He speaks truly if he upholds the faith in his deeds. That faith is indeed true which does not contradict by behaviour what it professes in speech. It is for this reason that Paul, when speaking of some disloyal believers, says, " They profess to know God, but they deny him by their deeds."

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and men. – He prospered. ....

### Lesson ix

And these signs will accompany those who shall believe: "In my name they will cast out demons ; they will speak in new tongues ; they will pick up serpents, and if they drink any deadly thing, it will not hurt them ; they will lay their hands on the sick and they will recover." Are you, then, not believers, dear brethren, because you do not do these signs ? These things, however, were needed in the beginning of the church. The multitude of believers had to be fed on miracles that they might grow in the faith. We ourselves, when we plant trees, moisten them with water until we see that they are firmly fixed in the earth ; but once they have taken root, the moistening will be discontinued. This is the reason why Paul says, " Tongues are a sign, not for believers, but for unbelievers."

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

# On I Class Feasts at I Vespers

The following psalms are said at I Vespers on II class feasts of the Lord whenever these take the place of an occurring Sunday.

1 **Psalm 112**

Praise, O servants of the Lord, * praise the name of the Lord.

May the name of the Lord be blessed * both now and for evermore.

From the rising of the sun to its setting * praised be the name of the Lord.

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

2 **Psalm 116**

O praise the Lord, all you nations, * acclaim him all you peoples.

Strong is his love for us; * he is faithful for ever.

3 **Psalm 145**

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God.

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves

Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Bibiana, your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

# Office of the Saints O.P.

whose feasts are in some places celebrated with I or II class rank

For The Second Order

9 June

**BB. Diana, Cecilia and Amata,** Virgins, O. P.

III class

**MATINS**

Lesson iii

Diana d'Andalo of Bologna, an exceptional admirer of the brethren and of the Order, was a benefactress of the convent of Saint Nicholas. Influenced by the preaching of Blessed Reginald, she abandoned the vanities of the world and made a vow of virginity in the hands of Saint Dominic, whom she loved with all the ardour of her soul. She valiantly fought family opposition, ill-health and house detention in order to fulfil the obligations imposed by her vow. With the help of the Master General, Jordan, she founded the convent of Saint Agnes. By permission of Honorius III, four sisters from the convent of Saint Xystus went to Bologna to instruct the community on the practices and duties of the religious life. Outstanding among these was Cecilia. She was the first to receive the habit from Saint Dominic in Rome and wrote for the sisters an account of his activities. Blessed Amata, also, added lustre to the convent. Leo XIII granted the Dominican Order and the archdiocese of Bologna permission to celebrate, under one feast, an office and mass in honour of these members of Christ, whom God, who dwells in the body of the chaste, united both in the austerities of religious life and in a glorious death.

R. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord, Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words.



To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed, whom I have cherished.

Before Lauds and at Vespers. ℣. Blessed Diana and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

**VESPERS**

Magnif. ant. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him.

Prayer

O God, you endowed the blessed Diana, your virgin, with wonderful steadfastness of soul and gave her the blessed Cecilia and Amata as companions on the way of evangelical perfection, mercifully grant that we, too, through their example, may be strengthened in all trials and, by their help, be shielded against all foes. Through.

9 July

**SS. John O.P. and Companions**

Martyrs

II class

At I VESPERS where the feast is celebrated with I class rank:

Ant. to psalms Sion, praise your God because he has blessed the children within you: behold, they shall come clad with justice and with a gold crown on their head.

Psalm Praise O servants etc. [1].

Little Chapter Rev. 12

The holy ones have conquered by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

℟. There was heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia! ✱ Salvation and glory and power belong to our God for ever and ever. ℣. For his judgments are true and just, and he has avenged the blood of his servants." – Salvation. – Glory. – For ever.

Hymn

Strength of the martyrs, sturdiness and courage,
Prize of the victors, splendour and perfection,
Christ, our King, hear us, calling to remembrance
This wondrous triumph.

On this day, sacred, to that band unconquered
God's faithful people joyfully do homage;

Singing with reverence of
Christ's noble soldiers,
Faith's loyal pillars.

This joyful Order specially
now honours,
Midst band heroic, John's
most noble triumph;
Since that good pastor
sacrificed his life-blood
For his disciples.

These, then, aflame with
loyalty all holy,
Give to their people food
of life eternal:
No threat deters them;
God himself, providing,
Kindles their spirit.

Might, honour, power, be
to God the Father;
Give worship, likewise, to
the Son for ever,
And to the Spirit, sing,
with voice unceasing,
Hymns in his praises.
Amen.

℣. Blessed John and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Scattering the proud in the strength of your arm, Lord, you have looked on your servants in their nothingness; see, all ages will call them blessed.

### Prayer

O God, you crowned with the laurel of immortality the struggle made for the faith by your blessed martyrs, John and his companions; mercifully grant that, striving here on earth, we may likewise deserve, through their merits and following their example, to be crowned with them in heaven. Through.

Compline from Sunday.

## MATINS

Invit. God, who has adorned his martyrs with everlasting crowns, * come, let us adore.

### Hymn

As new and monstrous
heresies are rising,
Soldiers of Christ, too,
grow in loyal fervour.
Faith, all resistless, as a
shield upholding,
Firmly they counter.

"Bread come from heaven,
that all men may savour,
You, God, made ready,"
cry they, bearing witness;
"You, Christ, appointed,
in the sound ark, Peter,
Faith's firm instructor."

This band, most noble,
now to death advances.
One calls on Jesus, someone else on Mary;
Thus, at death's moment,
with his breath expiring,
Greeting his Mother.



So fell the heroes, on this
day, life-crowning.
Wild foe triumphant, lets
brute strength make
orgy;
Limbs, then, are scattered,
having first been
butchered:
Earth is blood-sodden.

Might, honour, power, be
to God the Father;
Give worship, likewise, to
the Son for ever;
And to the Spirit, sing,
with voice unceasing,
Hymns in his praises.
Amen.

### I Nocturn

Ant. 1 They followed not the counsel of the wicked, but their delight was in the law of the Lord.

Psalms from the Common of Many Martyrs [78].

Ant. 2 On Sion, the holy mountain of the Lord, they announced the decree of the Lord.

Ant. 3 The eyes of the Lord look down on the poor, because the Lord is just and loves justice.

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

From the book of Wisdom

Lesson i Chapter 3

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever.

℟. i. They continually offered up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. * Therefore, throughout all time they march crowned in triumph. ℣. The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. – Therefore.

Lesson ii Chapter 5

Then the righteous man will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labours. When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation. They will speak to one another in repentance, and in anguish of spirit they will groan, and say, "This is the man whom we once held in derision and made a byword of reproach—we fools! We thought that his life was madness and that his end was without honour. Why has he been numbered among the sons of God? And why is his lot among the saints? So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us. We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known."

R. ii. The holy men considered reproach for Christ to be wealth far greater than the treasure of sinners: * for they looked to the reward. ℣. They chose rather to be afflicted with the people of God than to have the temporary pleasure of sin. – For they looked.

Lesson iii

Such things as these the sinners said in hell, because the hope of the ungodly man is like chaff carried by the wind, and like a light hoar-frost driven away by a storm; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day. But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.

℟. iii. Your enemies, Lord, raise a tumult, and those who hate you lift up their heads and conspire against those you love. * If God is for us, who is against us? ℣. We give thanks to you, O God; we give thanks and recount your name.–If God.–Glory. – If God.

II Nocturn

Ant. 4 They shall be admitted to the tent of God, and the victorious shall dwell on his holy mountain.

Ant. 5 The Lord is their portion and their cup; it is he himself who is their prize.

Ant. 6 They shall climb the mountain of the Lord and stand in his holy place, and they shall receive blessings from the Lord.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.



Lesson iv

The sixteenth century, memorable for the disturbances of the error of Calvinism, provided in Holland a striking example of christian fortitude. The nineteen martyrs of Gorcum, as they are called, because of the place of their death, strove gloriously in defence of the Real Presence of Christ's body in the Eucharist and the Primacy of the Roman Pontiff. Outstanding among these was blessed John, a German, of the Order of Preachers, praiseworthy for his holiness of life and for his learning. At the direction of his superiors, he was administering the parish of Hoornaer in Holland, and when, in the course of his duty, he was visiting parish priests, religious, and other faithful committed to his care who had been imprisoned for their faith, and was administering the sacraments to them, he himself was imprisoned.

℟. iv. Gird yourselves and be valiant to fight * against the nations who have assembled to destroy us and our sanctuary. ℣. God is for us a refuge and strength: in him our heart has trusted and we have been helped. – Against.

Lesson v

For several days and nights his constancy and that of the other holy men was tried by various forms of ridicule and ill-treatment, to induce him, if possible, to deny, in particular, Christ's real presence in the Eucharist, and sacrilegiously to renounce obedience to the Roman Pontiff. When it was evident that his courage could not be broken by these hardships, with the rest of his invincible comrades he was brought half-naked and in chains to Briel, there to complete his martyrdom with extreme suffering. On the way, he and his companions suffered incredible tortures at the hands of the soldiers, the sailors and the heretical mob. Finally, being hanged from a beam, the victim for Christ merited to become a glorious victor.

℟. v. We are being given up to death for Jesus' sake,

but we are not crushed. For this slight momentary affliction is preparing for us * an eternal weight of glory beyond all comparison. ℣. The sufferings of this present time are not worth comparing with the glory that is to be revealed to us. – An eternal.

Lesson vi

These great martyrs died about midnight on July 9, 1572. The executioners treated their bodies savagely. They cut asunder their ribs, opened up their insides and scattered their entrails. But God approved by miracles the noble triumph of his martyrs. Among these signs one was outstanding; a lovely shrub sprouted at the spot of the martyrdom. This shrub was completely covered with the same number of very white blossoms as there were martyrs who had fought there for the crown of faith. When these miracles had been formally examined, Pope Clement X added the names of John and his eighteen companions to the roll of the Blessed and granted permission to celebrate as a solemn feast the anniversary of their great victory. When the cause of these martyrs was again brought before the Apostolic See, the Supreme Pontiff, Pius IX, with solemn ceremony in the Vatican Basilica, enrolled John and his companions on the list of the Saints, in the year 1867 on the feast day of the Princes of the Apostles, in the presence of Cardinals and Bishops who had come from all over the world to celebrate the centenary of the Apostles.

℟. vi. Let us all die in our innocence; * heaven and earth testify for us that you are killing us unjustly. ℣. As his will in heaven may be, so he will do. – Heaven. – Glory. – Heaven.

III Nocturn

Ant. 7 The Lord looks on the just, to rescue their souls from death.

Ant. 8 The Lord is close to the broken-hearted; and those whose spirit is crushed he will save. The Lord ransoms the souls of his servants.

Ant. 9 The Lord of hosts is with us: the God of Jacob is our stronghold.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 6

At that time, Jesus said to his disciples: "Blessed



are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man!" Etc.

Homily of St. Augustine, Bishop

On the Lord's Sermon.

Whoever seeks the pleasures of this world and the possession of temporal goods as a christian, let him note that our blessedness is from within, as is said through the mouth of the prophet: "All the beauty of the king's daughter is within." For, from outside are promised, revilings, persecutions and detractions. But, for these the reward is great in heaven. It is already experienced in the heart of those who suffer patiently, those who can already say, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us." For it is not merely to suffer these things that is fruitful, but to bear them for the name of Christ, not only with equanimity, but even with joy.

℟. vii. They presented their bodies as a living sacrifice, holy and acceptable to God * for a pleasing odour. ℣. Their feet were put in chains, their necks were bound with iron. – For a pleasing odour.

Lesson viii

"Rejoice and leap for joy," he says, "for your reward is great in heaven." I think that here "heaven" does not refer to the upper part of this visible world. For our reward, which should be unshaken and eternal, must not be placed in fleeting and temporal things. But I think that "in heaven" means, in the spiritual heavens, where eternal justice dwells. In comparison with these, the earth is called an unjust soul, to which, as it sins, the word is spoken: "You are earth and to earth shall you go." It is of these heavens that the Apostle says, "But our commonwealth is in heaven."

℟. viii. We know that if the earthly tent we live in is destroyed, * we have a building from God, a house not made with hands, eternal in the heavens. ℣. Because we look not to the things that are seen, but

to the things that are unseen. – We have a building.

Lesson ix

They already enjoy this reward who rejoice in spiritual goods: but then it will be made perfect in every respect, when this mortal nature has put on immortality. "For thus," he says, "they persecuted the prophets who were before you." Now he considers persecution, in general, to consist both in reviling one and in vilification of one's good name. He has encouraged us well, showing by an example that those who speak the truth are usually persecuted; and yet the prophets of old did not, through fear of persecution, cease to preach the truth.

℟. ix. Then was heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia! * Salvation and glory and power belong to our God for ever and ever. ℣. For his judgments are true and just, and he has avenged the blood of his servants." – Salvation. – Glory. – For ever.

The rest as above, p. 621, keeping the rank as I or II class.

17 August
**St. Hyacinth**
Confessor O. P.
II class

At I VESPERS, wherever the feast is celebrated with I class rank.

Ant. to psalms Let us celebrate the joyful day when Hyacinth, the light of Poland, doubly glorified, rose to the heavenly courts.

Psalm Praise, O servants, etc. (1).

Little Chapter Ecclus. 49

He was led aright, in converting the people, and took away the abominations of iniquity; in the days of wicked men he strengthened godliness.

℟. Hyacinth found a path in the waters, and a firm foothold amidst the waves; the floods stood up in a heap, * and he passed over as though on dry ground. ℣. Bearing in his hands a statue of the Virgin, he made the waters of the river solid beneath his feet. – And he. – Glory. – And he.

Hymn

A song to Hyacinth we bring,
With joyous voices let us sing,
And, banished far each cloud obscure,
Adore our God with minds all pure.



His father, Dominic, leader best,
On him bestowed the habit blest;
And soon, before all eyes displayed,
An apostolic man was made.

Where father led, the son proceeds,
Reflecting well his gracious deeds;
His leader's path he followed well
And crushed the worldly lord of hell.

On him the Virgin famed awaits,
Encouragement and joy donates;
With glory in the wondrous signs
The grace of Christ breaks forth and shines.

To you, O God, may glory be
From age to age eternally;
And us with hosts of heaven ally,
At prayer of Hyacinth on high.
Amen.

℣. Blessed Hyacinth, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Hyacinth, the great preacher, trained many to righteousness: he brought peoples of different nations under the law of Christ.

Prayer

O God, you made the blessed Hyacinth, your confessor, glorious among the peoples of different nations by the holiness of his life and the splendour of his miracles; grant that, by his example, we may amend our lives, and by his help be defended in adversity. Through.

Compline from Sunday.

## MATINS

Invit. Let us adore the Lord, the giver of grace. * He glorified Hyacinth, the preacher of salvation.

Hymn

Salvation's herald, heaven-sent,
A faithful preacher forth he went;
As far throughout the earth he sped
The message true of Christ is spread.

He sows on all sides gospel seed,
The light that shows the rightful deed;
And from his mouth, as torches, flow
The rules of life that shine and glow.

Salvation's pathway
straight, he shows
With fitting conduct ever
goes;
And by that word which
soul improves,
To true repentance each
he moves.

From evil foe its prey he
storms,
And hardened hearts to soft
transforms;
And fit for heaven each one
he makes,
As Satan's power in each
he breaks.

To you, O God, may glory
be
From age to age eternally;
And us with hosts of heaven
ally,
At prayer of Hyacinth on
high.
Amen.

### I Nocturn

Ant. 1 Trained in discipline and knowledge from his youth, Hyacinth yielded fruit in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 Appointed by the Lord to proclaim the gospel, he announced his decree and taught the peoples by word, conduct and miracles.

Ant. 3 By his words he spread the light of faith and recalled great numbers from darkness.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's Letter to the Philippians

Lesson i Chapters 3 and 4

Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal, for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained.

℟. i. When Poland gave birth to Hyacinth, it brought forth a spotless blossom, purer than any flower; * it produced a new gem, more precious than any precious stone. ℣. The flower is fragrant with purity, the gem sparkling with goodness. – It produced a new gem.

Lesson ii

Brethren, join in imitating me, and mark those who so live, as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their God is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven.

℟. ii. Leaving his native land, Hyacinth visits the holy places of Rome; * abandoning worldly pomp, he enters Dominic's cloister. ℣. Following a most excellent Father, he becomes a pattern of all virtues. – Abandoning worldly pomp.

Lesson iii

And from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

℟. iii. Adorned with chastity, burning with charity, he constantly gave himself to prayer and fasting, * and he pondered on the law of the Lord day and night. ℣. He brought his body into subjection, that he might be fit to become a sacrifice worthy of God. – And he pondered.



### II Nocturn

Ant. 4 You alone, Lord, made him dwell in safety, for he called upon you day and night.

Ant. 5 The crowds were attentive to his preaching and were in admiration at his gift of miracles.

Ant. 6 With signs and wonders he brought the glorious name of the Lord to many peoples.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From his Bull of Canonization issued by Clement VIII on April 17, 1594.

Lesson iv

The blessed Hyacinth was born of noble christian parents at the castle of Camin, in the diocese of Warsaw, in Poland. Having been made a canon of the church of Cracow, he was an example of piety and learning to all. Brought to Rome by his uncle Ivo, Bishop of Cracow, he there received the habit of the Order of Preachers from the hands of the holy father Dominic. Thence, returning to Cracow, he spread the new Order. Most humble and modest, he maintained perpetual virginity and, the more easily to subject the flesh

to the spirit, used nightly scourge himself to blood.

℟. iv. The Lord gave him the treasure of his wisdom, that, through the ministry of preaching the gospel * it should be expended liberally upon believers and unbelievers. ℣. He put his words on his lips and confided to him the secret of his heart. – It should be.

### Lesson v

He was most abstemious in food and very often used to fast on merely bread and water. Frequently he spent whole nights praying in the church. When his weary body had to be given some respite, he rested either by lying on the ground or by leaning against the altar. When not praying, he devoted himself wholly to sacred studies, preaching, or hearing confessions. One can scarcely enumerate the many different and distant places to which he journeyed in preaching the gospel; how many labours he undertook for Christ's glory; how many unbelievers he recalled to the church, how many believers he recalled to penance.

℟. v. The Lord's Mother made him rejoice with the joy of her presence, saying, "Hyacinth, son, rejoice, * for your prayers are pleasing to my Son. ℣. And whatever you may consider asking, you shall obtain it by my intercession." – For your prayers are pleasing to my Son.

### Lesson vi

When for almost forty years after his profession he had led this wonderful life, finally, on the feast of the Assumption of God's Mother, for whom he displayed exceptional piety and devotion, he slept in the Lord in the year of salvation, 1257. He was illustrious for countless miracles both during life and after death. Among these is recounted the most famous one, that when the river Vistula had overflowed and cut off Visograde, a city in Moravia, he brought himself and his companions across on a cloak, which he spread on the water. Clement VIII enrolled him among the saints. Since that time his feast has been celebrated with great splendour in almost all the Christian world.

℟. vi. Hyacinth found a path in the waters, and a firm foothold amidst the waves; the floods stood up in a heap, * and he passed over as though on dry ground. ℣. Bearing in his hands a statue of the Virgin, he made the waters of the river solid beneath his feet. – And he. – Glory. – And he.



## III Nocturn

Ant. 7 Through the seed of God's word he gave nations life in Christ, and brought the evil one to nought.

Ant. 8 In your strength, Lord, he cleansed the world from vice and valiantly shattered the sway of demons and of death.

Ant. 9 He who fearlessly walked upon the waters, climbed the mountain of the Lord with clean hands and pure heart.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

### Lesson vii Chapter 10

At that time, Jesus said to his disciples: "Preach as you go, saying, 'The kingdom of heaven is at hand'." Etc.

Homily of St. John Chrysostom

### Homily 33 on Matthew

Observe how the Lord is no less concerned that they should lead better lives than that he should endow them with the power of miracles. To show that miracles are worthless without uprightness of life and that they might not fall through pride and haughtiness, he said, "You have received without payment." Then lest they be motivated by desire for money, he added, "Give without payment." Again, lest they take pride in miracles as though they did them by their own power, he said, "You have received without payment, pay nothing to those who receive you. For you did not receive these things as a reward for your work; it is my gift. So you, also, should give, without payment, these benefits which cannot be valued in money.

℟. vii. Going forth for the salvation of his people he routed the evil forces of the North; * with the warmth of the heavenly word, he set cold hearts on fire. ℣. Endowed with great virtue, he destroyed the power of sin. Ever fervent in soul, he showed solicitude for the faithful. – With the warmth of the heavenly word.

### Lesson viii

Next, in order to eradicate the root of all evil and destroy the foundations

of vice, he said, "Do not possess gold nor silver, nor copper in your belts, nor bag for your journey, nor two tunics, nor a staff." He did not say, "Do not take with you," but rather, "Do not possess," so that even if it were possible to receive from someone else they should still decline, and so avoid this ruinous weakness. By this command he envisages many advantages. First, that the disciples may be above suspicion. Next, he thereby frees them from all worldly cares that they may devote themselves to preaching alone. Lastly, he shows them his immense power; and to this he later alludes when he says, "Did you then lack anything when I sent you out barefoot, without sandals?"

℟. viii. The Lord wonderfully made Hyacinth an outstanding preacher of his name, * so that he gave life to the dead, sight to the blind, and cured those who suffered from various diseases. ℣. As in his life he did wonders, so in his death his deeds were marvellous. – So that.

Lesson ix

It is also worthy of note that he did not, from the outset, say, "Do not possess gold nor silver." But when he had first given them the power to cleanse lepers and cast out devils, he then added, "Possess nothing; you have received without payment; give without payment." In this way, he showed that what he commanded them was useful, good, and easy to do. But you may say, "Surely the other things he said were not said without definite purpose. For that matter, why did he order them not to have a bag on the journey, nor two tunics, nor a staff, nor shoes?" Undoubtedly because he wished to establish most precisely the foundations of a higher life; hence, in the preceding passages, he exhorts them not to be anxious about tomorrow.

℟. ix. As Hyacinth is taken from the earth, he is borne to heaven amid tremendous light. * The choir harmonious greets him; the Queen of Virgins receives him. ℣. As he rises above the starry heavens to receive his reward. – The choir. – Glory. – The Queen of virgins receives him.

Remainder as above, p. 710, keeping the rank of I or II class.



30 August

## St. Rose of Lima

Virgin O. P.

II class

At I VESPERS, wherever the feast is celebrated with I class rank.

Ant. to psalms Begin a song to my God with tambourines, sing to my Lord with cymbals. Raise to him a new psalm; exalt him and call upon his name.

Psalm Praise O servants, etc. [1].

Little Chapter Wisd. 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

℟. I perfumed my dwelling as storax and galbanum and uncrushed frankincense. * My fragrance is like pure balsam. ℣. The Rose of the Indies emitted a pleasing perfume, and the house was filled with the scent of an ointment. – My fragrance is like pure balsam. – Glory. – My frankincense.

Hymn

Let all who dwell upon the earth
Keep Rose's feast, her heavenly birth;
Let those who praise her sound as one,
From sunrise to the setting sun.

While yet an infant at the breast,
On her the gifts of grace did rest;
And filled with God she set her hand
To conquer self by penance planned.

Her sinless limbs, by suffering tried,
In wondrous ways she mortified;
Her brow with wreaths of thorn transfixed,
Her simple food with gall she mixed.

Rejoicing now the prize is won,
The great reward for penance done,
She gladly sings the anthem new
As Lamb of God she follows true.

Be praise and honour for all time
To Him who gives these gifts sublime,
Who, Three in One and One in Three,
One God, rules all eternally.
Amen.

℣. Blessed Rose, pray for us. ℟. That we may be

made worthy of the promises of Christ.

Magnif. ant. Blessed are you, Rose, by your God in every tabernacle of Jacob. For in every nation which shall hear your name, the God of Israel shall be magnified on account of you.

Prayer

O almighty God, giver of all good gifts, in predisposing blessed Rose by the dew of your heavenly grace, you willed that she should blossom in the Indies with the beauty of virginity and patience; grant us, your servants, that hastening in her pleasing fragrance, we may be worthy to be made the aroma of Christ. Who lives and reigns with you.

Compline from Sunday.

## MATINS

Invit. Come, let us adore the eternal King. * On account of her merits, he fittingly crowned the Rose of his heart in heaven.

Hymn

The royal city Lima, bright,
A regal present brought to light;
A Rose, to God most pleasing, bore,
A blossom of the heavenly shore.

As sun the darkness drives afar,
She passed in loveliness each star;
And like unto the spirits blest,
The Godhead bore upon her breast.

She did not flinch at cruel jeer,
Nor hell-hounds fierce could cause her fear;
But all alone she stayed unbowed,
And spurned the world with bustling crowd.

O Blessed One, look down to us
Who set ourselves to praise you thus;
And to the heavenly joys then lead,
When from all stains we have been freed.

O virgins' bridegroom, Christ, to you
And to the Father, glory true,
With Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

### I Nocturn

Ant. 1 Lord, you have made your Rose little less than a god, for with glory and honour you crowned her.



Psalms from the Common of a Virgin [130].

Ant. 2 Like a bridegroom coming forth from his dwelling he made his home with Rose.

Ant. 3 With clean hands and pure heart Rose climbs the mountain of the Lord and will stand in his holy place.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

From the Song of Songs

Lesson i Chapter 2

I am a rose of Sharon, a lily of the valleys. As a lily among brambles, so is my love among maidens. As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Sustain me with raisins, refresh me with apples; for I am sick with love. O that his left hand were under my head, and his right hand embraced me! I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please.

℟. i. Pay attention, peoples from afar: the Lord called me from the womb, from the body of my mother * he named my name. ℣. In the blood of the eternal covenant, the great shepherd calls his sheep by name and he leads them out. – He named my name.

From the Proverbs of Solomon

Lesson ii Chapter 8

I love those who love me, and those who seek me diligently find me. Riches and honour are with me, enduring wealth and prosperity. My fruit is better than gold, even fine gold, and my yield than choice silver. I walk in the way of righteousness, in the paths of justice, endowing with wealth those who love me and filling their treasuries. The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth.

℟. ii. Rose is given a name better than that of the other children; a new name * which the mouth of Our Lady has given. ℣. I will give her a white stone, and on the stone, a new name. – Which the mouth of Our Lady has given.

From the book of Ecclesiasticus

Lesson iii Chapter 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense, and put forth blossoms like a lily. Scatter fragrance, and sing a hymn of praise; bless the Lord for all his works; ascribe majesty to his name and give thanks to him with praise, with songs on your lips, and with lyres; and this you shall say in thanksgiving: "All things are the works of the Lord, for they are very good."

℟. iii. I perfumed my dwelling as storax and galbanum and uncrushed frankincense. * My fragrance is like pure balsam. ℟. The Rose of the Indies emitted a pleasing perfume, and the house was filled with the fragrance of the ointment. – My fragrance is like pure balsam. – Glory. – My fragrance.

**II Nocturn**

Ant. 4 Rose is clothed with splendour in gold of Ophir and so the king desired her beauty.

Ant. 5 The Lord helped Rose at the dawning of the day, and within her heart she cannot be shaken.

Ant. 6 On the holy mountain is Rose. It is he, the Most High, who gives each his place, and prefers her to all Jacob's dwellings.

℣. In splendour and state. ℟. Ride on in triumph.

From the Acts and Bull of Canonization.

Lesson iv

The virgin Rose was the first flower of holiness in South America. Born in Lima of christian parents, she showed, from the cradle, signs of her future holiness. For the infant's face, being marvellously transformed into the likeness of a rose, was the reason why she was given this name. Later the Virgin Mother of God added a further name to it and ordered that from then onwards she be called Rose of the Blessed Mary. At fifteen she took a vow of perpetual virginity. When she was older she secretly cut off her lovely hair that she might not be forced by her parents to marry. Given to extraordinary fasting, she abstained from bread for the whole of Lent, and lived on a diet of five grains of citrus fruit.

℟. iv. This Rose cannot be valued in the gold of Ophir, nor can she be got for gold; * because all gold is but a little sand in her sight. ℣. Glory and riches are in her house; her justice stands firm for ever. – Because all gold.



Lesson v

On taking the habit of the Third Order of the Holy Father Dominic, she redoubled the austerities of her earlier life. She fixed sharp needles here and there on her long and very rough hair shirt. Day and night, under her veil, she wore a crown provided with thickly woven thorns. Following in the arduous path of Saint Catherine of Siena, she wore an iron chain wound three times about her loins. She made a bed for herself from knotted wood and filled the joints with fragments of earthenware. In a remote corner of the garden she built herself a tiny hermitage. Here she gave herself to the contemplation of heavenly things. Weakened in the flesh by many scourgings, fasts and vigils, but quickened in spirit, a victor in many assaults, she repulsed and fearlessly overcame the deceits of the demons.

℟. v. She made herself a secret cell where she lived enclosed. With sackcloth covering her loins * she fasted every day of her life. ℣. The virgin Rose, was anxious about the affairs of the Lord that she might be holy in body and spirit. – She fasted.

Lesson vi

Although severely troubled by sickness, by derision from the household and by slanderous tongues, she complained that, as yet, she was not being afflicted as she deserved. During fifteen years, pining pitifully for hours in desolation of spirit and aridity, she bore, with constant spirit, agonies more bitter than any death. Later she began to abound in delights, to be enlightened by visions and to overflow with seraphic raptures. From repeated apparitions she became wonderfully intimate with her angel guardian, Saint Catherine of Siena and the Virgin Mother of God, and was privileged to hear Christ speak these words, "Rose of my heart, be my bride." Finally, being happily brought to the paradise of this Bridegroom, and famous for miracles, both before and after her death, she was solemnly enrolled in the list of holy Virgins by Pope Clement X.

℟. vi. Blessed are you, daughter, by the most high God because you did not spare your own life when our nation was brought low; * but you have

avenged our ruin, walking in the straight path before our God. ℣. You considered how to save your people from ruin. – But you have avenged. – Glory. – Walking in the straight path before our God.

### III Nocturn

Ant. 7 As Rose came up, the land and all it bears rejoiced, and all the trees of the wood shouted for joy.

Ant. 8 Let earth rejoice and the many coastlands be glad, because all peoples see the glory of her holiness.

Ant. 9 Let the sea and all within it, thunder; the world and its peoples: for the Lord has worked wonders in Rose.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time Jesus spoke this parable to the multitudes: The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field. Etc.

Homily of St. Peter Chrysologus

On Matthew Chap. 13

Brethren, you have heard how the entire greatness of the heavenly kingdom has been compared to a grain of mustard seed. Christ, seeking in heaven and on earth, found nothing but a grain of mustard seed in which he might store the whole power of the heavenly dominion. He encloses and confines within the limits of a grain of mustard seed that kingdom which is unique in power, eternally happy, brilliant in its divinity and is spread throughout the whole of heaven and earth. Does this sum up the hope of believers? Is this the ultimate in the expectations of the faithful? Is this happiness of Virgins comparable with the long labours of continence? Brethren, let us not be easily upset by the Lord's words. For if the weakness of God be stronger than men, then this least thing of God is found to be greater than all the greatness of the world. Provided, of course, that we so plant this grain of mustard seed in our minds, that it grows up to be in us a great tree of understanding.

℟. vii. Rose loved God's house and the place where his glory abides, therefore,* she shall dwell in his holy mountain. ℣. She did not depart from the temple, worshipping with fasting and prayer night and day. – She shall dwell.



Lesson viii

The kingdom of God is therefore like the grain of mustard seed. It is brought down from heaven by the word. It is received by hearing, sown by faith, takes root by belief, grows by hope, and is spread by being professed. It is extended by virtue and spreads out into branches, to which it calls the birds of the air, that is, the spiritual senses, and in these branches it receives them in a peaceful dwelling. Let the heretic come. Let him come, since the church is ever open to those who return. Let him come, let him hear, and let him now stop carping at the Lord's goodness. If all the majesty of the heavenly kingdom came like the grain of mustard seed, why repine that God came down to man, the Lord to the likeness of a servant? For he came like this, that, since you completely lacked him by nature, he might grow fully in you by faith.

℟. viii. Come with me from Lebanon, Rose of my heart; come with me from Lebanon, my bride: * come on your way from the peak of Senir and Hermon. ℣. At midnight there was a cry: "Behold, the bridegroom!" – Come on your way.

Lesson ix

Observe, however, that Christ is the kingdom of heaven. Like the grain of mustard seed, he was placed in the garden which is the Virgin's body and grew throughout the whole world into the tree of the cross. Such savour did his fruit give, when crushed in the passion, that by its contact it flavours and seasons all that lives. Just as in the perfection of the grain of mustard seed there lies a hidden force, and its power is seen fully only when crushed, so Christ willed his body to be crushed, that his power would not remain hidden. As for us, brethren, let us crush the grain of mustard seed, so that we likewise may feel its power. Let us crush this grain of mustard seed that we may experience its power in this parable. Let us crush that seed that it may set our burning lips aflame with the vigorous effect of its flavour, that so its fire may burn and spread through our whole heart, and by its

flavour remove from us all the distaste of our ignorance.

℟. ix. Let us rejoice and exult, for the marriage of the Lamb has come and his bride has made herself ready. * It was granted to her to be clothed with fine linen, bright and pure, which is the righteous deeds of the saints. ℣. The king set the royal crown on her head and made her queen. – It was granted. – Glory. – The righteous deeds of the saints.

Remainder as above, p. 740, keeping the rank of I or II class.

9 October

**St. Louis Bertrand**

Confessor O. P.

II class

At I VESPERS when the feast is celebrated with the rank of I class:

Ant. to psalms Your life will be brighter than the noonday; its darkness will be like the morning.

Psalm Praise, O servants, etc. [1].

Little Chapter Rev. 14

I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation.

℟. In my name they will cast out demons; they will speak in new tongues; they will pick up serpents: * and if they drink any deadly thing, it will not hurt them. ℣. Your sons were not conquered even by the teeth of venomous serpents, for your mercy came to their help and healed them. – And if they drink. – Glory. – It will not hurt them.

Hymn

While Louis, in his glory bright,
Now shines in heaven's starry height,
Valencia sings her joyful song,
Proud parent of a saintly throng.

Let Mother Church, the world around,
With every joyous song resound,
Her voice upraised in jubilee
To thank God for his clemency.

With care she nurtured well the ways
Of Louis in his early days;
Developing so gently, mild,
The virtue of this holy child.

She watched unfailing by his side
Until he reached life's eventide;
His weapons, penances, in hand,
She led him to the triumph grand.



To Father and to Son be praise
And to the Spirit all our days;
Give praise, O blest of heaven's domain,
In timbrel and in cymbal's strain.

Amen.

℣. Pray for us, blessed Louis. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Resplendent torch of the new world, holy Louis, you merited a share in the glory of the Apostles by proclaiming the gospel of Christ in the Indies; be ever our successful suppliant with God who chose you.

Prayer

O God, through mortification of the body and preaching of the faith, you raised the blessed Louis, your confessor, to the glory of the saints; grant that what we profess by faith, we may ever fulfil by works of piety. Through.

Compline from Sunday.

## MATINS

Invit. Let us shout for joy to the great King, creator of the universe. * In him Louis lives, sharing the glory of the saints.

Hymn

O stars of night that gleam on high,
You often heard the fervent sigh
That Louis, praying heaven, made
As on himself the scourge he laid.

Recount to us the scene you saw,
The blows, the blood, the wounds all raw,
As this great saint, with heart aflame,
Oft disciplined his mortal frame!

And when the pavement of his cell
Was moist with all the blood that fell,
A bed of wood renewed again
In every bone the cruel pain.

But then the light from heaven glows
Around him, wounded from these blows;
And, in his weakness, angels pure
Uplift him in their arms secure.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

## I Nocturn

Ant. 1 As a tree planted beside the flowing waters, Louis yielded fruit to the new world in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 The nations were in tumult, the worthless idols fell, as his preaching revealed to the Indies the wonderful works of Christ.

Ant. 3 He did not fear even thousands of people who were ranged on every side against him; his zeal for preaching the gospel made him fearless of rocks, cudgels, and darts.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's Second Letter to the Corinthians

### Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. Behold my servant, whom I uphold, my chosen one, in whom my soul delights; * I have put my Spirit upon him. ℣. It is good for a man that he bear the yoke of the Lord in his youth. – I have put my Spirit upon him.

### Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

℟. ii. For the moment, all discipline seems painful rather than pleasant: but later * it yields peaceful fruit to those who have been trained by it. ℣. I put on sackcloth in mourning and afflict my soul with fasting. – It yields peaceful fruit.



### Lesson iii

Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.

℟. iii. See, the smell of my son is as the smell of a field which the Lord has blessed! * May your mother's sons bow down to you. ℣. Through us, God spreads the fragrance of the knowledge of himself, for we are the aroma of Christ to God. – May your mother's sons bow down to you. – Glory. – May your mother's sons bow down to you.

## II Nocturn

Ant. 4 It is the Lord who grants favours to those whom he loves: he heard the prayer of the humble and released him from anguish.

Ant. 5 The king of everlasting majesty heeded the groanings of his just one, and surrounded Louis with favour as with a shield.

Ant. 6 To silence the rebel and the foe, the Lord perfected the praise of his name through Louis.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

### Lesson iv

Louis Bertrand was born of virtuous and dutiful parents in Valencia, a city of Tarragona in Spain. Almost from infancy he began his apprenticeship to holiness and penance. When his boyhood was over, he began to sleep occasionally on the bare ground, often went without sleep at night, and applied himself diligently to exercises of piety and charity. Inflamed alike with contempt of the world and eagerness for the religious life, he overcame with remarkable constancy the efforts of his parents to make him deviate from his holy resolve. At length, his wish was fulfilled and he entered the Order of Preachers. Here he made such progress in a short time that he became an example even to those who were advanced in years,

although himself still a beginner. It was wonderful how, having made his profession, he perfected his former manner of life with a great and varied increase of virtue. He checked his sinful inclinations by means of fasting, scourgings, hair-shirts and vigils, and nourished his soul ceaselessly with prayer. In this way he cultivated internal modesty and purity of soul to such a degree that it appeared in his very eyes and countenance.

℟. iv. Tongues are a sign not for believers but for unbelievers: I thank God that * I speak in tongues more than you all. ℣. The Lord gave me a tongue as my reward, and I will praise him with it: I opened my mouth and said. – I speak in tongues more than you all.

Lesson v

While still a young man he was put in charge of the training of the novices, and trained them in all holiness by word and example. He was sent to the West Indies to preach the gospel. There, different and far-flung nations heard him speaking, as it were, their own tongues, though he himself spoke only Spanish. From among these, he led countless souls to the Christian faith. There also, on more than one occasion, he drank, without ill-effects, poison that had been set before him by the barbarians. A certain nobleman plotted to kill Louis in revenge for a public condemnation of sins which he regarded as directed against himself alone; when he aimed the gun at him it was suddenly changed into the form of a crucifix. The wicked assailant was deeply moved by this miracle, fell at the feet of the saint, and earnestly begged pardon for his crime.

℟. v. He declared among the nations and proclaimed; he set up the banner of the cross among the peoples: their images are put to shame, * their idols are dismayed. ℣. What sign do you do, that we may see, and believe you? – Their idols are dismayed.

Lesson vi

Remarkable for humility and patience, he repeatedly made use of the prayer: "Lord, burn here, cut here, do not spare here, that you may spare in eternity." Inspired with the spirit of prophecy, he foretold many things. He extinguished fire with the sign of the cross, calmed a storm, restrained the attacks of wild beasts, restored life to the dead, sight to the blind, the power to walk to the lame, hearing to the deaf. Finally, broken by the hardships of severe penance, he fell ill, and, having been duly purified by the sacred mysteries, departed to heaven on October 9, 1581, in the fifty-fifth year of his age. He was also renowned for many miracles after death. Paul V enrolled him among the Blessed, and Clement X enrolled him among the saints. Finally, at the request of the catholic king, Alexander VIII decreed that his feast should be celebrated as of double rank, by all the secular clergy of that realm, and by his apostolic authority declared the saintly Confessor patron of the kingdom of New Granada.



℟. vi. I pommel my body and subdue it, * lest after preaching to others I myself should be disqualified. ℣. Lord, burn here, cut here, do not spare here, that you may spare for eternity. – Lest after. – Glory. – Lest after.

### III Nocturn

Ant. 7 Having walked without fault and acted with justice, he now rejoices in the dwelling on the mountain.

Ant. 8 Greeted with the blessings of success, he now enjoys the fulfilment of his heart's desire.

Ant. 9 He did not swear so as to deceive anyone, but was on his guard against sinful stain: with clean hands and pure heart, he climbed the mountain of the Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Mark

Lesson vii Chapter 16

At that time, Jesus said to his disciples, "Go into all the world and preach the gospel to the whole creation." Etc.

Homily of Pope Saint Gregory

Homily 29 on the Gospels, after the beginning.

Every nation of the Gentiles can be signified by the phrase "the whole creation." Indeed, it had previously been said, "Go nowhere among the Gentiles"; now, however, is said, "Preach to the whole creation." This is so, that the preaching of the Apostles, having first been rejected by Judea, might then become a help to us; that

proud nation having rejected it and so witnessed to its own condemnation. But when the Truth sends the disciples to preach, what is he doing but scattering grains of seed in the world? And in the seed he places few grains that he may receive from our faith the fruits of many harvests.

℟. vii. I resolved to live according to wisdom and in my conduct I was strict: * I was zealous for the good and I shall never be put to shame. ℣. If I were still pleasing men, I should not be a servant of Christ. – I was zealous.

### Lesson viii

Nor would such a great harvest of faithful have arisen through all the world if the choice grain of the preachers had not come from the Lord's hand upon the human soil. Then follows: "He who believes and is baptized will be saved; but he who does not believe will be condemned." Perhaps each one may say within himself, "I already have believed; I shall be saved." He speaks truly if he upholds the faith in his deeds. That faith is indeed true which does not contradict by behaviour what it professes in speech. It is for this reason that Paul, when speaking of some disloyal believers, says, "They profess to know God, but they deny him by their deeds."

℟. viii. We are not destroyed, always carrying in the body the death of Jesus, * so that the life of Jesus may also be manifested in our bodies. ℣. Grant me, Lord, to die for you, as you were pleased to die for me. – So that the life of Jesus may also be manifested in our bodies.

### Lesson ix

And these signs will accompany those who shall believe: "In my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick and they will recover." Are you, then, not believers, dear brethren, because you do not do these signs? These things, however, were needed in the beginning of the church. The multitude of believers had to be fed on miracles that they might grow in the faith. We ourselves, when we plant trees, moisten them with water until we see that they are firmly fixed in the earth; but once they have taken root, the moistening will be discontinued. This is the reason why Paul says, "Tongues are a sign, not for believers, but for unbelievers."



℟. ix. Put on for ever the beauty from God: for God will show your splendour, and he will put on your head the diadem * of the glory of the Everlasting. ℣. You removed my sackcloth and girdled me with joy: so my soul sings psalms to you unceasingly. – Of the glory of the Everlasting. – Glory. – Of the glory of the Everlasting.

The rest as above, p. 852, preserving the rank of I or II class.

## ON THE MISSIONS

3 October

# St. Teresa of the Child Jesus

Virgin

I class

All from the Common of a Virgin not a Martyr [128], except the following:

### Prayer

Lord, you have said, "Unless you become like children, you will never enter the kingdom of heaven"; grant us, we beseech you, so to follow the footsteps of the holy virgin Teresa in humility and simplicity of heart, that we may gain the eternal reward. For you live and reign.

### II Nocturn

### Lesson iv

Teresa of the Child Jesus was born at Alençon in France, of parents who were remarkable for their extraordinary and unremitting piety towards God. Under the influence of the divine Spirit, she longed, from her earliest years, to lead the religious life. She promised with all earnestness that she would never deny to God what he seemed to ask of her—a promise which she kept

faithfully until death. When Teresa was five years old her mother died. She then surrendered herself entirely to the providence of God under the watchful care of her loving father and elder sisters. Under these teachers Teresa rejoiced as a champion to run the course of perfection. When nine years old she was sent to the Benedictine nuns in Lisieux to be educated. There she was seen to excel in the knowledge of divine things. In her tenth year she was afflicted for a long time with a mysterious and grave illness. From this she was divinely delivered, as she herself tells, through the aid of the most blessed Virgin who, wreathed in smiles, appeared to her and whom, under the title of Our Lady of Victories, she had fervently invoked for nine days. Then filled with angelic fervour she began a most diligent preparation for the sacred banquet in which Christ is received.

℟. iv. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing and she laughs at the time to come.– And I became.

Lesson v

On receiving the Eucharistic Bread for the first time she seemed to experience an insatiable hunger for this heavenly food. Hence, as if inspired, she asked Jesus to turn all earthly consolation into bitterness for her. Overflowing thereafter with a most tender love for Christ the Lord and the church, she desired nothing more dearly than to enter the order of Discalced Carmelites, so that by her self-denial and sacrifices she might bring help to priests, missionaries, and the whole church, and win innumerable souls for Christ Jesus: on her deathbed she promised to do this from heaven. Because she was too young she encountered many obstacles to her undertaking the religious life. With extraordinary fortitude of soul she overcame these difficulties, and, at the age of fifteen, happily entered the Carmel of Lisieux. There God planted lofty aspirations in the heart of Teresa who, in imitation of the hidden life of the Virgin Mary, like a well-watered garden, put forth flowers of all the virtues, but especially that of exceptional love of God and of her neighbour.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her; * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. – And when the Lord came.



Lesson vi

On reading that admonition of Sacred Scripture: "Whosoever is a little one, let him come to me," in order to become more pleasing to the Most High, she wished to be a little one in spirit, and so, with childlike trust, gave herself over for ever to God as to a most beloved Father. This way of spiritual childhood, which is in accordance with the teaching of the gospel, she taught to others, especially to the novices whose formation in zeal for the virtues of religion she undertook under obedience. Thus filled with apostolic zeal, she disclosed the way of gospel simplicity to a world puffed up with pride and enamoured of mere nothings. Jesus her Bridegroom wholly inflamed her with a desire to suffer both in soul and body. Affected moreover with the deepest anguish on perceiving that God's love was disregarded on all sides, two years before her death she offered herself as a victim to the compassionate love of God. She herself tells how she was then wounded by a flame of heavenly fire. So it was that consumed with charity, rapt in ecstasy and repeating over and over again with most intense fervour: "My God, I love you," she departed to her Bridegroom on September 30, 1897, when she was twenty-four years old. Now that she has been received into heaven she has fulfilled—and continues to fulfil by miracles—the promise that she made as she lay dying, that she would send down on earth an unending shower of roses. The Supreme Pontiff Pius XI, who enrolled her among the beatified Virgins and two years later, during the year of the Great Jubilee, enrolled her among the Saints, named and proclaimed her as the special patroness of all Missions.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him. – With joy.–Glory.–With joy.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 18

At that time the disciples came to Jesus,

saying, " Who is the greatest in the kingdom of heaven?" Etc.

Homily of Pope Saint Leo

Sermon 37, for the solemnity of the Epiphany, 7, chaps. 3–4

Beloved, the whole craft of christian wisdom consists, not in a facility for speaking nor in skill in debate, nor in a longing for praise and glory, but in that genuine voluntary humility which the Lord Jesus Christ both chose and taught with his whole strength from his Mother's womb to the sacrifice of the cross. For when, as the Evangelist recounts, his disciples inquired among themselves who would be greatest in the kingdom of heaven, he called a child and put him in the midst of them, and said, " Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." Christ loves childhood which, from the start, he undertook in soul and in body. Christ loves childhood which is the teacher of humility, the model of innocence, the image of gentleness. Christ loves childhood; according to its pattern he guides the conduct of adults, according to which he rolls back the years of those advanced in age; and he brings low, to follow his example, those whom he raises to the eternal kingdom.

℟. vii. I heard a voice coming from heaven: " Come, all you wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry: "Behold, the bridegroom!" – Store oil.

Lesson viii

That we may fully understand how to bring about such a wonderful transformation, and what change is required in us for return to the state of childhood, let the blessed Paul teach us and say to us: " Do not be children in your thinking; be babes in evil." We do not, then, have to return to childish activity and the imperfections of our early days, but we are to take from his words something which is applicable even to those of advanced years, namely, that violence should pass quickly and peace return swiftly; that there should be no harbouring of resentment, no coveting of position of rank; that love of the common brotherhood should reign, all being equally privileged. It is indeed a great achievement to do no injury, to plan no evil; for to inflict or repay injury belongs to the prudence of this world; to repay no one evil for evil is that childlikeness which belongs to Christian patience.

℟. viii. Come, my chosen one, and I will set my throne in you; * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. – For the king.

Lesson ix

Beloved, the celebration of today's festival invites you to cultivate this resemblance to children, and the infant Saviour adored by the Magi directs your attention to this model of humility. To show the glory he prepares for those who imitate him, he consecrated by martyrdom those who were born at the same time as himself, so that they who were born in Bethlehem, where Christ was born, might share in his passion as they shared his age. Let humility therefore be loved and let the faithful avoid all arrogance. Let each prefer his neighbour to himself, let no one seek what is his own but what is his neighbour's; so that, with feelings of good will abounding in all men, the poison of envy may be found in none. For " whoever exalts himself will be humbled, and whoever humbles himself will be exalted," as is attested by the same Jesus Christ himself, our Lord, who with the Father and the Holy Spirit lives and reigns, God for ever and ever. Amen. – Indeed, Lord.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.



5 November

**St. Martin de Porres**

Confessor, O. P.

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms From the dust, Lord, you lifted up the poor, to set him in the company of the princes of your people.

Psalm Praise, O servants, etc. [1].

Little Chapter Gal. 3

For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ, have put on Christ.

℟. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful, indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

Hymn

O Martin, in the halls of light
You shine, a jewel, sparkling bright;
Come now to help us from above
And bring us tokens of your love.

A pattern of God's love divine,
You have been made midst men to shine;
May every nation in you see
The image of Christ's charity.

By God's life-giving Spirit led,
You cured the sick, the needy fed;
Your kind heart warmed the orphans small;
They called you Father of them all.

With flame of charity inspired
Obtain that we be strongly fired;
By which more freely God above
And neighbour, too, we hold in love.

May charity, which knows no bound,
In everyone be always found;
And Christ's same peace on all men shine,
Redeemed by his same blood divine.

All praise to Father and to Son,
And Holy Spirit, Three in One;
May they, at your request, bestow
On us their favours here below.

Amen.

℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord has exalted his lowly servant and crowned him with eternal glory in the heavenly Jerusalem.

Prayer

O God, you led the blessed Martin, your confessor, to heavenly glory along the way of humility; grant, we beseech you, that being made humble by his example, we may deserve to be exalted with him in heaven. Through.

Compline from Sunday.

## MATINS

Invit. Let us adore the confessors' King; * by him the poor in spirit are enriched with the kingdom of heaven.

Hymn

Land of the New World, recently discovered,
Bore you, an offspring, to the Lord most pleasing,
Which, with sweet fragrance to the skies ascending,
Would bear good harvest.

By birth a townsman of the saintly Rosa,
Like her resplendent, crowned by deeds unsullied,
Like her in goodness, sharing her great honour;
First fruits of Lima.



To the Redeemer wholly dedicated,
Moved by his love to venerate his mother;
You became worthy to be made a dwelling
Fit for the Spirit.

Glory and beacon of the Preachers' Order,
Nations acclaim you with a praise well-founded;
Be to all peoples Patron, kind, attentive,
Light and example.

Praise everlasting to the triune Godhead
Who now exalts you with renown immortal;
May he, then, grant us, to your prayers acceding,
Joys of the blessed.

Amen.

### I Nocturn

Ant. 1 Happy indeed was Martin who pondered the law of the Lord day and night.

Psalms from the Common of a Confessor [100].

Ant. 2 Happy is this saint who did not rely on himself but trusted in God.

Ant. 3 You, Lord, are a shield about me, my glory, who lift up my head.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of Ecclesiasticus

### Lesson i Chapters 3 and 4

My son, perform your tasks in meekness; then you will be loved by those whom God accepts. The greater you are, the more you must humble yourself; so you will find favour in the sight of the Lord. For great is the might of the Lord; he is glorified by the humble. Seek not what is too difficult for you, nor investigate what is beyond your power. Reflect upon what has been assigned to you, for you do not need what is hidden. Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you. For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.

℟. i. God chose what is foolish in the world to shame the wise, and what is weak in the world to shame the strong, * so that no human being might boast in the presence of God. ℣. For many that are first will be last, and the last first. – So that.

### Lesson ii

Water extinguishes a blazing fire: so almsgiving atones for sin. Whoever requites favours gives thought to the future; at the moment of his falling he will find support. My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want. Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor.

℟. ii. Moved by contemplating the Son of God who took the form of a servant, Martin, inspired by divine grace, humbled himself * and chose to be lowly in the house of God. ℣. Against his father's wishes he left home and abandoned his heritage. – And chose.

### Lesson iii

Do not avert your eye from the needy, nor give a man occasion to curse you; for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer. Make yourself beloved in the congregation; bow your head low to a great man. Incline your ear to the poor, and answer him peaceably and gently. Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted in judging a case. Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High, and he will love you more than does your mother.

℟. iii. He opened wide his hand to his brother, to the needy and to the poor, in the land where he dwelt. * His head will be raised in glory. ℣. Open-handed he gives to the poor; his justice stands firm for ever. – His head. – Glory. – His head.

## II Nocturn

Ant. 4 You have granted favours to your holy one, Lord, and have heard him whenever he called you.

Ant. 5 Through the greatness of your love he had access to your house, and you led him, Lord, in your justice.

Ant. 6 With glory and honour you crowned him, Lord, you gave him power over the works of your hand.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

### Lesson iv

Martin, son of a Spanish nobleman and a coloured freed-woman of African stock, was born at Lima. Soon after birth he was baptized and received the adoption of the sons of God. But his earthly father was slow to acknowledge him, and it was only later that Martin could be called by the surname de Porres. During infancy he was solely under his mother's care, but later at Guayaquil in Ecuador, he spent almost five years under his father's tutelage. When Senor de Porres was appointed Viceroy of Panama, Martin, now an adolescent, returned to Lima and there practised as a barber and surgeon. He received the sacrament of Confirmation from the saintly archbishop Toribius, and thereafter sought first the kingdom of God and his righteousness. It was his pious custom to visit the church, to keep vigil for some time in prayer, and to help the needy by alms.

℟. iv. Happy the man who is kind to the poor and the weak. * The Lord will save him in the day of evil. ℣. The Lord his God will bless him in all that he undertakes. – The Lord will save.

### Lesson v

Though forbidden by law to profess the religious state fully, he joyously chose to be lowly in the

house of his God. So, at the age of fifteen, he was clothed with the habit of the Third Order of the Holy Father Dominic. Later, out of obedience, he took solemn vows, and in joy and simplicity became a lay brother. Martin went regularly to the sacraments of Penance and the Eucharist. Daily he recited the entire Rosary in honour of God's mother, and daily he chastised his body. Always meek and cheerful, he readily undertook the most lowly tasks. Abuse and insult served only to make him happier, and he used refer to himself as an undeserving whelp. With patience and kindness he constantly ministered to the sick, both bodily and spiritually, for forty-five years.

℟. v. In singleness of heart he obeyed others as he would obey Christ, * not in the way of eye-service, as though desiring to please men. ℣. As a servant of Christ, he did the will of God from the heart. – Not in the way.

Lesson vi

Aware that all men are one in Christ, Martin, with impartiality, showed his faith in deeds. Thus, he was seen to be fervent in charity and constant in peacefulness to his brethren and to strangers, to rich or poor, to native or negro. He delighted, however, in fraternal conversations with Blessed John Macias. It is little wonder that he was affectionately called " Martin of Charity " or " Father of the Poor." Aged sixty and deeply mourned by his fellow citizens he departed from this world and bore his robe of baptismal innocence unsullied before the tribunal of God. On November 3, 1639, as the words of the Creed " and he was made man " were being said, he brought the cross of the Lord to his lips, and with peaceful countenance, went up to heaven. John XXIII raised him to the honours of the saints.

℟. vi. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

## III Nocturn

Ant. 7 He walked without fault and acted with justice; now, Lord, he dwells on your holy mountain.



Ant. 8 You came to meet your holy one with the blessings of success, Lord, and how your strength has made him glad!

Ant. 9 Martin, with clean hands and pure heart, merited to see God.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus said to his disciples: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne." Etc.

Homily of St. Augustine, Bishop

On the Gospel words. Sermon 86, ch. iv–v, nn. 4–5.

You have someone to whom you may give. Give to Christ, and he in turn makes a bond with you that you shall receive; and you wonder why he should accept anything from you. For to those who are placed on his right hand he will later on say, " Come, O blessed of my Father." Come where? " Come, inherit the kingdom prepared for you from the foundations of the world." For what reason? " For I was hungry and you gave me food, I was thirsty and you gave me drink, I was naked and you clothed me, I was a stranger and you welcomed me, I was sick and in prison and you visited me." And they will say, " Lord, when did we see you?" What does this mean? The debtor makes a bond and the creditors make excuses. The trustworthy debtor will not have them suffer loss. " Do not hesitate to accept? Are you not aware that I have received?" And he explains how he has received: " When you did it to one of the least of these my brethren, you did it to me."

℟. vii. Following the example of Christ who came not to be served but to serve, the blessed Martin became * all things to all men. ℣. His love so abounded to all men that he was called " Martin of Charity." – All things.

Lesson viii

"I did not receive directly, but in the person of my friends. What was given to them came to me, so be assured, you have not lost anything. You were kind on earth to those who were

unfit, you have in heaven one who is able. "I have received," says the Lord, "I will repay. I received earth, I will give heaven; I received temporal things, I will restore eternal; I received bread, I will give life." Indeed, we may put it this way: "I received bread, I will give Bread; I received drink, I will give Drink; I received hospitality, I will give a Dwelling; I was visited in sickness, I will give Health; I was visited in prison, I will give Liberty. The bread which you gave to my poor is consumed, but the Bread which I will give nourishes and does not fail." May he, then, give us bread, he who is the Bread which came down from heaven. When he will give bread, he will give himself.

℟. viii. Continuing all night in prayer to God, in union with Christ, he presented his scourged body * as a living sacrifice, holy and acceptable to God. ℣. Drawn by the charity of Christ who bore our sins in his body on the tree, he offered himself for sinners.– As a living sacrifice.

Lesson ix

What was your intention when you lent on interest? To give and receive money? "I," says God, "will give you a better exchange for all you have given me. If you had received a pound of gold for a pound of silver, would you not have been delighted? Examine and question avarice. I have given a pound of silver and I receive a pound of gold. What proportion is there between silver and gold? Still more, then, what proportion is there between earth and heaven? And you will leave the gold and silver here below, for you will not remain here for ever. But I will give you something else, something more and better. I will give you that which remains for ever."

℟. ix. Blessed be the God the Father of us all who has called us into the fellowship of his Son, Jesus Christ our Lord; * the same Lord is Lord of all. ℣. There is neither Jew nor Greek, there is neither slave nor free. – The same.– Glory. – The same.

Remainder as above p. 928, keeping the rank of I or II class.

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1 December

**Bl. John of Vercelli**

Confessor O. P.

Where celebrated as III class.

## MATINS

John was a native of Vercelli and qualified at Paris as a doctor both of civil and canon law. While he was exercising this office at Vercelli, encouraged by the Master General, Jordan, he entered the Order of Preachers. Later he founded a convent there, which he also governed as Prior. Afterwards, while most religiously ruling the Province of Lombardy, he was, in the year 1264, elected as sixth Master General of the Order. Austere with himself, gentle towards others, he quickly visited nearly all the Order's convents in Europe, and for almost twenty years laboured fruitfully and attentively for the good of the whole Order. Furthermore, he made out an agenda for the Second Council of Lyons and, at the request of Pope Gregory X, zealously propagated the practice of showing reverence to the name of Jesus. John strenuously upheld the reputation and teaching of Thomas Aquinas. Averse to honours and unremitting in his work, he died peacefully at Montpellier. The devotion shown to him from time immemorial was confirmed by Pius X.



℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Before Lauds and at Vespers ℣. Blessed John, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Prayer

O God, you willed that the blessed John should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.

proud nation having rejected it and so witnessed to its own condemnation. But when the Truth sends the disciples to preach, what is he doing but scattering grains of seed in the world? And in the seed he places few grains that he may receive from our faith the fruits of many harvests.

℟. vii. I resolved to live according to wisdom and in my conduct I was strict: * I was zealous for the good and I shall never be put to shame. ℣. If I were still pleasing men, I should not be a servant of Christ. – I was zealous.

### Lesson viii

Nor would such a great harvest of faithful have arisen through all the world if the choice grain of the preachers had not come from the Lord's hand upon the human soil. Then follows: "He who believes and is baptized will be saved; but he who does not believe will be condemned." Perhaps each one may say within himself, "I already have believed; I shall be saved." He speaks truly if he upholds the faith in his deeds. That faith is indeed true which does not contradict by behaviour what it professes in speech. It is for this reason that Paul, when speaking of some disloyal believers, says, "They profess to know God, but they deny him by their deeds."

℟. viii. We are not destroyed, always carrying in the body the death of Jesus, * so that the life of Jesus may also be manifested in our bodies. ℣. Grant me, Lord, to die for you, as you were pleased to die for me. – So that the life of Jesus may also be manifested in our bodies.

### Lesson ix

And these signs will accompany those who shall believe: "In my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick and they will recover." Are you, then, not believers, dear brethren, because you do not do these signs? These things, however, were needed in the beginning of the church. The multitude of believers had to be fed on miracles that they might grow in the faith. We ourselves, when we plant trees, moisten them with water until we see that they are firmly fixed in the earth; but once they have taken root, the moistening will be discontinued. This is the reason why Paul says, "Tongues are a sign, not for believers, but for unbelievers."



℟. ix. Put on for ever the beauty from God: for God will show your splendour, and he will put on your head the diadem * of the glory of the Everlasting. ℣. You removed my sackcloth and girdled me with joy: so my soul sings psalms to you unceasingly. – Of the glory of the Everlasting. – Glory. – Of the glory of the Everlasting.

The rest as above, p. 852, preserving the rank of I or II class.

## ON THE MISSIONS

3 October

# St. Teresa of the Child Jesus

Virgin

I class

All from the Common of a Virgin not a Martyr [128], except the following:

### Prayer

Lord, you have said, "Unless you become like children, you will never enter the kingdom of heaven"; grant us, we beseech you, so to follow the footsteps of the holy virgin Teresa in humility and simplicity of heart, that we may gain the eternal reward. For you live and reign.

### II Nocturn

### Lesson iv

Teresa of the Child Jesus was born at Alençon in France, of parents who were remarkable for their extraordinary and unremitting piety towards God. Under the influence of the divine Spirit, she longed, from her earliest years, to lead the religious life. She promised with all earnestness that she would never deny to God what he seemed to ask of her—a promise which she kept

faithfully until death. When Teresa was five years old her mother died. She then surrendered herself entirely to the providence of God under the watchful care of her loving father and elder sisters. Under these teachers Teresa rejoiced as a champion to run the course of perfection. When nine years old she was sent to the Benedictine nuns in Lisieux to be educated. There she was seen to excel in the knowledge of divine things. In her tenth year she was afflicted for a long time with a mysterious and grave illness. From this she was divinely delivered, as she herself tells, through the aid of the most blessed Virgin who, wreathed in smiles, appeared to her and whom, under the title of Our Lady of Victories, she had fervently invoked for nine days. Then filled with angelic fervour she began a most diligent preparation for the sacred banquet in which Christ is received.

℟. iv. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing and she laughs at the time to come.– And I became.

Lesson v

On receiving the Eucharistic Bread for the first time she seemed to experience an insatiable hunger for this heavenly food. Hence, as if inspired, she asked Jesus to turn all earthly consolation into bitterness for her. Overflowing thereafter with a most tender love for Christ the Lord and the church, she desired nothing more dearly than to enter the order of Discalced Carmelites, so that by her self-denial and sacrifices she might bring help to priests, missionaries, and the whole church, and win innumerable souls for Christ Jesus: on her deathbed she promised to do this from heaven. Because she was too young she encountered many obstacles to her undertaking the religious life. With extraordinary fortitude of soul she overcame these difficulties, and, at the age of fifteen, happily entered the Carmel of Lisieux. There God planted lofty aspirations in the heart of Teresa who, in imitation of the hidden life of the Virgin Mary, like a well-watered garden, put forth flowers of all the virtues, but especially that of exceptional love of God and of her neighbour.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her; * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. – And when the Lord came.



Lesson vi

On reading that admonition of Sacred Scripture: "Whosoever is a little one, let him come to me," in order to become more pleasing to the Most High, she wished to be a little one in spirit, and so, with childlike trust, gave herself over for ever to God as to a most beloved Father. This way of spiritual childhood, which is in accordance with the teaching of the gospel, she taught to others, especially to the novices whose formation in zeal for the virtues of religion she undertook under obedience. Thus filled with apostolic zeal, she disclosed the way of gospel simplicity to a world puffed up with pride and enamoured of mere nothings. Jesus her Bridegroom wholly inflamed her with a desire to suffer both in soul and body. Affected moreover with the deepest anguish on perceiving that God's love was disregarded on all sides, two years before her death she offered herself as a victim to the compassionate love of God. She herself tells how she was then wounded by a flame of heavenly fire. So it was that consumed with charity, rapt in ecstasy and repeating over and over again with most intense fervour: "My God, I love you," she departed to her Bridegroom on September 30, 1897, when she was twenty-four years old. Now that she has been received into heaven she has fulfilled—and continues to fulfil by miracles—the promise that she made as she lay dying, that she would send down on earth an unending shower of roses. The Supreme Pontiff Pius XI, who enrolled her among the beatified Virgins and two years later, during the year of the Great Jubilee, enrolled her among the Saints, named and proclaimed her as the special patroness of all Missions.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him. – With joy.–Glory.–With joy.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 18

At that time the disciples came to Jesus,

saying, " Who is the greatest in the kingdom of heaven?" Etc.

Homily of Pope Saint Leo

Sermon 37, for the solemnity of the Epiphany, 7, chaps. 3–4

Beloved, the whole craft of christian wisdom consists, not in a facility for speaking nor in skill in debate, nor in a longing for praise and glory, but in that genuine voluntary humility which the Lord Jesus Christ both chose and taught with his whole strength from his Mother's womb to the sacrifice of the cross. For when, as the Evangelist recounts, his disciples inquired among themselves who would be greatest in the kingdom of heaven, he called a child and put him in the midst of them, and said, " Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." Christ loves childhood which, from the start, he undertook in soul and in body. Christ loves childhood which is the teacher of humility, the model of innocence, the image of gentleness. Christ loves childhood; according to its pattern he guides the conduct of adults, according to which he rolls back the years of those advanced in age; and he brings low, to follow his example, those whom he raises to the eternal kingdom.

℟. vii. I heard a voice coming from heaven: " Come, all you wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry: "Behold, the bridegroom!" – Store oil.

Lesson viii

That we may fully understand how to bring about such a wonderful transformation, and what change is required in us for return to the state of childhood, let the blessed Paul teach us and say to us: " Do not be children in your thinking; be babes in evil." We do not, then, have to return to childish activity and the imperfections of our early days, but we are to take from his words something which is applicable even to those of advanced years, namely, that violence should pass quickly and peace return swiftly; that there should be no harbouring of resentment, no coveting of position of rank; that love of the common brotherhood should reign, all being equally privileged. It is indeed a great achievement to do no injury, to plan no evil; for to inflict or repay injury belongs to the prudence of this world; to repay no one evil for evil is that childlikeness which belongs to Christian patience.

℟. viii. Come, my chosen one, and I will set my throne in you; * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. – For the king.

Lesson ix

Beloved, the celebration of today's festival invites you to cultivate this resemblance to children, and the infant Saviour adored by the Magi directs your attention to this model of humility. To show the glory he prepares for those who imitate him, he consecrated by martyrdom those who were born at the same time as himself, so that they who were born in Bethlehem, where Christ was born, might share in his passion as they shared his age. Let humility therefore be loved and let the faithful avoid all arrogance. Let each prefer his neighbour to himself, let no one seek what is his own but what is his neighbour's; so that, with feelings of good will abounding in all men, the poison of envy may be found in none. For " whoever exalts himself will be humbled, and whoever humbles himself will be exalted," as is attested by the same Jesus Christ himself, our Lord, who with the Father and the Holy Spirit lives and reigns, God for ever and ever. Amen. – Indeed, Lord.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.



5 November

**St. Martin de Porres**

Confessor, O. P.

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms From the dust, Lord, you lifted up the poor, to set him in the company of the princes of your people.

Psalm Praise, O servants, etc. [1].

Little Chapter Gal. 3

For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ, have put on Christ.

℟. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful, indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

Hymn

O Martin, in the halls of light
You shine, a jewel, sparkling bright;
Come now to help us from above
And bring us tokens of your love.

A pattern of God's love divine,
You have been made midst men to shine;
May every nation in you see
The image of Christ's charity.

By God's life-giving Spirit led,
You cured the sick, the needy fed;
Your kind heart warmed the orphans small;
They called you Father of them all.

With flame of charity inspired
Obtain that we be strongly fired;
By which more freely God above
And neighbour, too, we hold in love.

May charity, which knows no bound,
In everyone be always found;
And Christ's same peace on all men shine,
Redeemed by his same blood divine.

All praise to Father and to Son,
And Holy Spirit, Three in One;
May they, at your request, bestow
On us their favours here below.

Amen.

℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord has exalted his lowly servant and crowned him with eternal glory in the heavenly Jerusalem.

Prayer

O God, you led the blessed Martin, your confessor, to heavenly glory along the way of humility; grant, we beseech you, that being made humble by his example, we may deserve to be exalted with him in heaven. Through.

Compline from Sunday.

## MATINS

Invit. Let us adore the confessors' King; * by him the poor in spirit are enriched with the kingdom of heaven.

Hymn

Land of the New World, recently discovered,
Bore you, an offspring, to the Lord most pleasing,
Which, with sweet fragrance to the skies ascending,
Would bear good harvest.

By birth a townsman of the saintly Rosa,
Like her resplendent, crowned by deeds unsullied,
Like her in goodness, sharing her great honour;
First fruits of Lima.



To the Redeemer wholly dedicated,
Moved by his love to venerate his mother;
You became worthy to be made a dwelling
Fit for the Spirit.

Glory and beacon of the Preachers' Order,
Nations acclaim you with a praise well-founded;
Be to all peoples Patron, kind, attentive,
Light and example.

Praise everlasting to the triune Godhead
Who now exalts you with renown immortal;
May he, then, grant us, to your prayers acceding,
Joys of the blessed.

Amen.

### I Nocturn

Ant. 1 Happy indeed was Martin who pondered the law of the Lord day and night.

Psalms from the Common of a Confessor [100].

Ant. 2 Happy is this saint who did not rely on himself but trusted in God.

Ant. 3 You, Lord, are a shield about me, my glory, who lift up my head.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of Ecclesiasticus

### Lesson i Chapters 3 and 4

My son, perform your tasks in meekness; then you will be loved by those whom God accepts. The greater you are, the more you must humble yourself; so you will find favour in the sight of the Lord. For great is the might of the Lord; he is glorified by the humble. Seek not what is too difficult for you, nor investigate what is beyond your power. Reflect upon what has been assigned to you, for you do not need what is hidden. Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you. For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.

℟. i. God chose what is foolish in the world to shame the wise, and what is weak in the world to shame the strong, * so that no human being might boast in the presence of God. ℣. For many that are first will be last, and the last first. – So that.

### Lesson ii

Water extinguishes a blazing fire: so almsgiving atones for sin. Whoever requites favours gives thought to the future; at the moment of his falling he will find support. My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want. Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor.

℟. ii. Moved by contemplating the Son of God who took the form of a servant, Martin, inspired by divine grace, humbled himself * and chose to be lowly in the house of God. ℣. Against his father's wishes he left home and abandoned his heritage. – And chose.

### Lesson iii

Do not avert your eye from the needy, nor give a man occasion to curse you; for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer. Make yourself beloved in the congregation; bow your head low to a great man. Incline your ear to the poor, and answer him peaceably and gently. Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted in judging a case. Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High, and he will love you more than does your mother.

℟. iii. He opened wide his hand to his brother, to the needy and to the poor, in the land where he dwelt. * His head will be raised in glory. ℣. Open-handed he gives to the poor; his justice stands firm for ever. – His head. – Glory. – His head.

## II Nocturn

Ant. 4 You have granted favours to your holy one, Lord, and have heard him whenever he called you.

Ant. 5 Through the greatness of your love he had access to your house, and you led him, Lord, in your justice.

Ant. 6 With glory and honour you crowned him, Lord, you gave him power over the works of your hand.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

### Lesson iv

Martin, son of a Spanish nobleman and a coloured freed-woman of African stock, was born at Lima. Soon after birth he was baptized and received the adoption of the sons of God. But his earthly father was slow to acknowledge him, and it was only later that Martin could be called by the surname de Porres. During infancy he was solely under his mother's care, but later at Guayaquil in Ecuador, he spent almost five years under his father's tutelage. When Senor de Porres was appointed Viceroy of Panama, Martin, now an adolescent, returned to Lima and there practised as a barber and surgeon. He received the sacrament of Confirmation from the saintly archbishop Toribius, and thereafter sought first the kingdom of God and his righteousness. It was his pious custom to visit the church, to keep vigil for some time in prayer, and to help the needy by alms.

℟. iv. Happy the man who is kind to the poor and the weak. * The Lord will save him in the day of evil. ℣. The Lord his God will bless him in all that he undertakes. – The Lord will save.

### Lesson v

Though forbidden by law to profess the religious state fully, he joyously chose to be lowly in the

house of his God. So, at the age of fifteen, he was clothed with the habit of the Third Order of the Holy Father Dominic. Later, out of obedience, he took solemn vows, and in joy and simplicity became a lay brother. Martin went regularly to the sacraments of Penance and the Eucharist. Daily he recited the entire Rosary in honour of God's mother, and daily he chastised his body. Always meek and cheerful, he readily undertook the most lowly tasks. Abuse and insult served only to make him happier, and he used refer to himself as an undeserving whelp. With patience and kindness he constantly ministered to the sick, both bodily and spiritually, for forty-five years.

℟. v. In singleness of heart he obeyed others as he would obey Christ, * not in the way of eye-service, as though desiring to please men. ℣. As a servant of Christ, he did the will of God from the heart. – Not in the way.

Lesson vi

Aware that all men are one in Christ, Martin, with impartiality, showed his faith in deeds. Thus, he was seen to be fervent in charity and constant in peacefulness to his brethren and to strangers, to rich or poor, to native or negro. He delighted, however, in fraternal conversations with Blessed John Macias. It is little wonder that he was affectionately called " Martin of Charity " or " Father of the Poor." Aged sixty and deeply mourned by his fellow citizens he departed from this world and bore his robe of baptismal innocence unsullied before the tribunal of God. On November 3, 1639, as the words of the Creed " and he was made man " were being said, he brought the cross of the Lord to his lips, and with peaceful countenance, went up to heaven. John XXIII raised him to the honours of the saints.

℟. vi. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

## III Nocturn

Ant. 7 He walked without fault and acted with justice; now, Lord, he dwells on your holy mountain.



Ant. 8 You came to meet your holy one with the blessings of success, Lord, and how your strength has made him glad!

Ant. 9 Martin, with clean hands and pure heart, merited to see God.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus said to his disciples: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne." Etc.

Homily of St. Augustine, Bishop

On the Gospel words. Sermon 86, ch. iv–v, nn. 4–5.

You have someone to whom you may give. Give to Christ, and he in turn makes a bond with you that you shall receive; and you wonder why he should accept anything from you. For to those who are placed on his right hand he will later on say, " Come, O blessed of my Father." Come where? " Come, inherit the kingdom prepared for you from the foundations of the world." For what reason? " For I was hungry and you gave me food, I was thirsty and you gave me drink, I was naked and you clothed me, I was a stranger and you welcomed me, I was sick and in prison and you visited me." And they will say, " Lord, when did we see you?" What does this mean? The debtor makes a bond and the creditors make excuses. The trustworthy debtor will not have them suffer loss. " Do not hesitate to accept? Are you not aware that I have received?" And he explains how he has received: " When you did it to one of the least of these my brethren, you did it to me."

℟. vii. Following the example of Christ who came not to be served but to serve, the blessed Martin became * all things to all men. ℣. His love so abounded to all men that he was called " Martin of Charity." – All things.

Lesson viii

"I did not receive directly, but in the person of my friends. What was given to them came to me, so be assured, you have not lost anything. You were kind on earth to those who were

unfit, you have in heaven one who is able. "I have received," says the Lord, "I will repay. I received earth, I will give heaven; I received temporal things, I will restore eternal; I received bread, I will give life." Indeed, we may put it this way: "I received bread, I will give Bread; I received drink, I will give Drink; I received hospitality, I will give a Dwelling; I was visited in sickness, I will give Health; I was visited in prison, I will give Liberty. The bread which you gave to my poor is consumed, but the Bread which I will give nourishes and does not fail." May he, then, give us bread, he who is the Bread which came down from heaven. When he will give bread, he will give himself.

℟. viii. Continuing all night in prayer to God, in union with Christ, he presented his scourged body * as a living sacrifice, holy and acceptable to God. ℣. Drawn by the charity of Christ who bore our sins in his body on the tree, he offered himself for sinners.– As a living sacrifice.

Lesson ix

What was your intention when you lent on interest? To give and receive money? "I," says God, "will give you a better exchange for all you have given me. If you had received a pound of gold for a pound of silver, would you not have been delighted? Examine and question avarice. I have given a pound of silver and I receive a pound of gold. What proportion is there between silver and gold? Still more, then, what proportion is there between earth and heaven? And you will leave the gold and silver here below, for you will not remain here for ever. But I will give you something else, something more and better. I will give you that which remains for ever."

℟. ix. Blessed be the God the Father of us all who has called us into the fellowship of his Son, Jesus Christ our Lord; * the same Lord is Lord of all. ℣. There is neither Jew nor Greek, there is neither slave nor free. – The same.– Glory. – The same.

Remainder as above p. 928, keeping the rank of I or II class.

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1 December

**Bl. John of Vercelli**

Confessor O. P.

Where celebrated as III class.

## MATINS

John was a native of Vercelli and qualified at Paris as a doctor both of civil and canon law. While he was exercising this office at Vercelli, encouraged by the Master General, Jordan, he entered the Order of Preachers. Later he founded a convent there, which he also governed as Prior. Afterwards, while most religiously ruling the Province of Lombardy, he was, in the year 1264, elected as sixth Master General of the Order. Austere with himself, gentle towards others, he quickly visited nearly all the Order's convents in Europe, and for almost twenty years laboured fruitfully and attentively for the good of the whole Order. Furthermore, he made out an agenda for the Second Council of Lyons and, at the request of Pope Gregory X, zealously propagated the practice of showing reverence to the name of Jesus. John strenuously upheld the reputation and teaching of Thomas Aquinas. Averse to honours and unremitting in his work, he died peacefully at Montpellier. The devotion shown to him from time immemorial was confirmed by Pius X.



℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Before Lauds and at Vespers ℣. Blessed John, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Prayer

O God, you willed that the blessed John should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.

He speaks truly if he upholds the faith in his deeds. That faith is indeed true which does not contradict by behaviour what it professes in speech. It is for this reason that Paul, when speaking of some disloyal believers, says, " They profess to know God, but they deny him by their deeds."

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and men. – He prospered. ....

### Lesson ix

And these signs will accompany those who shall believe: "In my name they will cast out demons ; they will speak in new tongues ; they will pick up serpents, and if they drink any deadly thing, it will not hurt them ; they will lay their hands on the sick and they will recover." Are you, then, not believers, dear brethren, because you do not do these signs ? These things, however, were needed in the beginning of the church. The multitude of believers had to be fed on miracles that they might grow in the faith. We ourselves, when we plant trees, moisten them with water until we see that they are firmly fixed in the earth ; but once they have taken root, the moistening will be discontinued. This is the reason why Paul says, " Tongues are a sign, not for believers, but for unbelievers."

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

# On I Class Feasts at I Vespers

The following psalms are said at I Vespers on II class feasts of the Lord whenever these take the place of an occurring Sunday.

1 **Psalm 112**

Praise, O servants of the Lord, * praise the name of the Lord.

May the name of the Lord be blessed * both now and for evermore.

From the rising of the sun to its setting * praised be the name of the Lord.

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

2 **Psalm 116**

O praise the Lord, all you nations, * acclaim him all you peoples.

Strong is his love for us; * he is faithful for ever.

3 **Psalm 145**

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God.

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves

the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

4 Psalm 146

Praise the Lord for he is good; sing to our God for he is loving; * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles.

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth.

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

5 Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hail-stones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

# Office on the dedication of a Church and on its Anniversary

The feast of the Dedication of a Church is a feast of the Lord. On the actual day of the dedication of a church the Office of the occurring liturgical day is said up to None inclusive. If possible a Vigil should be made before the relics of the saints which are to be placed in the altar of the church about to be consecrated. The three nocturns of the Matins of the martyrs whose relics are to be enclosed should be sung or chanted. The faithful also should be invited to take part in this Vigil.

Those bound by the obligation of the Divine Office satisfy their obligation for Matins by the recitation of the nocturns in honour of the holy martyrs during the Vigil.

The Office of the Dedication is begun at Vespers on the actual day of dedication and said right through the following day to Compline as on a I class feast.

## I VESPERS

Ant. to psalms The Lord has made holy his dwelling place. This is the house of the Lord; let it be called by his name. Of it is written: My name shall be there, says the Lord. P. T. Alleluia.

Psalm. Praise O servants, etc. [1].

Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

℣. Awesome is this place! This is none other than the house of God, and this is the gate of heaven. * Surely the Lord is in this place, and I did not know it. P. T. Alleluia. ℣. When Jacob awoke as from a deep sleep, he said. - Surely - Glory. - Outside P. T. And I. P. T. Alleluia.

Hymn

Blest Jerusalem, God's city,
Vision, named, of Peace, most true;
For, in heaven above constructed,
Made of living stones are you;
And with angel cohorts circled
As a bride with retinue.

the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

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The Office of the Dedication is begun at Vespers on the actual day of dedication and said right through the following day to Compline as on a I class feast.

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Hymn

Blest Jerusalem, God's city,
Vision, named, of Peace, most true;
For, in heaven above constructed,
Made of living stones are you;
And with angel cohorts circled
As a bride with retinue.

Newly coming down from heaven,
To the marriage she is led;
As a bride adorned for bridegroom,
To the Lord let her be wed;
Made are all her streets and ramparts,
From the purest gold 'tis said.

Bright with pearls the portals glitter,
They are open evermore;
And, by virtue of his merits,
Thither faithful souls may soar,
Who on earth for name of Christian,
Pain and tribulation bore.

Many blows and much affliction
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith has willed for ever
That his palace should be decked.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One;
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia. ℟. Until the end of time. P. T. Alleluia.

Magnif. ant. O how awesome is this place! Surely, this is none other than the house of God and this is the gate of heaven. P. T. Alleluia.

### On the anniversary of Dedication

#### Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

### On the actual day of Dedication

#### Prayer

O God, in an invisible manner you maintain all things, and yet for the salvation of mankind show visible signs of power; ennoble this temple with the might of your presence, and grant that all who gather here to pray may obtain the blessings of your



consolation in whatsoever trouble afflicts them as they call to you. Through.

### Compline from Sunday

## MATINS

Invit. Let us ring out our joy to the Lord, the King most high; ✱ he has made holy his dwelling place. P. T. Alleluia.

### Hymn as in I Vespers

### I Nocturn

1 Psalm 23

The Lord's is the earth and its fullness, ✱ the world and all its peoples.

It is he who set it on the seas; ✱ on the waters he made it firm.

Who shall climb the mountain of the Lord? ✱ Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, ✱ (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord ✱ and reward from the God who saves him.

Such are the men who seek him, ✱ seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. ✱ Let him enter, the king of glory.

Who is the king of glory? ✱ The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. ✱ Let him enter, the king of glory.

Who is he, the king of glory? ✱ He, the Lord of armies, he is the king of glory.

Ant. 1 O gates, lift high your heads; grow higher ancient doors.

2 Psalm 45

God is for us a refuge and strength, ✱ a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, ✱ though the mountains fall into the depths of the sea,

Even though its waters rage and foam, ✱ even though the mountains be shaken by its waves.

The Lord of hosts is with us: ✱ the God of Jacob is our stronghold.

The waters of a river give joy to God's city, ✱ the holy place where the Most High dwells.

God is within, it cannot be shaken; ✱ God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: ✱ he lifts his voice, the earth shrinks away.

The Lord of hosts is

with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord, * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth."

The Lord of hosts is with us. * The God of Jacob is our stronghold.

Ant. 2 Jacob saw a ladder, whose top reached to heaven, with angels descending, and he said, "Surely, this place is holy." P. T. Alleluia.

3 Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city!

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw; at once they were astounded; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God.

Our God for ever and always. * It is he who leads us.

Ant. 3 When Jacob awoke from his sleep, he said, "Surely, this place is holy." P. T. Alleluia.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia. ℟. Until the end of time. P. T. Alleluia.



From the second book of Chronicles

Lesson i Chapter 7

When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. And the priests could not enter the house of the Lord, because the glory of the Lord filled the Lord's house. When all the children of Israel saw the fire come down and the glory of the Lord upon the temple, they bowed down with their faces to the earth on the pavement, and worshipped and gave thanks to the Lord, saying, "For he is good, for his steadfast love endures for ever." Then the king and all the people offered sacrifice before the Lord.

℟. i. At the dedication of the temple the people sang praise: * and sweetly did their voices resound. P. T. Alleluia. ℣. They offered sacrifice upon the altar of the Lord, and prostrate, face downwards, they worshipped him. – And sweetly.

Lesson ii

King Solomon offered as a sacrifice twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. The priests stood at their posts; the Levites also with the instruments of music to the Lord which King David had made for giving thanks to the Lord—for his steadfast love endures for ever—whenever David offered praises by their ministry; opposite them the priests sounded trumpets; and all Israel stood.

℟. ii. The house of the Lord is established as the highest of the mountains, and is raised above the hills: and all the nations shall flow to it, * and they shall say, "Glory to you, O Lord." ℣. They come back, they come back full of song, carrying their sheaves. - And they shall say.

Lesson iii

And Solomon consecrated the middle of the court that was before the house of the Lord; for there he offered the burnt offering and the fat of the peace offerings, because the bronze altar Solomon had made could not hold the burnt offering and the cereal offering and the fat. At that time Solomon held the feast for seven days, and all Israel

with him, a very great congregation from the entrance of Hamath to the Brook of Egypt. And on the eighth day they held a solemn assembly; for they had kept the dedication of the altar seven days and the feast seven days.

℟. iii. Jacob rose early in the morning and set up the stone for a pillar and poured oil on the top of it: he made a vow to the Lord: * "Surely this place is holy, and I did not know it." P. T. Alleluia, alleluia. ℣. Jacob saw a ladder, whose top reached to heaven, with angels descending: and he said. - Surely. - Glory. - And I.

## II Nocturn

### 4 Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood.

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you!

Ant. 4 This is none other than the house of God and this is the gate of heaven. P. T. Alleluia.



### 5 Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease?

Will you not restore again our life * that your people may rejoice in you.

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 5 Jacob set up the stone for a pillar and poured oil on the top of it. P. T. Alleluia.

### 6 Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God!

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High * who gives each his place.

In his register of peoples he writes: * "These are her children."

And while they dance they will sing: * "In you all find their home."

Ant. 6 The Lord shall be my God, and this stone shall be God's house. P. T. Alleluia.

℣. This is the house of the Lord; it is strongly built. P. T. Alleluia. ℟. It

is well founded on firm rock. P. T. Alleluia.

Sermon of St. Augustine, Bishop

252nd for the Season

Lesson iv

Most dear brethren, as often as we keep the dedication-feast of some altar or church, if we think faithfully and carefully, and live a just and holy life, that which is done in temples made with hands, is done in us, a spiritual building. He did not lie who said, "For God's temple is holy, and that temple you are"; and again, "Do you not know that your body is a temple of the Holy Spirit within you?" And therefore, most dear brethren, since by the grace of God, without any previous merits of our own, we have been made worthy to become the temple of God, let us work as hard as we can, with his help, that our Lord may not find in his temple, that is, in us, anything to offend the eyes of his majesty.

℟. iv. Bless, O Lord, this house which I have built for your name. Of all who come to this place * grant their prayers from the throne of your glory on high. ℣. O Lord, if your people repent and pray toward your sanctuary. - Grant.

Lesson v

And therefore, most dear brethren, let each one look into his own conscience, and when he finds the wounds of guilt there, let him first strive by prayers, fasting and almsdeeds, to purge his conscience, and so he may dare to receive the Eucharist. He who, acknowledging his guilt, withdraws himself through lowliness from the altar of the church till he has mended his life, need have but little fear that he will be excluded from that eternal banquet in heaven.

℟. v. O how awesome is this place! Truly * this is none other than the house of God and this is the gate of heaven. ℣. Jacob rose early in the morning and made a vow to the Lord, and said. - This is none other.

Lesson vi

If one clad in soiled garments does not dare to approach the table of some important personage, how much more ought one who is stricken with the poison of envy or hatred, or filled with the fury of anger, to withdraw himself with reverence and



lowliness from the banquet of the eternal King—that is, from the altar of the Lord! And this, because of that which is written: "Go, first be reconciled to your brother, and then come and offer your gift." And again: "Friend, how did you get in here without a wedding garment?"

℟. vi. Forgive, O Lord, the sins of your people who pray to you in this place: and show them the good way in which they should walk: * and give glory to your name. ℣. O Lord, listen to my prayer: and let my cry for help reach you. - And give glory. - Glory. - And give glory.

III Nocturn

7

Psalm 90

He who dwells in the shelter of the Most High * and abides in the shade of the Almighty

Says to the Lord: "My refuge, * my stronghold, my God in whom I trust!"

It is he who will free you from the snare * of the fowler who seeks to destroy you;

He will conceal you with his pinions * and under his wings you will find refuge.

You will not fear the terror of the night * nor the arrow that flies by day,

Nor the plague that prowls in the darkness * nor the scourge that lays waste at noon.

A thousand may fall at your side, * ten thousand fall at your right,

You, it will never approach; * his faithfulness is buckler and shield.

Your eyes have only to look * to see how the wicked are repaid,

You who have said: "Lord, my refuge!" * and have made the Most High your dwelling.

Upon you no evil shall fall, * no plague approach where you dwell.

For you has he commanded his angels, * to keep you in all your ways.

They shall bear you upon their hands * lest you strike your foot against a stone.

On the lion and the viper you will tread * and trample the young lion and the dragon.

His love he set on me, so I will rescue him; * protect him for he knows my name.

When he calls I shall answer: "I am with you." * I will save him in distress and give him glory.

With length of life I will content him; * I shall let him see my saving power.

Ant. 7 He who dwells

in the shelter of the Most High, abides in the shade of the Almighty. P. T. Alleluia.

8 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day.

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise.

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 8 O Lord, protect this house, and may your angels guard its walls. P. T. Alleluia.

9 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 9 The house of the Lord is established as the highest of the mountains; and is raised above the hills. P. T. Alleluia.

℣. They are happy who dwell in your house, Lord. P. T. Alleluia. ℟. For ever singing your praise. P. T. Alleluia.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 19

At that time, Jesus entered Jericho and was passing through. And behold, there was a man named Zacchaeus; he was a chief tax collector, and rich. Etc.

Homily of St. Ambrose, Bishop

Book 8 on Luke

Zacchaeus was small of stature, that is, he had no title by birth to noble rank, and like the heathen peoples, he possessed few merits. When he heard that the Lord and Saviour, whose own people had not received him, was coming, he wanted to see him. But to see Jesus is not easy; if one's outlook is worldly, it is impossible. And since Zacchaeus had neither the Prophets nor the Law as a helping grace to his nature, he climbed up into a sycamore tree. Thus he spurned the vanity of the Jews, and at the same time corrected the errors of his former life. That is why he received Jesus as an intimate guest.

℟. vii. All your walls are precious stones: * and the towers of Jerusalem shall be built of jewels. ℣. This is the house of the Lord, it is strongly built; it is well founded on firm rock. - And the towers.

Lesson viii

He did well to climb up into a tree, so that a good tree might bring forth good fruit; that, being hewn from the wild olive, and grafted, contrary to nature, into the good olive, he might bring forth the fruit of the Law. For the root was holy even though the branches were barren. The ordinary Gentiles rose superior to that fruitless

splendour, being, as it were, raised up bodily by faith in the resurrection.

℟. viii. "My house shall be called a house of prayer," says the Lord, * "there, everyone who asks, receives, and he who seeks, finds; and to him who knocks it will be opened." ℣. Holiness is fitting to your house, O Lord, until the end of time. - There.

Lesson ix

And behold, a man named Zacchaeus! Zacchaeus was in the sycamore tree, the blind man was in the roadway. For the one, the Lord stands waiting to show mercy, while he honours the other by the fame of his visit. The one who was to be healed he questions. Unasked, he invites himself as a guest to the other, for he knew how rich would be the reward for receiving him. Although he had heard from him no word of invitation, yet he had observed his longing.

℟. ix. Awesome is this place! This is none other than the house of God, and this is the gate of heaven. * Surely the Lord is in this place, and I did not know it. P. T. Alleluia. ℣. When Jacob awoke from his deep sleep, he said. - Surely. - Glory. - Outside P. T. And I. P. T. Alleluia.

Before Lauds ℣. O Lord I love the house where you dwell. P. T. Alleluia. ℟. The place where your glory abides. P. T. Alleluia.

## LAUDS

Antiphons (and at the Hours)

1. Holiness is fitting to your house, O Lord, until the end of time. P. T. Alleluia.

Psalm The Lord is king etc. p. 29.

2. This is the house of the Lord; it is strongly built: it is well founded on firm rock. P. T. Alleluia.

3. My house shall be called a house of prayer. P. T. Alleluia.

4. The Lord's house is well founded on firm rock. P. T. Alleluia.

5. All your walls are precious stones: and the towers of Jerusalem shall be built of jewels. P. T. Alleluia.

Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Hymn

Christ is made the sure foundation,
And the precious cornerstone,



Who, the two walls underlying,
Binding each, in both is shown;
Holy Sion's help for ever,
And her confidence alone.

All that dedicated City,
Loved by God eternally,
In exultant jubilation
Pours undying melody;
God the One, and God the Trinal,
Praising everlastingly.

To this temple, where we call you,
Come, O Lord of Hosts, to-day;
With accustomed loving kindness
Hear your people as they pray;
And with fullest benediction
Ever on it shed your ray.

Here may all your servants merit
What they now desire to gain;
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in your glory
With your blessed ones to reign.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. My house. P. T. Alleluia. ℟. Shall be called a house of prayer. P. T. Alleluia.

Bened. ant. Jacob rose early in the morning and set up the stone for a pillar and poured oil on the top of it; he made a vow to the Lord: "Surely this place is holy and I did not know it." P. T. Alleluia.

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you, may be gladdened by obtaining all that he has asked. Through.

On the actual day of Dedication

Prayer

O God, in an invisible manner you maintain all things, and yet for the salvation of mankind show visible signs of power; ennoble this temple with the might of your presence, and grant that all who gather here to pray, may

obtain the blessings of your consolation in whatsoever trouble afflicts them as they call to you. Through.

On a feast of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

## TERCE

Little Chapter as in Lauds

℟. Holiness is fitting to your house, O Lord, * alleluia, alleluia. - Holiness. ℣. Until the end of time. - Alleluia. - Glory. Holiness.

℣. This is the house of the Lord, it is strongly built. P. T Alleluia. ℟ It is well founded on firm rock. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. To your house, O Lord, * holiness is fitting. - To your. ℣. Until the end of time. - Holiness. - Glory. - To your.

℣. This is the house of the Lord, it is strongly built. ℟. It is well founded on firm rock.

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

Or the prayer O God, in an invisible manner, as above.

## SEXT

Little Chapter Rev. 21

Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them and be their God.

℟. This is the house of the Lord, it is strongly built, * alleluia, alleluia. - This is the house. ℣. It is well founded on firm rock. - Alleluia. - Glory. - This is the house.

℣. They are happy who dwell in your house, Lord. P. T. Alleluia. ℟. For ever singing your praise. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. This is the house of the Lord, * it is strongly built. - This is. ℣. It is well founded on firm rock. - It is strongly built. - Glory. - This is.

℣. They are happy who dwell in your house, Lord. ℟. For ever singing your praise.

## NONE

Little Chapter 1 Cor. 3

For no other foundation can any one lay than that which is laid, which is Jesus Christ.

℟. They are happy who dwell in our house, Lord, * Alleluia, alleluia. - They are happy. ℣. For ever singing your praise. - Alleluia. - Glory. - They are happy.

℣. My house. P. T. Alleluia. ℟. Shall be called a house of prayer. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. They are happy who dwell * in your house, Lord. - They are. ℣. For ever singing your praise. - In. - Glory. - They are.

℣. My house. ℟. Shall be called a house of prayer.

## II VESPERS

Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"



And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the

thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes!

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

For love of the house of the Lord * I will ask for your good.

## Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame, * when he disputes with his foes in the gateways.

## Psalm 146

Praise the Lord for he is good; sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.



## Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God.

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. Holiness is fitting to your house, O Lord, until the end of time. P. T. Alleluia.

## Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

## Hymn

Blest Jerusalem, God's city,
Vision, named, of Peace, most true;
For, in heaven above constructed,
Made of living stones are you;
And with angel cohorts circled
As a bride with retinue.

Newly coming down from heaven,
To the marriage she is led;
As a bride adorned for bridegroom,
To the Lord let her be wed;
Made are all her streets and ramparts,
From the purest gold, 'tis said.

Bright with pearls the portals glitter,
They are open evermore;
And, by virtue of his merits,
Thither faithful souls may soar,
Who on earth for name of Christian,
Pain and tribulation bore.

Many blows and much affliction
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith has willed for ever

That his palace should be decked.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia.

℟. Until the end of time. P. T. Alleluia.

Magnif. ant. Zacchaeus, make haste and come down; for I must stay at your house to-day. So he made haste and came down, and received him joyfully. To-day salvation has come from God to this house. P. T. Alleluia, alleluia.

### Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

Or the prayer O God, in an invisible manner, as above [15].

### Compline from Sunday

Matins during paschal time: the three psalms with their antiphons and versicles are taken according to the sequence of the weekdays and of the nocturns. The three lessons are taken from the preceding thus: the first and second are from the Scripture, (the second one being composed of the second and third), with the first and third responses. Lesson number four is read as the third, with the ninth responsory.



# On Feasts of the Blessed Virgin Mary

## I VESPERS

Ant. to psalms This is the Queen of virgins, the Virgin beautiful as a rose, who bore the king. O Mother of God, through whom we gain God and man, gracious Virgin, intercede for us all.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

℟. The stock of Jesse brought forth a shoot, and the shoot a branch: * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her Son, the branch. - And on. - Glory. - The Holy.

### Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us.
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. With the greatest reverence let us celebrate the (festival) of the most blessed Virgin Mary; that she may intercede for us with Jesus Christ our Lord.

That his palace should be decked.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.
Amen.

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Magnif. ant. Zacchaeus, make haste and come down; for I must stay at your house to-day. So he made haste and came down, and received him joyfully. To-day salvation has come from God to this house. P. T. Alleluia, alleluia.

### Prayer

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# On Feasts of the Blessed Virgin Mary

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### Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us.
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. With the greatest reverence let us celebrate the (festival) of the most blessed Virgin Mary; that she may intercede for us with Jesus Christ our Lord.

Prayer

O merciful God, hear the prayers of your servants: grant that we who have come together on the (Festival) of the Virgin Mother of God, may, through her intercession, be saved by you from impending dangers. Through the same.

## COMPLINE

Ant to the psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms from Sunday [p. 53]

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

## MATINS

Invit. Let us celebrate the (Festival) of the Virgin Mary. * Let us adore her Son, Christ the Lord.

Hymn

Whom earth and sea and sky proclaim,
The Ruler of their triple frame,
He unto whom their praises rise,
Within the womb of Mary lies.

Her womb, the seat of every grace,
Is now the Lord's abiding place;
That Lord to whom the sun by day,
The moon by night, their service pay.

O happy Mother, you are blest!
Enclosed beneath your lowly breast
Lies God, creator great, who planned
The world he holds within his hand.

O blessed by herald angel's tongue,
O'er you God's shadowing Spirit hung,
And filled your womb whence came at birth
The long-desired of all the earth.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

### I Nocturn

1 Psalm 8

How great is your name, O Lord our God, *



through all the earth.
Your majesty is praised * above the heavens;
On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.
When I see the heavens, the work of your hands, * the moon and the stars which you arranged,
What is man that you should keep him in mind, * mortal man that you care for him?
Yet you have made him little less than a god; * with glory and honour you crowned him,
Gave him power over the works of your hand, * put all things under his feet.
All of them, sheep and cattle, * yes, even the savage beasts,
Birds of the air, and fish * that make their way through the waters.
How great is your name, O Lord our God, * through all the earth.

Ant. 1 Behold you are beautiful, my love; behold, you are beautiful; your eyes are doves.

2 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.
Day unto day takes up the story * and night unto night makes known the message.
No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.
There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent,
Rejoices like a champion * to run its course.
At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.
The law of the Lord is perfect, * it revives the soul.
The rule of the Lord is to be trusted, * it gives wisdom to the simple.
The precepts of the Lord are right, * they gladden the heart.
The command of the Lord is clear, * it gives light to the eyes.
The fear of the Lord is holy, * abiding for ever.
The decrees of the Lord are truth * and all of them just.
They are more to be desired than gold, * than the purest of gold
And sweeter are they than

honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock.

Ant. 2 As a lily among brambles, so is my love among maidens.

### 3 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 Your lips distil nectar, my bride; the scent of your garments is like the scent of Lebanon.

℣. Holy Mother of God, Mary ever virgin. ℟. Intercede for us with the Lord our God.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

Here begins the Song of Songs

Lesson i Chapter 1

O that you would kiss me with the kisses of your mouth! For your love is better than wine, your anointing oils are fragrant, your name is oil poured out; therefore the maidens love you. Draw me after you, let us make haste. The king has



brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you. I am very dark, but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

℟. i. Today is the festival of the blessed Virgin Mary of the line of David, through whom the salvation of the world has been revealed to those who believe; * whose glorious life has given light to the world. ℣. With greatest reverence let us celebrate the festival of the most blessed Virgin Mary. - Whose glorious life.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

Do not gaze at me because I am swarthy, because the sun has scorched me. My mother's sons were angry with me, they made me keeper of the vineyards; but, my own vineyard I have not kept. Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who wanders beside the flocks of your companions? If you do not know, O fairest among women, follow in the tracks of the flock, and pasture your kids beside the shepherds' tents. I compare you, my love, to a mare of Pharaoh's chariots. Your cheeks are comely with ornaments, your neck with strings of jewels.

℟. ii. Let us contemplate this most fitting festival of the glorious Virgin Mary. * The Lord looked on her nothingness; at the angel's message she conceived the Redeemer of the world.

℣. Today is the festival of the blessed Virgin Mary of the line of David. - The Lord looked.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

We will make you ornaments of gold, studded with silver. While the king was on his couch, my nard gave forth its fragrance. My beloved is to me a bag of myrrh, that lies between my breasts. My beloved is to me a cluster of henna blossoms in the vineyards of Engedi. Behold, you are beautiful, my love; behold you are beautiful; your eyes are doves. Behold, you are beautiful,

my beloved, truly lovely. Our couch is green, the beams of our house are cedar, our rafters are pine.

℟. iii. The stock of Jesse brought forth a shoot, and the shoot a branch; * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her Son, the branch. - And on. - Glory. - The Holy Spirit.

### II Nocturn

4 Psalm 44

My heart overflows with noble words, to the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men, and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings;

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 4 Your shoots are an orchard of pomegranates, with all choicest fruits.



5 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells,

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth!"

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 5 A garden fountain a well of living water, and flowing streams from Lebanon.

6 Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God.

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children."

And while they dance they will sing: * "In you all find their home."

Ant. 6 Let my beloved

come to his garden, and eat its choicest fruits.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. John Chrysostom from Metaphrastes

Lesson iv

The Son of God did not choose a rich or wealthy woman to be his mother: but he chose that blessed virgin whose soul was adorned with virtues. Because the blessed Mary preserved chastity in a way unparalleled in all human kind, she conceived Christ the Lord in her womb. Let us fly then, to this most holy virgin who is the mother of God, and avail ourselves of her patronage. Therefore, all who are virgins, hasten to the mother of the Lord; for she, by her patronage, will preserve for you that most beautiful, precious and incorruptible possession.

℟. iv. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David. * Her illustrious life casts splendour on all the churches. ℣. Mary is resplendent, born of kingly line. - Her illustrious life.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

Indeed, beloved brethren, the blessed Mary ever virgin, was a great marvel. For what greater or more illustrious than she was ever, or could ever, be found? She alone is greater far than heaven and earth. What is more holy than she? Not the prophets, not the apostles, not the martyrs, not the patriarchs, not the angels, not the thrones, not the dominations, not the seraphim, not the cherubim. It is then impossible to find in any part of the visible or invisible world anything greater or more excelling. That same handmaid of God is also his mother! She is at once virgin and mother.

℟. v. Your festival, Virgin Mother of God, has proclaimed joy to the whole world; * for from you has risen the Sun of Justice, Christ, our God, who, dispelling the curse gave us blessing, and overcoming death, gave us life everlasting. ℣. You are,



indeed, happy, who alone obtained the dignity of motherhood without losing virginal purity. - For from you.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

She is the mother of him whom angels and men acknowledge as Lord of all things, and who was begotten of the Father before anything was created. Do you wish to know how much this virgin surpasses the heavenly Powers? These stand in the Presence awe-struck and tremulous, their faces veiled: but she offers the human race to him whom she bore. It is through her we obtain pardon of our sins. Hail then, Mother, heaven, maiden, virgin, throne; splendour, glory and support of our church! Pray for us, without ceasing, to Jesus, your son and our Lord, that on the day of judgment we may find mercy through you, and may be able to obtain the good things which are set aside for those who love God, by the grace and loving-kindness of our Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be honour, glory and sovereignty now and throughout all ages. Amen. - Indeed, Lord.

℟. vi. At the command of the Lord, who wished to increase our dignity, * as a bramble bringing forth a rose, so did Judea bring forth Mary. ℣. That virtue might overshadow vice, and grace, sin. - As a bramble. - Glory. - As a bramble.

## III Nocturn

7 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and

enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." * The world he made firm in its place; he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 I come to my garden, my sister, my bride. I gather my myrrh with my spice.

8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 I eat my honeycomb with my honey, I drink my wine with my milk.

9 Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.



All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9 This is my beloved and this is my friend, O daughters of Jerusalem.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke.

Lesson vii Ch. 11

At that time, when Jesus was speaking to the crowds, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" Etc.

Sermon of St. Bede the Venerable, Priest.

Bk. 4 on Luke, ch. 11.

It is plain that this was a woman of great earnestness and faith. While the scribes and pharisees are blasphemously putting the Lord to the test, this woman so truly perceives his Incarnation, and so confidently acknowledges it, that she puts to shame both the falsehood of those eminent men who were present, and the faithlessness of heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Spirit, denied that he was the true Son of God and of one substance with the Father, so, in later times, heretics denied that Mary ever-virgin, by the power of the Holy Spirit, supplied flesh to the only-begotten One of God, when he was about to be born in a human body. Denying this, the heretics declared that he should not be said to be the true Son of Man, of one substance with his mother.

℟. vii. Mary is resplendent, born of kingly line. ★ Through her prayers, we most earnestly beg to be strengthened in mind and spirit. ℣. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God. - Through her prayers.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

### Lesson viii

But if the flesh, with which the Word of God was born incarnate, be declared unrelated to the flesh of the virgin his mother, then it would have been pointless to bless the womb that bore him and the breasts that nourished him. For the Apostle says, "God sent forth his Son, made of a woman, made under the law." They ought not to be heeded who would read this passage: "(Merely) born of a woman, made under the law". But he was made of a woman. For he was conceived in a virgin's womb, and took his flesh, not from nothing, not from elsewhere, but from the flesh of his mother. Furthermore, he could not truly be said to be the Son of Man if he did not have his origin from mankind.

R. viii. With heart and mind let us sing glory to Christ ★ on this sacred festival of the illustrious Mary, Mother of God. ℣. Let us celebrate with joy the festival of holy Mary. - On this.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

### Lesson ix

Therefore, having said these things to contradict Eutyches, let us lift up our voice, along with the universal church, whereof that woman was a figure. Let us also lift up our heart from the crowd, and say to the Saviour: "Blessed is the womb that bore you, and the breasts that you sucked." Truly blessed parent who, as someone has said, in childbirth brought forth the King who reigns for ever over heaven and earth.

℟. ix. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, ★ for, from you has risen the Sun of Justice, Christ, our God. ℣ Pray for the people, plead for the clergy, intercede for the consecrated women; may all who celebrate your festival, experience your assistance. -



For. - Glory. - Christ, our God.

Before Lauds. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons (and at the Hours)

1. This is the (Festival) of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Juda, of the renowned stock of David.

Psalm The Lord is king, etc. p. 29.

2. Today is the (Festival) of the holy Virgin Mary, whose illustrious life casts splendour on all the churches.

3. Mary is resplendent, born of kingly line; through her prayers we most devoutly beg to be strengthened in mind and spirit.

4. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

5. Let us celebrate with joy the (Festival) of holy Mary, that she may intercede for us with the Lord Jesus Christ.

### Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

### Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.

O Mary, Mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Let us reverently celebrate today's (Festival) of the Mother of God, Mary ever-virgin, by whom the supreme ruler went forth, alleluia.

### Prayer

O merciful God, hear the prayer of your servants; grant that we who have come together on the (Festival) of the Virgin Mother of God, may, through her intercession, be saved by you from impending dangers. Through the same.

On a feast of the I class the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the antiphon and psalms are of the current weekday. On feasts of the I class outside Septuagesima the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter as in Lauds.

℟. Holy Mother of God, * Mary ever-virgin. - Holy Mother of God. ℣. Intercede for us with the Lord our God. - Mary ever-virgin. - Glory. - Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

## SEXT

Little Chapter Ecclus. 24

Come to me, you who desire me, and eat your fill of my produce. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb.

℟. After childbirth, O Virgin, * you remained inviolate. - After childbirth. ℣. Mother of God, intercede for us. - You remained. - Glory. - After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

## NONE

Little Chapter Ecclus. 24

Whoever obeys me will not be put to shame, and those who work with my help will not sin. He who reads my lesson aright will find in it life eternal.

℟. You are beautiful * and pleasing. - You are. ℣. In your winsomeness, O holy Mother of God. - And pleasing. - Glory. - You are.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

## II VESPERS

### Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.



### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord.

May the name of the Lord be blessed * both now and for evermore.

From the rising of the sun to its setting * praised be the name of the Lord.

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a

city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes.

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

For love of the house of the Lord * I will ask for your good.

### Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hands of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame * when he disputes with his foes in the gateways.

### Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God.

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Juda, of the renowned stock of David.



### Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

### Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-Virgin Mother
Of the Lord eternal.

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a Mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Your (festival), virgin Mother of God, has proclaimed joy to the whole world. For from you has risen the Sun of Justice, Christ our God; who, dispelling the curse, gave us blessing, and overcoming death, gave us life everlasting.

### Prayer

O merciful God, hear the prayer of your servants; grant that we who have come together on the (Festival) of the virgin Mother of God, may through her intercession, be saved by you from impending dangers. Through.

## COMPLINE

Ant. to psalms. No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

### Psalms of the Sunday

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

# Common of the Saints

## Common of Apostles and Evangelists

outside paschal time

### I VESPERS

Ant. to psalms. Be valiant in the combat and fight the ancient serpent: and you shall receive an everlasting kingdom, alleluia. (Within Septuagesima says the Lord is said instead of Alleluia). The psalm Praise, O servants, of the Lord, etc. [1].

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

℟. You are the light of the world, says the Lord, * who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom. - Who by. - Glory. - Will gain.

Hymn as in Matins

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

For Apostles

Magnif. ant. Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account





of the Son of man. Rejoice and leap for joy, for behold, your reward is great in heaven.

For Evangelists

Magnif. ant. Behold, I John, saw in heaven an open door, and lo, a throne stood in it, and round the throne, on each side of the throne are four living creatures, full of eyes in front and behind: and they gave glory and honour and blessing to him who is seated on the throne, who lives for ever and ever.

### MATINS

For Apostles

Invit. Rejoice and leap for joy, * for your names are written in heaven.

For Evangelists

Invit. The Lord, the evangelists' king, * come, let us adore.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be,
Both now and for eternity.
Amen.

#### I Nocturn

1 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent.

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold.

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock!

Ant. 1 Their span goes forth through all the earth, their words to the utmost bounds of the world.

## 2 Psalm 33

I will bless the Lord at all times, * his praise always on my lips.

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 2 The just call and the Lord hears.

## 3 Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. *

The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 3 You will make them princes over all the earth: may this song make your name remembered, Lord.

℣. Their span goes forth through all the earth. ℟. And their words to the utmost bounds of the world.

The lessons for all three Nocturns will be found in the special Office of each Apostle or Evangelist.

℟. i. "Behold I send you out as sheep in the midst of wolves," says the Lord, * "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." - So be wise.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: * for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." - For my yoke.

℟. iii. When you stand before kings and governors, do not be anxious how



you are to speak, or what you are to say: * for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. - For what. - Glory. - For what.

## II Nocturn

4 Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy.

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 4 The princes of the peoples are assembled with the people of Abraham's God.

5 Psalm 60

O God, hear my cry! * Listen to my prayer.

From the end of the earth I call: * my heart is faint.

On the rock too high for me to reach * set me on high.

O you who have been my refuge, * my tower against the foe.

Let me dwell in your tent for ever * and hide in the shelter of your wings.

For you, O God, hear my prayer * and grant me the heritage of those who fear you.

May you lengthen the life of the king: * may his years cover many generations.

May he ever sit enthroned before God: * bid love and truth be his protection.

So I will always praise your name * and day after day fulfil my vows.

Ant. 5 You grant me the heritage of those who fear you, Lord.

6 Psalm 63

Hear my voice, O God, as I complain, * guard

my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords; * they aim bitter words like arrows.

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course; * they conspire to lay secret snares.

They say: "Who will see us? * Who can search out our crimes?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 6 They will tell what God has done; they will understand God's deeds.

℣. You will make them princes over all the earth.

℟. May this song make your name remembered, Lord.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, * "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in mid-heaven, and crying out with a loud voice, he said. - These.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. - Now.

℟. vi. "You are the light of the world," says the Lord, * "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." - Who by. - Glory. - Will gain.

### III Nocturn

7 Psalm 74

We give thanks to you, O God, we give



thanks and call upon your name. * We recount your wonderful deeds.

"When I reach the appointed time, * then I will judge with justice.

Though the earth and all who dwell in it may rock, * it is I who uphold its pillars.

I say to the boastful: 'Do not boast,' * to the wicked: 'Do not flaunt your strength.

Do not flaunt your strength on high. * Do not speak with insolent pride.'"

For neither from the east nor from the west, * nor from desert or mountains comes judgment.

But God himself is the judge. * One he humbles, another he exalts.

The Lord holds a cup in his hand, * full of wine, foaming and spiced.

He pours it; they drink it to the dregs: * all the wicked on the earth must drain it.

As for me, I will rejoice for ever * and sing psalms to Jacob's God.

He shall break the power of the wicked, * while the strength of the just shall be exalted.

Ant. 7 He shall break the power of the wicked, while the strength of the just shall be exalted.

8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 Light shines forth for the just, and joy for the upright of heart.

9 Psalm 98

The Lord is king; the peoples tremble. ℣ He is throned on the cherubim; earth quakes. * The Lord is great in Sion.

He is supreme over all the peoples. ℣ Let them praise his name, so terrible and great. * He is holy, full of power.

You are a king who loves what is right; you have established equity, justice and right; * you have established them in Jacob.

Exalt the Lord our God; bow down before Sion, his footstool. * He, the Lord, is holy.

Among his priests were Aaron and Moses, among those who invoked his name was Samuel. * They invoked the Lord and he answered.

To them he spoke in the pillar of cloud. They did his will; * they kept the law, which he, the Lord, had given.

O Lord our God, you answered them. For them you were a God who forgives; * yet you punished all their offences.

Exalt the Lord our God; bow down before his holy mountain * for the Lord our God is holy.

Ant. 9 They did his will; they kept the law which he had given.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. - By their.

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. - And like doves.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles. - Guard it. - Glory. - Guard it.

Before Lauds ℣. You grant me the heritage. ℟. Of those who fear you, Lord.



## LAUDS

### Antiphons (and at the Hours)

1. This is my commandment, that you love one another as I have loved you.

Psalm The Lord is king etc. p. 29.

2. Greater love has no man than this, that a man lay down his life for his friends.

3. "You are my friends if you do what I command you," says the Lord.

4. Blessed are the peacemakers, blessed are the pure in heart, for they shall see God.

5. By your endurance you will gain your lives.

### For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

### For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this; and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They

will understand God's deeds.

For Apostles

Bened. ant. You who have followed me will sit on twelve thrones, judging the twelve tribes of Israel.

For Evangelists

Bened. ant. Round the throne of God, and on each side of it, the four living creatures, each with six wings, are full of eyes on all sides, and day and night they never cease to sing: "Holy, holy, holy, is the Lord God almighty, who was and is and is to come."

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

On I class feasts outside Septuagesima the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter as in Lauds

℟. Their span goes forth * through all the earth. - Their span. ℣. Their words to the utmost bounds of the world. - Through all. - Glory. - Their span.

℣. You will make them * princes over all the earth. ℟. May this song make your name remembered, Lord.

## SEXT

For Apostles

Little Chapter Acts 5

Now many signs and wonders were done among the people by the hands of the apostles.

For Evangelists

Little Chapter Ecclus. 15

The Lord fed him with the bread of understanding, and gave him the water of wisdom to drink.

℟. You will make them princes * over all the earth. - You will. ℣. May this song make your name remembered, Lord. - Over all. - Glory. - You will.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

## NONE

For Apostles

Little Chapter Act. 5

The apostles left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.



For Evangelists

Little Chapter Ecclus. 15

The Lord opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

℟. To me, how mysterious are * your thoughts, O God! - To me. ℣. The sum of them is not to be numbered. - Your thoughts. - Glory. - To me.

℣. They will tell what God has done. ℟. They will understand God's deeds.

## II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and

gladdens her heart with children.

### Psalm 115

I trusted, even when I said: * "I am sorely afflicted."

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

In the courts of the house of the Lord, * in your midst, O Jerusalem.

### Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing.

They come back, they come back, full of song, * carrying their sheaves.

### Psalm 138

O Lord, you search me and you know me, * you know my resting and my rising, * you discern my purpose from afar.

You mark when I walk or lie down, * all my ways lie open to you.

Before ever a word is on my tongue * you know it, O Lord, through and through.

Behind and before you besiege me, * your hand ever laid upon me.

Too wonderful for me, this knowledge, * too high, beyond my reach.

O where can I go from your spirit, * or where can I flee from your face?

If I climb the heavens, you are there. * If I lie in the grave, you are there.



If I take the wings of the dawn * and dwell at the sea's furthest end,

Even there your hand would lead me, * your right hand would hold me fast.

If I say: "Let the darkness hide me * and the light around me by night,"

Even darkness is not dark for you * and the night is as clear as the day.

For it was you who created my being, * knit me together in my mother's womb.

I thank you for the wonder of my being, * for the wonders of all your creation.

Already you knew my soul, * my body held no secret from you

When I was being fashioned in secret * and moulded in the depths of the earth.

Your eyes saw all my actions, * they were all of them written in your book;

Every one of my days was decreed * before one of them came into being.

To me, how mysterious your thoughts, * the sum of them not to be numbered!

If I count them, they are more than the sand; * to finish, I must be eternal, like you.

O God, that you would slay the wicked! * Men of blood, keep far away from me!

With deceit they rebel against you * and set your designs at naught.

Do I not hate those who hate you, * abhor those who rise against you?

I hate them with a perfect hate * and they are foes to me.

O search me, God, and know my heart. * O test me and know my thoughts.

See that I follow not the wrong path * and lead me in the path of life eternal.

Ant. This is my commandment, that you love one another as I have loved you.

### For Apostles

### Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

### For Evangelists

### Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She

will come to meet him
like a mother.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. Their span goes forth through all the earth.
℟. Their words to the utmost bounds of the world.

For Aposties

Magnif. ant. "In the new world, when the Son of man shall sit on his glorious throne, you also will sit on twelve thrones, judging the twelve tribes of Israel," says the Lord.

For Evangelists

Magnif. ant. These are your works, O Christ, who so glorify your saints as to foreshadow their excellence by miracles. You have prefigured the illustrious preachers of the gospel under the wonderful symbol of heavenly living creatures. By these glorious signs you wished to show the heavenly office entrusted to them. Wherefore, let praise and glory be sung to you for ever.



# Common of a Martyr

outside paschal time

## I VESPERS

Ant. The just will rejoice in the Lord and fly to him for refuge. All the upright hearts will glory.

Psalm Praise O servants, etc. [1].

Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which shall perish. - Finally. - Glory. - Decorated.

Hymn as in Matins

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

When the Office (or commemoration) is of a Saint or Blessed of the Order of Preachers the following versicle is said at Vespers in this and in the Commons that follow.

℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. This is indeed a martyr who shed his blood for the name of Christ; who was not afraid of judges' threats and did not look for earthly honours, but successfully won through to the heavenly kingdom.

For a Martyr Bishop

Prayer

Relying on the help of the blessed N., your martyr and bishop, may your church be glad, O God; and through his glorious intercession may she continue loyal and stand unshaken. Through.

Another Prayer

Grant, we ask you, almighty God, that we

will come to meet him
like a mother.

Hymn

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And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
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The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
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And Christ to judgment shall descend,
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For a Martyr Bishop

Prayer

Relying on the help of the blessed N., your martyr and bishop, may your church be glad, O God; and through his glorious intercession may she continue loyal and stand unshaken. Through.

Another Prayer

Grant, we ask you, almighty God, that we

who keep the feast of the blessed N., your martyr and bishop, may be helped by his intercession with you. Through.

### For a Martyr not a Bishop

### Prayer

Heed our prayers, Lord; may we who know that, as a result of our wrong-doing, we stand accused, be set free through the pleading of the blessed N., your martyr. Through.

### Another Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of the blessed N., your martyr, may, by his intercession, be freed from all the evils that threaten us. Through.

## MATINS

Invit. Come, let us adore the eternal king * who, worthily and deservedly, crowned his martyr in heaven.

### On a III class feast

Invit. The Lord, the martyrs' king, * come, let us adore.

### Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour,
He now has life for evermore.

On his acccount, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One.
Unending praise and glory be,
From age to age eternally. Amen.

### I Nocturn

1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they, like winnowed chaff, shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1. His delight was in the law of the Lord day and night.



2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decrees of the Lord:) ℣

The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze * Blessed are they who put their trust in God.

Ant. 2. Announcing the decree of the Lord, he was established on his holy mountain.

3 Psalm 3

How many are my foes, O Lord! * How many are rising up against me!

How many are saying about me: * "There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord.

* He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked!

O Lord of salvation, * bless your people!

Ant. 3. I cry aloud to the Lord. He answers me from his holy mountain.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

For a Martyr not a Bishop, the lessons I consider, are read with their responsories [68].

The following lessons and responsories are read for a Martyr Bishop.

From the Acts of the Apostles

Lesson i Chapter 20

From Miletus, Paul sent to Ephesus and called to him the elders of the church. And when they came to him he said to them: "You yourselves know how I lived among you all the time from the first day I set foot in Asia, serving the Lord with all humility and with tears and with trials which befell me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance to God, and of faith in our Lord Jesus Christ."

℟. i. This Saint fought unto death for the law of his God, and did not fear the words of the ungodly: * for he was founded on firm rock. ℣. Entrenched within the royal rampart he was utterly invincible to his antagonists. - For.

Lesson ii

"And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God."

℟. ii. You have set, Lord, on his head, a crown of pure gold: he asked you for life and this you have given * for ever. ℣. Your saving help has given him glory: you have laid upon him majesty and splendour. - For ever.



Lesson iii

"And now, behold, I know that all you among whom I have gone about preaching the kingdom will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God. Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood."

℟. iii. With glory and honour you crowned him, Lord, you gave him power over the works of your hand. * You put all things under his feet. ℣. Your majesty, O God, is praised above the heavens. - You put. - Glory. - You put.

**II Nocturn**

4 Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed, * will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; * the Lord hears me whenever I call him.

Fear him; do not sin: * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

"What can bring us happiness?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once.

For you alone, Lord, * make me dwell in safety.

Ant. 4 O men, know that it is the Lord who grants favours to those whom he loves.

5 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me.

In the morning I offer you my prayers, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences, * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

Ant. 5 You surround him with favour, Lord, as with a shield.

6 Psalm 8

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love;

For in death no one remembers you; * from the grave, who can give you praise?

I am exhausted with my groaning; ℣ every night I drench my pillow with tears; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil; * for the Lord has heard my weeping.

The Lord has heard my plea; * The Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. 6 With glory and honour, through all the earth, you crowned him.

℣. You have set, Lord,



on his head. ℟. A crown of pure gold.

For a Martyr not a Bishop the lessons are from the sermon of St. Augustine, Bishop, The annual [69].

For a Martyr Bishop the lessons and responsories are as follows.

Sermon of St. Augustine Bishop

From the 3rd sermon on St. Cyprian

Lesson iv

It is an easy thing to celebrate the renown of a martyr, but it is something great to imitate the faith and endurance of the martyr. Let us so strive after this latter in order that we may desire the former, and so celebrate it that we may love the latter all the more. What should we praise in the faith of the martyr? This, that he fought for truth unto death, and therefore was victorious. He spurned the allurements of the world; to threats he did not give way. Thus, victorious, he came to God.

℟. iv. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, * which God has promised to those who love him. ℣. He shall receive blessings from the Lord, and reward. - Which God.

Lesson v

False doctrines and terrors were rampant at that time. The most blessed martyr overcame the false doctrines by his wisdom and the terrors by his endurance. His was a great feat; he followed the Lamb and overcame the lion. While persecution raged, the lion continued to roar. But the lion was cast down and trampled underfoot, because the Lamb was taken up—the same who in dying destroyed death; who hung from the tree; who shed his blood, who redeemed the world.

℟. v. Lord, you came to meet him with the blessings of success: you have set on his head * a crown of pure gold. ℣ He asked you for life, Lord, and this you have given. - A crown.

Lesson vi

While this blessed martyr in the unshakeable steadfastness of his struggle overcame his enemy, he showed the way of victory to others. He was victor, not by the short cut of wounds received, but he emerged triumphant by his wonderfully prolonged struggle,

despite constant and unremitting sufferings. The guardians of the prison enclosure relied on fetters and irons. But while the body was bound in chains the spirit remained unfettered and free. The flesh pined away from hunger and thirst, but the soul, living by faith and fortitude, God fed with spiritual nourishment.

℟. vi. This, indeed, is a martyr who shed his blood for the name of Christ. * He was not afraid of Judges' threats and did not look for earthly honours, but successfully won through to the heavenly kingdom. ℣. The Lord guided the righteous man on straight paths; he showed him the kingdom of God. - He was. - Glory. - But successfully.

### III Nocturn

7 Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 7 The Lord is just and loves justice: the upright shall see his face.

8 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 8 He shall be admitted to your tent: he shall dwell on your holy mountain.



20 Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad!

You have granted him his heart's desire; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat; * at them you will aim with your bow.

O Lord, arise in your strength; * we shall sing and praise your power.

Ant. 9 You have set, Lord, on his head a crown of pure gold.

℣. Glory has been given him by your saving help. ℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 14

At that time, Jesus said to the multitudes, "If any man comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple," Etc.

Homily of St. Gregory, Pope.

Homily 37 on the Gospels

Most dear brethren, if we consider what

and how great are the benefits that are promised to us in heaven, all earthly things seem to be of little worth. For when earthly goods are compared with the gladness above, they are found to be a burden rather than a help. This present life, compared with life eternal, ought rather to be called death than life. For what is the daily weakness of that which is mortal, but as it were, a long drawn out death? Indeed, what tongue can tell, or what understanding can comprehend, how great is the joy in that heavenly city: to be one with the choirs of angels; to stand with the most blessed spirits in the glory of the creator; to see the face of God who is present; to behold the infinite light; to be untouched by fear of death; to rejoice for ever in the gift of immortality?

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

### Lesson viii

On hearing these things the spirit glows inwardly, and longs to be already there, where it hopes to rejoice for ever. But one cannot attain to great rewards except through great labour. Hence it is that Paul, the outstanding preacher, affirms: "One is not crowned unless one competes according to the rules." The greatness of the reward, then, delights the mind, but do not let the strain of the struggle cause discouragement. Thus, to everyone that comes to him, the Truth says, "If any man comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

### Lesson ix

But it may be asked how is it we are commanded to hate our parents and relatives when we are exhorted to love even our enemies. And indeed, the Truth has said, regarding one's wife: "What God has joined together, let no man put asunder." And Paul says: "Husbands, love your wives, as Christ loved the church." Behold, the disciple commands a man to love his wife, but the Master says, "If any man does not hate his wife, he cannot be my disciple." Does the judge, then, make one proclamation, and his herald make another? Or can we at the same time both love and hate? If we consider well the force of the commandment we shall, by making a distinction, be able to do both. We should love wife and kindred in so far as we recognise that they are related to us; but if they should be opposed to us on the way to God, then by hating and fleeing from them in this, we do not recognise them.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally - Glory. - Decorated.



Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

### Antiphons (and at the Hours)

1. He who acknowledges me before men, I also will acknowledge before my Father.

Psalm The Lord is king etc. p. 29.

2. "He who follows me will not walk in darkness but will have the light of life," says the Lord.

3. "If anyone serves me, the Father, who is in heaven, will honour him," says the Lord.

4. If anyone serves me he must follow me; and where I am, there shall my servant be also.

5. Father, I desire that where I am, there, also, may my servant be.

### Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

### Hymn

God's martyr you, the Only Son

To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain
That did your saintly limbs enchain;
For love of God's own Son arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity. Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Bened. ant. Let him who would come after me deny himself, and take up his cross and follow me.

Should there be commemorations of other individual martyrs in Lauds; for the 1st commemoration is said

Ant. "He who follows me will not walk in darkness, but will have the light of life," says the Lord.

For the 2nd commemoration is said

Ant. "If anyone serves me, the Father, who is in heaven, will honour him," says the Lord.

The versicles are said in this order:

1. ℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

2. ℣. You have set, Lord, on his head. ℟. A crown of pure gold.

If the feast is of I class, antiphons for the Hours are taken from Lauds, and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

In I class feasts, outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter as in Lauds

℟. With glory and honour * you crowned him, Lord. - With glory and honour. ℣. You gave him power over the works of your hand. - You crowned. - Glory. - With glory and honour.

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

## SEXT

Little Chapter Wisd. 10

The Lord protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest he gave him the victory.

℟. You have set, Lord, * on his head. - You have set. ℣. A crown of pure gold. - On his head. - Glory. - You have set.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

## NONE

Little Chapter Ecclus. 4

Strive even to death for the truth and the Lord God will fight for you.

℟. Glory has been given him * by your saving help. - Glory has. ℣. You have laid upon him majesty and splendour. - By your. - Glory. - Glory has.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

## II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour,

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 115

I trusted, even when I said: * "I am sorely afflicted."

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

In the courts of the house of the Lord, * in your midst, O Jerusalem.



### Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said: * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing;

They come back, they come back, full of song, * carrying their sheaves.

Ant. He who acknowledges me before men, I also will acknowledge before my Father.

### Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

### Hymn

O God, of all your champions, lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph day,
From us all evil take away.

To God the Father, God the Son.
And God the Spirit, Three in One,
Unending praise and glory be,
From age to age eternally.
Amen.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

Magnif. ant. This is he who gave himself to death for the law of his God: he did not falter at the thought of death. He was slain by the wicked and now lives for ever with Christ. He followed the Lamb and received the palm of victory.

## LESSONS FOR A MARTYR NOT A BISHOP

### I Nocturn

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

℟. i. This saint has striven unto death for the law of his God, and did not fear the words of the ungodly: * for he was founded on firm rock. ℣. Entrenched within the royal rampart he was utterly invincible to his antagonists. - For.

Lesson ii

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

℟. ii. You have set, Lord, on his head, a crown of pure gold; he asked you for life and this you have given * for ever. ℣. Your saving help has given him glory; you have laid upon him majesty and splendour. - For ever.

Lesson iii

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that everything works for good with those who love God, who are called according to his purpose.



℟. iii. With glory and honour you crowned him, Lord, you gave him power over the works of your hand. * You put all things under his feet. ℣. Your majesty, O God, is praised above the heavens. - You. Glory. - You.

### II Nocturn

Sermon of St. Augustine, Bishop

44th sermon on the saints

Lesson iv

The annual celebration of the day of triumph of the blessed martyr N. has come round to us again. As the church rejoices with him in his glory, she also recommends that we follow in his footsteps. For if we share in his suffering we shall also share in his glory. In his glorious combat we have two things chiefly to consider; the hardened cruelty of the tormentor, and the invincible endurance of the martyr : the cruelty of the tormentor, that we may abhor it; the endurance of the martyr, that we may imitate it.

℟. iv. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, * which God has promised to those who love him. ℣. He shall receive blessings from the Lord, and reward. - Which God.

Lesson v

Christ's glorious champion did not shrink from prison. Like his Head, he bore reproach, underwent mockery, and did not flinch from the scourges. As many sufferings as for Christ's sake he bore before he died, so many offerings did he make to him of himself. Truly, he held in high regard those things that he had drunk in from the Apostle: "The sufferings of this present time are not worth comparing with the glory that is to be revealed to us," and, "For this slight momentary affliction is preparing for us an eternal weight of glory" in heaven.

℟. v. Lord, you came to meet him with the blessings of success: you have set on his head * a crown of pure gold. ℣. He asked you for life, Lord,

and this you have given. - A crown.

### Lesson vi

In so far as human weakness is able, in this darkness, to fix the eye of the mind upon eternal things, he contemplated the intense joy of the heavenly city. And being unable to express it verbally, he cried out in wonder: "What else have I in heaven?" As though he would have said: "It is beyond my capability, it is beyond my power of expression, it goes beyond the reach of my understanding, to describe that beauty, that glory, that exaltation with which our Lord Jesus Christ, when he has taken us away from the tumult of men into the hidden place where he is visibly present, will change our lowly body." At the thought of this perfect liberty he shirked no danger and did not flinch from suffering, and were he able to die a thousand times he would not consider himself worthy of it.

℟. vi. This, indeed, is a martyr who shed his blood for the name of Christ. * He was not afraid of Judges' threats, and did not look for earthly honours, but successfully won through to the heavenly kingdom. ℣. The Lord guided the righteous man on straight paths; he showed him the kingdom of God. - He was. - Glory. But successfully.

### III Nocturn

Reading from the holy Gospel according to John

### Lesson vii Chapter 12

At that time, Jesus said to his disciples: "Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone," Etc.

Homily of St. Augustine, Bishop

### Tract 51 on John

The Lord Jesus himself was the grain which was to be put to death and so multiplied; put to death by the infidelity of the Jews, multiplied by the faith of the Gentiles. When exhorting us to follow in the footprints of his passion he had already said, "He who loves his life loses it." This can be understood in two ways. He who loves loses; that is, if you love you lose; if you desire to keep your life with Christ, do not fear death for Christ. Or to put it in another way: "He who loves his life loses it." Do not love lest you lose; do not love in this life lest you lose in eternal life.



℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

### Lesson viii

But this that I have said last, seems rather to express the gospel meaning. For it goes on: "He who hates his life in this world will keep it for eternal life." Therefore what was said above is: "He who loves ('in this world' is understood) certainly loses, and he who hates his life (again, 'in this world') will keep it for eternal life". What a great and wonderful judgment, that a man by loving his own life should perish, but by hating it should not perish! If you have wrongly loved, then you have hated; if you have rightly hated, then you have loved.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

### Lesson ix

When, then, in any matter, the point has been reached in which the choice is proposed, either to do something against the law of God, or to depart from this life, if a man is forced, under threat of death from the persecutor, to choose one or other of these, let him choose to die in the love of God rather than to live offensive to him. Then he will have hated his life in this world, so as to keep it for eternal life.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. - Glory. - Decorated.

### Another Gospel Both for a Martyr Bishop or non-Bishop

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 16

At that time, Jesus said to his disciples: "If any man would come after me, let him deny himself and take up his cross and follow me." Etc.

Homily of St. John Chrysostom
Homily 56 on Matthew

The organiser of public games, though a close friend of one of the athletes, would not give him a victor's crown unless he took part in the competition. His mind is, that the contender should win on his merits; and the closer he is to him in friendship the more he desires to see him win. In the same way Christ wishes those whom he so greatly loves, to be approved, not alone by reason of his help, but also by their own efforts. Nor does he render this statement in any way burdensome to them, for he does not apply it specially to them, but in common to the whole world, saying, "If any man would"—whether man or woman, ruler or subject, let him follow this way.

℟. vii. The Lord clothed him with a robe of gladness, * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

Lesson viii

While this saying seems to mean one thing, it really means three: self-denial; that you take up your cross; and, thirdly, that you follow Christ. Two of these are grouped together and one is placed separately. So let us first consider what it is to deny another, and then you will see clearly what it is to deny yourself.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

What then, is it to deny yourself? What is it to deny another? One has already denied another—a brother, for instance or a servant or anyone else—if he sees him beaten with rods, or held in fetters, or suffering any other evil, and does not run to him, does not help him, is not affected or in any way moved, any more than if he were a total stranger to him. Thus, he wishes us in no way to give in to our body, so that whether it be beaten or banished, or burned, or whatever else it may undergo, we may not spare it.



℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly and the eternal for that which would perish. - Finally. - Glory. - Decorated.

Another Gospel

Reading from the holy Gospel according to John
Lesson vii Chapter 15

At that time, Jesus said to his disciples: "I am the true vine, and my Father is the vinedresser." Etc.

Homily of St. Augustine Bishop
80th tract on John

This passage of the gospel, brethren, in which the Lord calls himself the vine, and his disciples the branches, is to be understood in this sense: that the mediator between God and man, the man Christ Jesus, is head of the church, and we are his members. Since indeed, the vine and the branches are of one nature, therefore being God, of whose nature we are not, he was made man, in order that, in him, human nature should be the vine, and that we men might be able to be its branches.

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink.- And placed.

Lesson viii

What, then, does this mean, "I am the true vine"? Surely in adding the word 'true', he could not mean to refer this to the literal vine, from which the simile is taken? For he is called vine, by figure of speech and not in literal fact, just as he is called sheep, lamb, lion, rock, cornerstone, and other such things; and the true things here are rather the objects themselves, from which these same metaphorical, not literal, appellations are derived. But

when he says, "I am the true vine" he clearly distinguishes himself from that to which it is said, "How then have you turned degenerate and become a wild vine?" For how should that be the true vine, which, when one looked for it to yield grapes, bore thorns?

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

### Lesson ix

"I", he says, "am the true vine, and my Father is the vinedresser". Are vinedresser and vine one? Christ is the vine in the sense in which he says, "The Father is greater than I": but when he says, "I and the Father are one", he, too, is the vinedresser. Yet he is not just like those whose whole effort is in external labour, but such, that in addition he gives the increase from within. For neither he who plants nor he who waters is anything, but only God who gives the growth.

℟ ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. Glory. - Decorated.

### Another Gospel

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 10

At that time, Jesus said to his disciples, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." Etc.

Homily of St. Hilary Bishop

Comm. on Matthew 10

What is this separation? Among the first of the commands of the law we have been told, "Honour your father and your mother". And the Lord himself said, "My peace I give you, my peace I leave you". What does he mean when he says that he was sent rather to bring the sword into the world, and to set a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and to result in a man's foes being those of his own household? From this it would seem that public approval is given to disloyalty: widespread hatreds, world-wide wars, and the sword of the Lord brandished furiously between father and son, and daughter and mother.



℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

### Lesson viii

The sword is the sharpest of all weapons. It is the emblem of the right of authority, the severity of justice, the correction of offenders. And frequently, in the prophets, we have the example of calling the preaching of the new gospel by the name of this weapon. Let us remember then that the word of God is likened to a sword. So here, the sword that is sent upon the earth is his preaching which is poured into the heart of man. Hence, in the one house comes serious disagreement, and the members of his household become the foes of the new man. Because, separated from the others by the word of God, he will be glad to remain, both internally and externally, that is, in body and soul, in the newness of spirit.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

### Lesson ix

In this same passage he continues with his series of instructions and their interpretation. For when he had commanded that all which is held most dear in this life should be forsaken, he adds, "He who does not take his cross and follow me is not worthy of me". Those who belong to Christ have crucified the flesh with its passions and desires. And he is unworthy of Christ who does not take his cross — on which we suffer with him, die with him, are buried, and rise again with him —

and follow his Lord, ready to overcome in newness of spirit on this symbol of the faith.

℟ ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. - Glory. - Decorated.

# Common of Many Martyrs

## outside paschal time

### I VESPERS

Ant. to psalms These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb.

Psalm Praise, O servants etc. [1].

Little Chapter Hebr. 11

Through faith the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

℟. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the blood. - Glory. - In the blood of the Lamb.

Hymn as in Matins

℣. Rejoice, rejoice in the Lord, exult, you just. ℟. O come, ring out your joy, all you upright of heart.

If the Office or commemoration is of many Martyrs of the Order of Preachers, the following versicle is said:

℣. Blessed N. and your companions, pray for us. ℟ That we may be made worthy of the promises of Christ.

Magnif. ant. The souls of the saints, who have followed in the footsteps of Christ, rejoice in heaven. And because they shed their blood for the love of him, they shall reign for ever with Christ.

Of many Martyrs Prayer

Grant, we beseech you, almighty God, that we who know how strong your glorious martyrs have been in showing forth their faith, may experience how devoted they are in prayer to you, on our behalf. Through.

Another prayer

O God, as you allow us to keep the feast of your holy martyrs N. and N., grant that we may enjoy their company in everlasting happiness. Through.

Of many Martyr Bishops

Mercifully regard our weakness, Lord, we pray; and all the evils which we justly deserve, turn away from us at the intercession of your holy martyrs and bishops, N. and N. Through.

### MATINS

Invit. Come, let us adore the King of kings; * he has given the blessed martyrs a crown of glory.

On a III class feast

Invit. The Lord, the martyrs' king, * come, let us adore.

Hymn

Tell in our song of their glorious state
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring, to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we

and follow his Lord, ready to overcome in newness of spirit on this symbol of the faith.

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Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we

May live to your glory, Lord, eternally.
Amen.

### I Nocturn

1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 He planted the vineyard of the just beside the flowing waters; and their delight was the law of the Lord.

2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar".

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2 Like gold in the furnace the Lord tested the chosen ones; and, as a burnt offering, he took them to himself for ever.

3 Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 3 For though in the sight of men they were punished, yet the hope of the chosen ones is undying for ever.

℣. Rejoice, rejoice in the Lord, exult you just! ℟. O come, ring out your joy, all you upright of heart.



From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

℟. i. God will wipe away every tear from the eyes of the saints: and henceforth there shall be no mourning nor crying nor pain any more, * for the former things have passed away. ℣. They shall hunger no more, neither thirst any more; the sun shall not strike them nor any scorching heat. - For the former things.

Lesson ii

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait

for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

℟. ii. The holy men gloriously shed their blood for the Lord. They loved Christ during life and imitated him in death: * and thus they became worthy of the crowns of victory. ℣. One spirit and one faith moved them. - And thus.

### Lesson iii

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that in everything God works for good with those who love him, who are called according to his purpose.

℟. iii. For the sake of God they let their bodies be tortured * and became worthy to possess everlasting crowns. ℣. These are they who have come out of the great tribulation and have washed their robes in the blood of the Lamb. - And became. - Glory. - And became.

## II Nocturn

4 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 4 "I will give to my saints an honoured place in the kingdom of my Father," says the Lord.

5 Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel. * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 5 He has put into my heart a marvellous love for the faithful ones who dwell in his land.



6 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 6 The holy ones who wait for the Lord shall have strength; they shall mount up with wings like eagles; they shall fly and not be weary.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

From the Letter of St. Cyprian, Bishop and Martyr, to Martyrs and Confessors

Bk. 2, Epist. 6

Lesson iv

With what praises shall I extol you, most valiant martyrs? With what verbal commendation shall I set out the courage of your hearts, and the perseverance of your faith? You endured the severest torture until it ended in glory. You did not yield to suffering, rather suffering yielded to you. The victorious crown, and not the tortures, put an end to your pain. The grievous tortures were long drawn out, yet the result was not the overthrow of your steadfast faith, but the sending of God's servants more quickly to their Lord.

℟. iv. Your holy ones, O Lord, complying with your commands, have travelled a marvellous way * that they might be found unharmed in the midst of mighty waters: dry land emerged, an unhindered way out of the Red Sea. ℣. They praised, with one accord, your defending hand, they sang hymns, Lord, to your holy name. - That.

Lesson v

The crowd of bystanders, in admiration, saw the heavenly conflict, the conflict of God, the spiritual conflict, the battle of Christ; saw that his servants stood with voice unfettered, with minds unbroken, with God-given courage, without worldly weapons, but armed and trusting in the weapons of faith. The tortured stood more resolute than the torturers; and the racked and mangled limbs vanquished the grappling-hooks that racked and mangled them.

℟. v. The holy ones of God did not shrink from the scourges of the executioners but died for Christ's name, * that they might become heirs in the house of the Lord. ℣. For the sake of God they let their bodies be tortured. - That.

Lesson vi

Long though it raged, the oft-renewed blow could not vanquish in God's servants a faith invincible, even though the enclosure of their entrails was torn open, and now not so much limbs as wounds were being tortured. The blood flowed, that would extinguish the fire of persecution, quench the flames and fires of hell by its glorious effusion. What a spectacle was that to the Lord! How sublime, how great, how acceptable to the eyes of God, the loyalty and devotion of his soldier! How Christ rejoiced there! How willingly in servants like these did he not both fight and conquer!

℟. vi. Revered and renowned were the combats of the martyrs. These, for Christ, bore inhuman bodily torments. * and thus were made worthy to obtain the unfading crown of eternal glory. ℣. For, in spurning the outlook of this present life, and making light of the torture of their bodies, they overcame the raging world for the love of God. - And thus. - Glory. - And thus.



III Nocturn

7 Psalm 32

Ring out your joy to the Lord, O you just; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke; and it came to be. * He commanded; it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and

considers all their deeds.
A king is not saved by his army, * nor a warrior preserved by his strength.
A vain hope for safety is the horse; * despite its power it cannot save.
The Lord looks on those who revere him, * on those who hope in his love,
To rescue their souls from death, * to keep them alive in famine.
Our soul is waiting for the Lord. * The Lord is our help and our shield.
In him do our hearts find joy. * We trust in his holy name.
May your love be upon us, O Lord, * as we place all our hope in you.

Ant. 7 But the righteous live for ever, and their reward is with the Lord.

8 Psalm 33

I will bless the Lord at all times, * his praise always on my lips;
In the Lord my soul shall make its boast. * The humble shall hear and be glad.
Glorify the Lord with me. * Together let us praise his name.
I sought the Lord and he answered me; * from all my terrors he set me free.
Look towards him and be radiant; * let your faces not be abashed.
This poor man called; the Lord heard him * and rescued him from all his distress.
The angel of the Lord is encamped around those who revere him, * to rescue them.
Taste and see that the Lord is good. * He is happy who seeks refuge in him.
Revere the Lord, you his saints. * They lack nothing, those who revere him.
Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.
Come, children, and hear me * that I may teach you the fear of the Lord.
Who is he who longs for life * and many days, to enjoy his prosperity?
Then keep your tongue from evil * and your lips from speaking deceit.
Turn aside from evil and do good; * seek and strive after peace.
The Lord turns his face against the wicked * to destroy their remembrance from the earth.
The Lord turns his eyes to the just * and his ears to their appeal.
They call and the Lord hears * and rescues them in all their distress.
The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.
Many are the trials of the just man * but from them all the Lord will rescue him.
He will keep guard over all his bones, * not one of his bones shall be broken.
Evil brings death to the wicked; * those who hate the good are doomed.
The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 8 For the sake of God they let their bodies be tortured that they might become heirs in the house of the Lord.



9 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:
So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,
Even though its waters rage and foam, * even though the mountains be shaken by its waves.
The Lord of hosts is with us: * the God of Jacob is our stronghold.
The waters of a river give joy to God's city, * the holy place where the Most High dwells.
God is within, it cannot be shaken; * God will help it at the dawning of the day.
Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.
The Lord of hosts is with us: * the God of Jacob is our stronghold.
Come, consider the works of the Lord, * the redoubtable deeds he has done on the earth.
He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.
"Be still and know that I am God, * supreme among the nations, supreme on the earth!"
The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 9 See how great is the reward of the saints with God! They, indeed, died for Christ and shall live for ever.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 21

At that time, Jesus said to his disciples, "When you hear of wars and tumults, do not be terrified; for this must first take place, but the

end will not be at once." Etc.

Homily on St. Ambrose Bishop

Bk. 9 on Luke 21

But of the heavenly words none are greater witnesses than we, in whose time the end of the world comes. What wars, and what rumours of wars we have received. The Huns have risen against the Scythians, the Scythians against the Goths, the Goths against the Taifali and the Slavs. Gothic exiles have likewise exiled the people of Dalmatia, and the end has not yet come. What universal famine, what pestilence affecting men and cattle alike, and also the rest of the beasts! So it is that pestilence reduces us who have not endured war to the state of those who have.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

Since then we are in a dying world, certain worldly illnesses must first come. Hunger is an illness of the world, as are, also disease and persecution. There are other wars too, that the christian man wages; the battles of varying ambitions, the clash of conflicting desires; much more dangerous are the enemies within one's household then those who are outside it.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

Now greed incites, now passion inflames, now fear terrifies, now anger makes violent, now ambition allures, now the unholy spirits who dwell in the heavens try to cause dismay. Therefore, one is, as it were, beset by battles, and the inconstant loyalty of the fickle mind is shaken as by earthquakes. But the strong man says, "Though an army encamp against me my heart would not fear. Though war break out against me even then would I trust".

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.



Before Lauds ℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

When the Office is of Many Martyrs of the Order of Preachers, the following is said:

℣. Blessed N. and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Antiphons (and at the Hours)

1. But the souls of the righteous are in the hand of God, and no torment will ever touch them.

Psalm The Lord is king etc. p. 29.

2. Bearing the palm-branch, the saints have come to the kingdom; they have merited to receive crowns of glory from the hand of the Lord.

3. The bodies of the saints were buried in peace, and their names live for ever.

4. Martyrs of the Lord, for ever bless the Lord.

5. Choir of martyrs, sing praise to the Lord in the heights.

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Eternal gifts of Christ the King,
With martyrs' victories let us sing;
And high today our voices raise,
In due and joyful songs of praise.

They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.

By savage beasts are martyrs riven,
A death by fire to them is given;
On them hook-torn and torment rent
The rage of torturer is spent.

Their entrails hang from body gashed
Their sacred blood the earth has splashed;
Yet firm and dauntless they remain,
The prize of endless life to gain.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that martyr company
And be with them eternally.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

If commemorations of other many Martyrs are made in Lauds, for the 1st commemoration is said:

Ant. Bearing the palm-branch the saints have come to the kingdom; they have merited to receive crowns of glory from the hand of the Lord.

For the 2nd commemoration is said:

Ant. The bodies of the saints were buried in peace, and their names live for ever.

The versicles are said in this order:

1. ℣. But the righteous live for ever. ℟. And their reward is with the Lord.

2. ℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

On a I class feast antiphons for the Hours are taken from Lauds and the psalms from the Sunday Office. Otherwise the antiphons and psalms are from the current weekday.

On I class feasts outside Septuagesima the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter as in Lauds.

℟. Rejoice, rejoice in the Lord * exult, you just! - Rejoice. ℣. O come, ring out your joy, all you upright of heart. - Exult. - Glory. - Rejoice.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

## SEXT

Little Chapter Wisd. 10

God gave to holy men the reward of their labours; he guided them along a marvellous way, and became a shelter to them by day, and a starry flame through the night.



℟. The just shall rejoice * at the presence of God. - The just. ℣. They shall exult and dance for joy. - At the. - Glory. - The just.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

## NONE

Little Chapter Wisd. 3

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, but they are at peace.

℟. But the righteous * live for ever. - But the righteous. ℣. And their reward is with the Lord. - Live for. - Glory. - But the righteous.

℣. God is to be feared.
℟. In his holy place.

## II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes,

with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

### Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said: * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing:

They come back, they come back, full of song, * carrying their sheaves.

### Psalm 139

Rescue me, Lord, from evil men; * from the violent keep me safe,

From those who plan evil in their hearts * and stir up strife every day;

Who sharpen their tongue like an adder's, * with the poison of viper on their lips.

Lord, guard me from the hands of the wicked; from the violent keep me safe; * they plan to make me stumble.

The proud have hidden a trap, have spread out lines in a net, * set snares across my path.

I have said to the Lord: "You are my God." *



Lord, hear the cry of my appeal!

Lord my God, my mighty help, * you shield my head in the battle.

Do not grant the wicked their desire * nor let their plots succeed.

Those surrounding me lift up their heads. * Let the malice of their speech overwhelm them.

Let coals of fire rain upon them. * Let them be flung in the abyss, no more to rise.

Let the slanderer not endure upon the earth. * Let evil hunt the violent man to death!

I know that the Lord will avenge the poor, * that he will do justice for the needy.

Truly the just will praise your name: * the upright shall live in your presence.

Ant. But the souls of the righteous are in the hand of God and no torment will ever touch them.

### Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus, Our Lord.

### Hymn

Tell in our song of their glorious state,
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one
alone, we you pray
To cleanse every sin, every
harm take away;
Grant peace to your
servants, in order that
we
May live to your glory,
Lord, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. God will wipe away every tear from the eyes of the saints, and henceforth there shall be no mourning nor crying nor pain anymore, for the former things have passed away.

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## OTHER LESSONS
### for many Martyrs

### II Nocturn

Sermon of St. John Chrysostom
Homily on Maccabees
Lesson iv

How beautiful and pleasing a festival has dawned upon us! How this day outshines the days of the whole year! Not because it is more intensely illuminated by the accustomed rays of the sun, but because it is more sublimely illuminated by the light of the martyrs, who sparkle more than lightning and all brilliance. For the martyrs are brighter than many suns, and more glorious than the great luminaries. The rays which the sun in its heavenly course casts upon the earth, are not to be compared to the brilliance which comes forth with glittering light from their bodies and blinds the eyes of the envious demon.

℟. iv. Your holy ones, O Lord, complying with your commands, have travelled a marvellous way * that they might be found unharmed in the midst of the mighty waters: dry land emerged, an unhindered way out of the Red Sea. ℣. They praised, with one accord, your defending hand, they sang hymns, Lord, to your holy name. - That.

Lesson v
The Same—Sermon on the Martyrs

He who, with reverent love, admires the merits of the saints, and speaks often in praise of the glories of the just, should imitate their holy lives and their righteousness. For whoever rejoices in the merits of a saint should equally rejoice in the worship of God. He should therefore, either imitate what he praises or



what he declines to imitate he should not praise. For if we love those who are righteous and faithful, because we see in them righteousness and faith, we too can be as they are, if we do as they do.

℟. v. The holy ones of God did not shrink from the scourges of the executioners but died for Christ's name * that they might become heirs in the house of the Lord. ℣. For the sake of God they let their bodies be tortured. - That.

Lesson vi

In them are always appropriate virtues, various combats, and glorious victories. You then, follower of Christ, are an effeminate soldier if you think you can conquer without fighting, and triumph without entering the lists. Show your strength, fight bravely and strive fiercely in that battle. Think of the agreement, be mindful of the obligation, be aware of the military service; the solemn promise you made, the obligation you contracted, the service in which you enlisted. For it was under this agreement that all those whom you admire fought; under this obligation all were victorious, in this warfare all triumphed.

℟. vi. Revered and renowned were the combats of the martyrs. These, for Christ, bore inhuman bodily torments: * and thus were made worthy to obtain the unfading crown of eternal glory. ℣. For, in spurning the outlook of this present life, and making light of the torture of their bodies, they overcame the raging world for the love of God. - And thus. - Glory. - And thus.

### III Nocturn

Reading from the holy Gospel according to Matthew
Lesson vii Chapter 5

At that time, Jesus came seeing the crowds, went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying, "Blessed are the poor in spirit." Etc.

Homily of St. Hilary, Bishop
Comment. on Matt. 5

When, therefore, a great crowd has gathered he goes up into a mountain and teaches. Established in the height of the Father's majesty, he lays

down the laws of the heavenly life. For he would not have given the eternal precepts unless he had been set in eternity. Indeed, this is what is written, "He opened his mouth and taught them." It would have been easier to say that he spoke, but, as he was instructing in the glory of his Father's majesty and was teaching eternal truths, it was made clear that the service of his human lips obeyed the prompting of the spirit who was speaking.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

"Blessed are the poor in spirit, for theirs is the kingdom of heaven". The Lord had taught by his own example that the human longing for renown should be relinquished, when he said, "You shall worship the Lord your God, and him only shall you serve". And since he had foretold by the prophets that he would choose a humble people who would tremble at his words, he placed the beginning of perfect blessedness in humility of spirit.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

We must not allow the arrogance of worldly pomp, nor the desire of riches, nor the pursuit of vainglory to corrupt us. But let us be subject to God, and in the life which we live together let us be joined to all in the charity of common life. Let us be mindful also of the fact that our being born is a pledge of the divine goodness yet to come; whose reward and honour must be merited by the works of this life. In this spirit of humility let us remember that all things have been given us by God, and that greater things are still to be hoped for. In this way the kingdom of heaven will be ours.

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are



they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

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ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 6

At that time, Jesus came down from the mountain and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon. Etc.

Homily of St. Ambrose, Bishop

Bk. 5 on Luke 6

Note everything well, how Jesus goes upwards with his disciples, but downwards to the multitude. How should the multitude see Christ except in a lower place? It does not follow him to the things which are above; it does not attain to the things that are sublime. And when Jesus comes down he finds the sick, for these do not go up to the heights. Hence Matthew points out that the sick were cured on low ground. Each one must first be healed so that when he had got back his strength, he might gradually go up into the mountain. Therefore, he heals them in the plain, that is to say, he calls them away from lust, and frees them from harmful blindness. He came down to our wounds in order that by the help and wealth of his own nature, he might make us share with him in the kingdom of heaven.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

"Blessed are you poor, for yours is the kingdom of God". Luke gives but four of the beatitudes, whereas Matthew gives eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced, as it were, the cardinal virtues; and in those eight they are set forth in a mystic number. For many of the psalms are entitled "For the octave"; and you have

received the commandment: "Give a portion to eight" — perhaps degrees of blessedness. For as the eighth beatitude expresses the fulfilment of our hope, so is the eighth the sum total of all virtue.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

### Lesson ix

But first let us examine the fuller form. "Blessed are the poor in spirit", he said, "for theirs is the kingdom of heaven". Both evangelists give to this beatitude the first place. For it is the first in order, as it were, the mother and root of the virtues. Because he who sets no store by temporal things will win eternal things; and no man is able to gain the kingdom of heaven, on whom the love of this world so presses, that he cannot rise above it.

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

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## ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

### Lesson vii Chapter 12

At that time: Jesus said to his disciples: "Beware of the leaven of the pharisees, which is hypocrisy". Etc.

Homily of St. Bede, the Venerable, Priest

### Bk. 4 on Luke. Ch. 12

The Apostle warns us about this leaven: "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth". For just as a little leaven infects the whole lump into which it is put, and spreads its taint all over it, so does hypocrisy, when once it has tainted the soul, drive out from it all sincerity and truth.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.



### Lesson viii

Therefore the meaning is this: Beware lest you become as the hypocrites, for in a little while all men will see that you are good, and that they are hypocrites. Indeed the following: "Whatever you have said in the dark shall be heard in the light", is applicable not only to the world which is to come, wherein the secrets of all hearts will be made manifest, but even to this present world. For that which the Apostles spoke and suffered in the darkness of persecution and in the gloom of the dungeon, now that the church is renowned throughout the world, is publicly proclaimed wherever their Acts are read.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

### Lesson ix

"I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do". If then, those who persecute the righteous, when they have killed the body, have, after that, no more that they can do, they rage in pointless fury who throw to birds and beasts the dead limbs of the martyrs. Such men can in no way withstand the omnipotence of God, whereby he will enliven these same limbs and raise them up again. There are however, two kinds of persecutors: the one who openly rages, the other who deceitfully and hypocritically flatters and beguiles. For this reason, the Saviour, wishing to put us on guard against both, warns against the hypocrisy of these pharisees, and also instructs us not to fear the stroke of the executioners.

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

# Common of a Confessor

## outside paschal time

### I VESPERS

Ant. to psalms This saint who has passed to the joy of angels is fittingly held in memory by man.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. Holy N., Confessor of Christ, hear your suppliant servants * and from heaven, bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from - Glory - Bring the favour procured.

Hymn as in Matins

℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

Magnif. ant. N., confessor of the Lord, give strength through your holy intercession to the people here present, so that we who are pressed down with the weight of evil may be raised up by the glory of your happiness, and, under your guidance, attain to eternal rewards.

For a Confessor Bishop Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed N., your confessor and bishop, may increase our devotedness and promote our salvation. Through.

Another Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed N., your confessor and bishop; by the merits and intercession of him who so worthily served you, free us from all sin. Through.

For a Confessor Doctor Prayer

O God, you gave your people the blessed N., as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.



For a Confessor not a Bishop Prayer

O God, you gladden us by the annual solemnity of the blessed N., your confessor, mercifully grant that as we honour his feast, we may follow in his ways. Through.

Another Prayer

Heed, Lord, our prayers which we make on this feast of the blessed N., your confessor; may we who have no trust in our own righteousness, be helped by the prayers of him who was pleasing to you. Through.

For an Abbot Prayer

Let the intercession of the blessed abbot, N., commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

### MATINS

Invit. Let us adore the confessors' King. * He gave the reward and glory of the heavenly kingdom to N., his holy one.

On III class feasts

Invit. The Lord, the confessors' King, * come, let us adore.

Hymn

This great confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly;
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit
Limbs of the feeble are restored their power,
And, in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,

Who over all things
dwelling in the highest,
Earth's mighty fabric
regulates and governs,
One and yet Trinal.

Amen.

## I Nocturn

### 1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 Happy is the man who ponders the law of the Lord; his delight is constant day and night, and all that he does shall prosper.

### 2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2 Happy is that saint, whose trust was in the Lord: he announced the decree of the Lord, he was set up on his holy mountain.

### 3 Psalm 3

How many are my foes, O Lord! * How many are rising up against me!

How many are saying about me: * "There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked!

O Lord of salvation, * bless your people!

Ant. 3 You are my glory, you are a shield about me, Lord: you lift up my head, you answer me from your holy mountain.



℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

For a Doctor the lessons Blessed is the man who meditates, with their ℟℟. [115].

For a Confessor not a Bishop the lessons Blessed is the man who is found blameless, with their ℟℟. [119].

For a Confessor Bishop the following are the lessons and ℟℟.

From the blessed apostle Paul's First Letter to Timothy

Lesson i Chapter 3

The saying is sure: If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the

condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

℟. i. Well done, good and faithful servant; you have been faithful over a little, I will set you over much. * Enter into the joy of your master. ℣. Master, you delivered to me five talents; here I have made five talents more. - Enter.

From the Letter to Titus

Lesson ii Chapter 1

A bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of our God. - And he will flourish.

Lesson iii Chapter 2

But as for you, teach what befits sound doctrine. Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. Bid the older women likewise to be reverent in behaviour, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited.

℟. iii. This saint who has passed to the joy of angels, is fittingly held in memory by man. * For set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh, he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

**II Nocturn**

4 Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me!

O men, how long will



your hearts be closed, * will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; * the Lord hears me whenever I call him.

Fear him; do not sin: * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

"What can bring us happiness?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once

For you alone, Lord, * make me dwell in safety.

Ant. 4. The Lord heard his holy one calling him: the Lord heard him and made him dwell in peace.

5 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

Ant. 5. All those you protect shall be glad, for it is you who blessed the just man, Lord: you surround him with favour as with a shield.

6 Psalm 8

How great is your name, O Lord our God, * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!

Ant. 6. How great is your name, O Lord our God, through all the earth! For with glory and honour you crowned your holy one, you gave him power over the works of your hand.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

For a Doctor the lessons are from Pope St. Gregory After the Orion [116].

For a Confessor not a Bishop the lessons are from the sermon of St. John Chrysostom The feast of [120].

For a Confessor Pontiff the following are the lessons with their ℣℟.

Sermon of St. Maximus Bishop
78th Homily, 2nd on St. Eusebius

Lesson iv

Today we celebrate the feast of our holy and most blessed father, N. To add anything to his praises would be to take away from them. The beauty of his life ought not to be the subject of panegyrics so much as the object of imitation. The scripture says: "A wise son is the glory of his father". What glory then will he not enjoy in the



wisdom and holiness of so many children — he became our father in Christ Jesus through the gospel.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. - And gave him.

Lesson v

Whatever, then, of grace and virtue that may be in this holy people, flowed from him as from a most clear spring, from which is derived the purity of all the streams. Because he was strong with the power of chastity, because he rejoiced in the rigours of self-denial, because of the gentleness and graceful courtesy that marked him, he aroused a love for God in his fellow men. Because he was outstanding in his work as bishop he left behind him many successors to his priesthood.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

Lesson vi

On this day, made so joyful for us by the passing of our holy father N. to paradise, it is only right and fitting that we should have sung this verse of the psalm "The just man will be remembered for ever". For he who has now passed to the joy of the angels is fittingly held in memory by man. Let us then in so far as we can, set ourselves to follow in his footsteps. By these, as he hastened along the very narrow way to the spaciousness of heaven he showed the path by which we might follow.

℟. vi. Holy N., Confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from. - Glory. - Bring the favour procured.

III Nocturn

7 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 7 Lord, this saint shall be admitted to your tent. He acted with justice, he shall dwell on your holy mountain.

8 Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad!

You have granted him his heart's desire; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat; * at them you will aim with your bow.

O Lord, arise in your strength; * we shall sing and praise your power.

Ant. 8 He asked you for life and this you have given, Lord. You have laid upon him majesty and splendour. You have set on his head a crown of pure gold.



9 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 9 He shall receive blessings from the Lord and reward from the God who saves him; for such are the men who seek him.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 24

At that time, Jesus said to his disciples: "Watch therefore, for you do not know on what day your Lord is coming." Etc.

Homily of St. Hilary Bishop

Ch. 26 & 27 on Matthew

In order that we may know that our ignorance of that day which is hidden from all is not without its use, the Lord warns us to watch for the coming of the thief, to be constant in prayer and occupied in the works that he commands. He shows how the devil is that thief who is always on the alert, watching how he may take away our goods, laying siege to the houses that are our bodies; that while we are off guard and heavy with sleep, he may dig through our walls with his weapons of cunning and of temptation.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

### Lesson viii

It behoves us then, to be ready, because our ignorance of that day is for us a reason for watchfulness. Who then is the good and faithful servant whom the Lord has set over his household? Although the Lord exhorts us all, in general, to increasing vigilance, yet on the rulers of his people, that is, the bishops, he lays this duty, to look with special earnestness for his coming.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

### Lesson ix

This, then, is that faithful and wise servant, set over his Lord's household, who seeks, for the people committed to his care, things that are fitting and useful. If such a one hears this word and does that which is commanded, that is, if he strengthens the weak by suitable and sound doctrine, if he binds together that which was torn apart, if he brings back that which had strayed, and gives to the household the living word, which can feed them unto eternal life; if, doing this, he is snatched away in death, he will obtain glory from the Lord, as the faithful treasurer and profitable steward, and will be set over all his goods. That is, he will be placed in the glory of God, than which there can be nothing better.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

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Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.



## LAUDS

### Antiphons (and at the Hours)

1. Master, you delivered to me five talents; here I have made five talents more.

Psalm The Lord is king etc. p. 29.

2. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

3. The faithful and wise servant, whom his Master has set over his household, to give them their portion of food at the proper time.

4. Behold, an Israelite, indeed, in whom is no guile.

5. Good and faithful servant, enter into the joy of your Master.

### Little Chapter. Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

### Hymn

Redeemer, Jesus, of us all,
The crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid today.

This meek confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind King,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

Should there be commemorations in Lauds of other Confessors.

For the 1st commemoration is said:

Ant. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

For the 2nd commemoration is said:

Ant. The faithful and wise servant, whom his Master has set over his household, to give them their portion of food at the proper time.

The versicles are said in this order:

1. ℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

2. ℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Should the Office or commemoration be of many Confessors, then is said:

℣. God is to be feared. ℟. In his holy place.

Bened. ant. Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast.

Prayer

O God, you surround and shield us by the glorious witness of your holy Confessors, N. and N.; grant that, by modelling ourselves on them, we may grow holier, and may rejoice in their intercession. Through.

If the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are of the weekday.

On I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. The Lord loved him * and adorned him. - The Lord. ℣. He clothed him with a robe of glory. - And. - Glory. - The Lord.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

## SEXT

Little Chapter Ecclus. 39

The just man will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High.

℟. The Lord guided the righteous man * on straight paths. - The Lord. ℣. He showed him the kingdom of God. - On straight paths. - Glory. - The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

## NONE

Little Chapter Wisd. 10

The Lord guided the righteous man on straight paths; he showed him the kingdom of God, and gave him knowledge of angels. He prospered him in his labours and increased the fruit of his toil.

℟. The just will flourish like the palm tree * in the house of the Lord. - The just. ℣. He shall grow like a Lebanon cedar. - In the house. - Glory. - The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

## II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet".

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

### Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

### Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: *I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.



### Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said: * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing:

They come back, they come back, full of song, * carrying their sheaves.

Ant. Master, you delivered to me five talents; here I have made five talents more.

### Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

### Hymn

This great Confessor of the Lord, whose triumph

Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit
Limbs of the feeble are restored their power,
And, in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,
Who over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.
Amen.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

Magnif. ant. I shall liken him to a wise man who built his house upon rock.

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Should the Office or commemoration be of many Confessors, then is said:

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. The just will shine forth and will run like sparks through the stubble. They will govern nations and will reign for ever.

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## ANOTHER GOSPEL for a Confessor Bishop

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus spoke this parable to his disciples: "A man going on a journey called his servants and entrusted to them his property." Etc.

Homily of St. Hilary Bishop

Comm. on Matthew 25

The sharing of the money is indeed unequal, but this is not due to him who divided it. For he says that each one received according to his ability. By the householder he means himself. The period of the journey is a time for penance, in which, sitting at the right hand of God, he entrusted to all mankind the power of the gospel faith and practice.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

Each one, therefore, according to the measure of his faith received from the preacher a talent, that is, the gospel preaching. This is indeed something imperishable: this is the very patrimony of Christ set aside for the heirs to eternity. Now, that servant who reecived five talents represents the group of believers come from those of the law. These having rightly and fitly fulfilled it, now came forth from it and doubled its value by the practice of the gospel faith.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

In the settling of accounts this is the manner of reckoning; the trading of the heavenly word, the interest on the invested talent, is sought. Thus he to whom five talents were given, handed up on his master's return, ten from these five. That is, he was found as worthy in the faith as he had been in the law. He had fulfilled through the grace of justification of the gospel, the ten commandments of the five books of Moses. Therefore he is bidden to enter into the joy of the Master, that is, he is welcomed to the honour of the glory of Christ.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

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## LESSONS FOR THE OFFICE OF A DOCTOR

### I Nocturn

From the book of Ecclesiasticus

Lesson i Chapter 14

Blessed is the man who meditates on wisdom and who reasons intelligently. He who reflects in his mind on her ways will also ponder her secrets. Pursue wisdom like a hunter, and lie in wait on her paths. He who peers through her windows will also listen at her doors; he who encamps near her house will also fasten his tent peg to her walls; he will pitch his tent near her, and will lodge in an excellent lodging place; he will place his children under her shelter, and will camp under her boughs; he will be sheltered by her from the heat, and will dwell in the midst of her glory.

R. i. Well done, good and faithful servant, you have been faithful over a little, I will set you over much. * Enter into the joy of your Master. ℣. Master, you delivered to me five talents; here, I have made five talents more. - Enter.

Lesson ii Chapter 24

It fills men with wisdom, like the Pishon, and like the Tigris at the time

of the first fruits. It makes them full of understanding, like the Euphrates, and like the Jordan at harvest time. It makes instruction shine forth like light, like the Gihon at the time of vintage. Just as the first man did not know her perfectly, the last one has not fathomed her; for her thought is more abundant than the sea, and her counsel deeper than the great abyss. I went forth like a canal from a river and like a water channel into a garden.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of the house of our God. - And he will flourish.

### Lesson iii

I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea. I will again make instruction shine forth like the dawn, and I will make it shine afar. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. I will again pour out teaching like prophecy, and leave it to all future generations. Observe that I have not laboured for myself alone, but for all who seek instruction.

℟. iii. This saint who has now passed to the joy of angels, is fittingly held in memory by man. * For set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

## II Nocturn

### Bk. 9. Ch. 11

### Lesson iv

From the book of Morals by St. Gregory, Pope

After the Orion group, who are described under the title of the Hyades but the Doctors of the holy church? These, after the era of martyrs had passed, had come to the notice of the world precisely at that time when the faith shone more brightly, and with the passing of the winter of unbelief, the sun of truth burned more warmly in the hearts of the faithful. Then, the storms of persecution over, and the long nights of unbelief past, these arose to holy



church, when already the springtime of belief gave promise of a brighter year.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. - And gave him.

### Lesson v

Not undeservedly are the holy Doctors signified by the Hyades. In the Greek language rain is termed 'hyetos', and the Hyades are named after rain, because when they rise they undoubtedly bring rain. Suitably, then, are they named Hyades, who, when they are raised up in the universal church, as in the sky itself, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, Moses would not have said, "May my discourse be awaited as the rain", nor would Truth have said by Isaiah, "I will also command the clouds that they rain no rain upon it", nor these words which we have just quoted, "Therefore the showers have been withheld".

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

### Lesson vi

When the Hyades come bringing rain, the sun rises higher in the heavens. Thus, when the learning of the Doctors is seen and our minds are saturated with the rain of preaching, the warmth of belief is increased. The well-watered earth yields its harvest when the sunlight is burning brightly, for we bring forth more abundantly the harvest of good works when through the flame of sacred learning we become more ardent at heart. When, by them, day by day, the knowledge of heavenly things is more and more diffused, a springtime of inward light, as it were, is opening within us, a new sun rises in our mind, and though made known to us by their words, by itself shines brighter every day. For as the end of the world approaches, the knowledge of heavenly things advances and increases with the times.

℟. vi. Holy N., Confessor of Christ, hear your

suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. – And from. – Glory. – Bring the favour procured.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples: "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. John Chrysostom 15th Hom. on Matthew

Attend to what he says: "You are the salt of the earth". By this he shows how necessary it is that he should give these directions. For, he tells us, "The account that you shall have to give will be, not merely of your own life, but of the whole world. For I am not sending you, as I sent the prophets, to two cities, or to ten, or to twenty, or to a single nation, but to land and to sea, in a word, to the whole world weighed down as it is by all kinds of sins".

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

In saying, "You are the salt of the earth", he shows that all human nature had lost its savour and had been corrupted by sins. Wherefore, he demands from them those virtues that are most necessary and useful in bringing about the salvation of many. For, one who is meek and unassuming and merciful and righteous, does not just keep these good deeds locked away within himself, rather will he also see to it that these outstanding springs gush out for the good of others. So it is that he who is clean of heart and a peacemaker and who endures persecution in the cause of truth will, nevertheless, arrange his life to serve the public interest.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.



Lesson ix

"Do not think, then", he says, "that you will be led into trivial conflicts, or that the account you will have to render will be of trifling things. You are the salt of the earth". What then? Did they restore that which had decayed? By no means; for it is not possible, by rubbing with salt, to restore that which is already corrupted. Therefore, they did not do this. But that which had already been renewed and given to them now freed from corruption, this they sprinkled with salt and so, preserved in it that freshness that they had received from the Lord. To Christ belongs the power that frees men from the corruption of sin. It is the work and concern of the apostles to see that they do not return again to that former state.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

### LESSONS FOR THE OFFICE OF A CONFESSOR NOT A BISHOP

### I Nocturn

From the book of Ecclesiasticus

Lesson i Chapter 31

Blessed is the man who is found blameless, and who does not go after gold. Who is he? And we will call him blessed, for he has done wonderful things among his people. Who has been tested by it and been found perfect? Let it be for him a ground for boasting. Who has had the power to transgress and did not transgress, and to do evil and did not do it? His prosperity will be established, and the assembly will relate his acts of charity.

℟. i. Well done, good and faithful servant, you have been faithful over a little, I will set you over much. * Enter into the joy of your Master. ℣. Master, you delivered to me five talents; here, I have made five talents more. - Enter.

Lesson ii Chapter 32

He who fears the Lord will accept his discipline, and those who rise early to seek him will find favour. He who seeks the law will be filled with it, but the hypocrite will stumble at it. Those who fear the Lord will form true judgments, and like a light they will kindle righteous deeds. He who believes the law gives heed to the commandments, and he who trusts the Lord will not suffer loss.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of the house of our God. – And he will flourish.

Lesson iii Ch. 33, 34

No evil will befall the man who fears the Lord, but in trial he will deliver him again and again. A wise man will not hate the law, but he who is hypocritical about it is like a boat in a storm. A man of understanding will trust in the law; for him the law is as dependable as an inquiry by means of Urim. The spirit of those who fear the Lord will live, for their hope is in him who saves them. He who fears the Lord will not be timid, nor play the coward, for he is his hope. Blessed is the soul of the man who fears the Lord!

℟. iii. This saint who has now passed to the joy of the angels, is fittingly held in memory by man. * For, set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

**II Nocturn**

Sermon of St. John Chrysostom

Sermon on St. Philogonius

Lesson iv

The feast of the blessed N., which we celebrate today prompted us to speak of his good deeds. For today this blessed one passed to that life of peace which suffers no disturbance. Today his ship reached that harbour where there can be no further fear of shipwreck, no worry, no sorrow.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. - And gave him.



Lesson v

Therefore, I greatly rejoice at the happiness of this saint, for although he has been taken hence and has left this city of ours, yet he has become a citizen of that other city, which is the city of God. Though he has gone from this church he has come to the church of the first-born who are enrolled in heaven. Having left behind festivals like these he has joined in the jubilations of the angels.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

Sermon of St. Ephrem the Syrian, Deacon

Panegyric on St. Basil

Lesson vi

This wise and faithful man, N., is truly a way of virtue, a book of praises, a life of miracles. While he walked in the body, his advance was in the spirit. He lived the common life on earth but his thoughts were on heavenly things. He was a jewelled plectrum of the mystic harp, giving pleasure in the dwelling-place of the holy angels; a true lamb of the parent stem, shedding light on the field and garden of the Holy Spirit, exulting with desire and love, and plucking a flower from the lowest root of the most precious cross; a beautiful vellum of divine wisdom, that received from heaven the divine imprint.

℟. vi. Holy N., Confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from. - Glory. - Bring the favour procured.

**III Nocturn**

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 11

At that time, Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes." Etc.

Homily of St. John Chrysostom

Hom. 39 on Matt.

The word "Confiteor" as used here, means "I thank you". Thus he says, "I thank you because you have hidden these things from the wise and understanding". Shall we, then, say that he rejoices in destruction, and in the others not having received this knowledge? By no means. He does not rejoice because the wise have not learned these things, rather is he glad that the babes have received them. Just as Saint Paul says, "But I give thanks to my God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed". Paul did not, then, rejoice because they were the slaves of sin, but rather, that, being such, they became worshippers of the truth.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

Now, it is the scribes and pharisees that he here terms the wise. By these words he renders his disciples more earnest, for they realise that they, fishermen, have attained to those things of which these others, leaders as they seemed to be, were deprived. But in calling them wise, he does not refer to true and praiseworthy wisdom, but this which is attained by worldly learning. Wherefore, neither did he say, "You revealed it to fools," but "to babes"; to those, as it were, who are not yet fully informed, to unsophisticated men.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

Thus he showed that those were deprived of these things, not in any unfair way, but rightfully. Above all, he teaches us to flee from the pomp of pride and to follow after simplicity. Paul expresses the same idea in more copious words when he writes: "If any one among you thinks that he is wise in this age, let him become a fool that he may become wise". For in this way God's grace is made manifest. But why did he give thanks to the Father when it was he himself who did this? As he prays and intercedes for us with God, showing his great love for us, so, he does this also, from the vehemence of his love.



℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

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ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 12

At that time, Jesus said to his disciples, " Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast." Etc.

Homily of St. Gregory, Pope

Homily 13 on the Gospels

Dear brethren, the lesson that has been read from the holy gospel is quite clear, but lest its very simplicity should perhaps seem to some to be lofty, we shall run through it briefly, in such wise, that the explanation may make it known to those who do not understand, without making it wearisome to those who do. When the Lord says, "Let your loins be girded", the word "loins" means lustful inclinations. Thus, we gird our loins when, by continence, we restrain the lustful inclinations of the flesh.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

But since it is not enough to abstain from evil unless one strives earnestly to do good works, there follows at once, "and your lamps burning". We

keep lamps burning when by our good works we give shining example to our neighbours. In fact, referring to such good works, the Lord says, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven".

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

### Lesson ix

However, two things are commanded; to gird the loins and to keep lamps burning: in order that in our bodies may be the cleanliness of chastity, and in our deeds the light of truth. Indeed, one without the other can never be pleasing to our Redeemer: neither he who performs good works but does not abstain from the defilement of lust, nor he who, though outstanding in chastity, does not employ himself in good works. For chastity without good works counts for little, and good works without chastity are as nothing.

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

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## ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

### Lesson vii Chapter 12

At that time, Jesus said to his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Etc.

Homily of St. Bede, the Venerable, Priest

Bk. 4 on Luke Ch. 12.

He calls the elect a little flock, perhaps because of the greater number of the rejected, but, more probably, from a desire for humility. For, obviously, he wills that his church, however great it has grown in numbers, should nevertheless, to the end of the world, grow in humility, and, by humility, reach the promised kingdom.



℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

### Lesson viii

"Sell your possessions and give alms." "Do not be afraid," he says, "that the necessaries of life will be wanting to those who struggle for the kingdom of God. Rather, sell what you have that you may give alms." A man, then, does well, when having once and for all given up, for the sake of the Lord, everything that he possesses, nevertheless afterwards works with his hands in order that he may earn his living and still have something to give in alms.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

### Lesson ix

"Provide yourselves with purses that do not grow old"; clearly by almsgiving, the value of which lasts for ever. One must not imagine that it has here been commanded that holy people should not keep money either for their own use, or for helping the poor. But it has been commanded not to serve God for gain, and not to abandon righteousness through fear of want.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

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## ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

### Lesson vii Chapter 10

At that time, the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. Etc.

Homily of St. Gregory Pope

Homily 17 on the Gospel

Dear brethren our Lord and Saviour sends his disciples to preach, two by two: because the precepts of charity are two, namely, to love God and to love our neighbour; and charity cannot exist between less than two. See then, the Lord sends his disciples to preach, two by two, and in doing so silently indicates to us that should anyone not love his neighbour, he should by no means take upon himself the office of preaching.

℣. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, ✱ he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

It is indeed well said that he sent them on ahead of him into every town and place where he himself was about to come. For the Lord follows his preachers. First comes preaching, and then the Lord comes to dwell in our soul, when, words of exhortation coming first, through them, truth is received into the mind. That is why Isaiah says to these preachers: "Prepare the way of the Lord, make straight a highway for our God".

℣. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: ✱ he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

Lesson ix

Here the psalmist says to them: "Make a highway for him who rides on the clouds". For the Lord indeed rides on the clouds, because from where he lay in death he showed forth his glory all the more in his rising again. Clearly, he rides upon the clouds, who in his rising trampled under foot the death to which he had submitted. We then make a highway for him who rides upon the clouds, when we preach his glory to you, that he, himself, coming afterwards, may enlighten your minds with the presence of his love.

R. ix. Let your loins be girded and your lamps burning, ✱ and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.



## LESSONS FOR THE OFFICE OF AN ABBOT

### I Nocturn

Lessons of a Confessor not a Bishop Blessed is the man [119].

### II Nocturn

Lessons from the Proper of the Saints.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 19

At that time, Peter said to Jesus: "Lo, we have left everything and followed you. What then shall we have?" Etc.

Homily of St. Jerome Priest

Bk. 3 on Matthew Ch. 19

What great trust! Peter was a fisherman, he was not rich, he earned his bread by the skill of his hands, and nevertheless he says confidently: "We have left everything." And because it is not enough just to leave, he adds that which is perfect: "And followed you." We have done what you commanded, what reward, then will you give us? But Jesus said to them: "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

℣. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, ✱ he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

He did not say, "You who have left everything," for even Crates the philosopher did this, and many others despised riches. But he said, "You who have followed me," which is special to the apostles and to believers. In the new world, when the Son of man shall sit on his glorious throne (when also the dead shall rise imperishable from

corruption) you will also sit on judgment seats to pass sentence on the twelve tribes of Israel, because, while you believed, they would not believe.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

### Lesson ix

"And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life". This passage accords well with that other in which the Saviour says, "I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household". Everyone, therefore, who for the faith of Christ and the preaching of the Gospel has turned his back on all affection, wealth and worldly pleasures, will be rewarded a hundredfold and will possess eternal life.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

# Common of a Virgin

## outside paschal time

### I VESPERS

Ant. to psalms When the Bridegroom came, the prudent virgin, being ready, went in with him to the marriage feast.

The psalm Praise, O servants etc. [1].

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and



will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℟. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

### Hymn as in Matins

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. This is a wise virgin whom the Lord found watching, who, with lamp in hand, took oil with her and, when the Lord came, went in with him to the marriage feast.

### For a Virgin Martyr

#### Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed N., your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

### Another Prayer

Almighty, everlasting God, you choose what is weak in this world to shame the strong; mercifully grant, that we who keep the feast of the blessed N., your virgin and martyr, may experience the power of her pleading with you. Through.

### For a Virgin not a Martyr

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed N., your virgin, we may be imbued with her spirit of holy earnestness. Through.

### MATINS

Invit. The Lamb, the virgins' bridegroom, * come, let us adore the Lord Jesus Christ.

### On a III class feast

Invit. The Lord, the virgins' king, * come, let us adore.

On the feast of a Virgin who is a Martyr the following is said.

### Hymn

Son of a virgin, Maker of your mother,

corruption) you will also sit on judgment seats to pass sentence on the twelve tribes of Israel, because, while you believed, they would not believe.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

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R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

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### MATINS

Invit. The Lamb, the virgins' bridegroom, * come, let us adore the Lord Jesus Christ.

### On a III class feast

Invit. The Lord, the virgins' king, * come, let us adore.

On the feast of a Virgin who is a Martyr the following is said.

### Hymn

Son of a virgin, Maker of your mother,

Borne by a virgin, born of maid unsullied!
This virgin's feastday we proclaim her triumph;
Hear us, we pray you.

Now, this your virgin blessed in double manner,
Who in her body conquered woman's weakness,
By that same body, this harsh world, blood-spattered,
Conquered triumphant.

Hence fearing neither death nor death's companions,
Harshest of torments cruel pain inflicting,
This holy maiden shed her blood and triumphed,
Scaling the heavens.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever, from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

But on the feast of a Virgin who is not a Martyr the following is said

### Hymn

Son of a virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feastday we proclaim her glory;
Hear us, we pray you.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

## I Nocturn

1 Psalm 8

How great is your name, O Lord our God, * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!

Ant. 1 Before this maiden's couch sing for us, again and again, the sweet-sounding songs of the drama.



2 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blame-

less, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock!

Ant. 2 Your name is anointing oil poured out; therefore the maidens love you.

3 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow h i g h e r, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow h i g h e r, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 Better to have no children yet to have virtue!

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

For a Virgin not a Martyr, lessons Concerning the unmarried, with their responsories [146].

For a Virgin Martyr, lessons and responsories as below.

From the book of Ecclesiasticus

Lesson i Chapter 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction and from the snare of the slanderous tongue, from lips that utter lies. Before those who stood by, you were my helper, and delivered me, in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured, from choking fire on every side and from the m i d s t of fire which I did not kindle, from the depths of the belly of Hades, from an unclean tongue and lying words—the slander of an unrighteous tongue to the king.



℟. i. Come, bride of Christ, receive the crown which the Lord has prepared for you. * For love of him you have shed your blood and have entered with the angels into paradise. ℣. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty. - For love.

Lesson ii

My soul drew near to death, and my life was very near to Hades beneath. They surrounded me on every side, and there was no one to help me. I looked for the assistance of men, and there was none. Then I remembered your mercy, O Lord, and your work from of old, that you deliver those who wait for you and save them from the hand of their enemies.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. L i s t e n, O daughter, give ear to my words. - He will lead.

Lesson iii

And I sent up my supplication from the earth, and prayed for deliverance from death. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud. I will praise your name continually, and will sing praise with thanksgiving. My prayer was heard, for you saved me from destruction and rescued me from an evil plight. Therefore I will give thanks to you, and praise you, and I will bless the name of the Lord.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for evermore. - Ride on. - Glory. - In triumph.

4 Psalm 44

II Nocturn

My heart overflows with noble words. To the

king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the people praise you from age to age.

Ant. 4 In splendour and state, ride on in triumph.

5 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth!"

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 5 God will help her through his watchful presence; God is within, she cannot be shaken.

6 Psalm 86

On the holy mountain is his city * cherished by the Lord.



The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God!

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children"

And while they dance they will sing: * "In you all find their home."

Ant. 6 O that his left hand were under my head and that his right hand embraced me!

℣. In splendour and state. ℟. Ride on in triumph.

For a Virgin not a Martyr the lessons with their responsories are from the sermon of St. Augustine, Bishop, On the feast of a virgin [147].

For a Virgin Martyr the lessons and responsories are as follows:

Sermon of St. Maximus Bishop

Homily on St. Agnes

### Lesson iv

Since throughout the whole world the virgin offspring of Mary twines unfading crowns and maintains the royal abode of purity in unsullied affection, virginity has so far triumphed that in maidens it has won the trophy of sanctity and so, in the footsteps of the virgin mother, has come to the heavenly nuptials. O, Virgin, what an appealing example you have given to maidens of your own love, by spurning earthly riches, repudiating fleshly pleasures, and loving only Christ's beauty!

℟. iv. She was made pleasing by the Lord in combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For, being raised up on the pinnacle of virtue she scorned tortures and trampled on rewards. - And the Lord.

### Lesson v

This holy virgin set up in herself a great example of purity, for she put virginity before life itself, won the trophy of Christ's cross, and, armed with faith rather than with the sword, fought victoriously both against bodily desire and earthly torment. She did not know the love of ephemeral things, but so highly did she cherish virginity that she became fearless in face of mockery and fire, of torture and torturers: nor in the end did she flinch from the sword of the executioner.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her: * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. - And when the Lord came.

### Lesson vi

Come now, virgin, to the nuptials for which you longed. Let your unspotted virginity acclaim you bride of Christ, and let your loyal testimony declare you martyr. Happy that band of virgins who are eager to follow in your footsteps and bear witness! We beseech you, then, with all our might, you whom Christ considers noble, whom the Son of God considers beautiful, who are pleasing to all the angels and archangels, that you will graciously remember us; so that he who



gave you the reward of all your labours will give us pardon of our sins.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins prepare your lamps. Behold, the bridegroom! Come out to meet him. - With joy. - Glory. - With joy.

## III Nocturn

### 7 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king". The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 While the king was on his couch, my nard gave forth its fragrance.

### 8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his

justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 This is she who has not entered into a sinful union; she will have fruit when God examines souls.

9 Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9 This is a virgin wise and renowned, because the Lord of all has cherished her.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

For a Virgin Martyr

Reading from the holy Gospel according to Matthew



Lesson vii Chapter 13

At that time: Jesus spoke this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things that it knows to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field. In this consideration, it is to be noted that the treasure, when found, is hidden again that it may be kept safe. For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But evil spirits, like highwaymen, beset our path.

℟. vii. I heard a voice coming from heaven: "Come, all wise virgins, * store oil in your vessels for the coming of the bridegroom". ℣. At midnight there was a cry: "Behold, the bridegroom". - Store oil.

Lesson viii

He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret. Again, the heavenly kingdom is compared to a merchant in search of fine pearls. He finds one of great value and then sells everything he has in order to buy it: so, too, one who perceives clearly, in so far as is possible, the sweetness of the heavenly life, turns his back on everything earthly that he had ever loved.

℟. viii. Come, my chosen one, and I will set my throne in you: * for the king has desired your

beauty. ℣. In splendour and state ride on in triumph. - For the king.

Lesson ix

Rightly did Solomon say "Love is strong as death". Just as death cuts off the body, so does the love of eternal life cut us off from love of bodily things. For when one is wholly wrapt up in it, one becomes almost insensible to extraneous earthly desires. Now this saint, whose heavenly birthday we celebrate to-day, never could have faced bodily death for the Lord if she were not already dead in heart to earthly desire. For being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. What are we to say, grown-up men yet weak, when we see young girls enter the heavenly kingdom by way of the sword, while we are overcome by anger, puffed up by pride, tormented by ambition and defiled by debauchery? If then we cannot attain the kingdom of heaven through the conflicts of persecution, let us consider it shameful if we will not, at least, follow God in time of peace.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, ⋆ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

Antiphons (and at the Hours)

1. This is a wise virgin, one numbered among the prudent.

Psalm The Lord is king etc. p. 29.

2. This is a wise virgin whom the Lord found watching.

3. Come, bride of Christ, receive the crown which the Lord has prepared for you for ever.

4. At midnight there was a cry, "Behold, the bridegroom! Come out to meet him".

5. Then all those virgins arose and trimmed their lamps.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and



will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

Hymn

O Son of virgin whom alone
The mother and the maid we own,
O Jesus, crown of virgins all,
In gracious mercy hear our call.

Among the lilies, food you find,
Surrounded by the virgin kind;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today,
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

Should there be commemorations of other virgins in Lauds:

For the 1st is said

Ant. This is a wise virgin whom the Lord found watching.

For the 2nd

Ant. Come, bride of Christ, receive the crown which the Lord has prepared for you for ever.

The versicles are said in this order:

1. ℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

2. ℣. In splendour and state. ℟. Ride on in triumph.

Should the Office or commemoration be of many Virgins, the following is said:

Bened. ant. The kingdom of heaven shall be compared to ten maidens

who took their lamps and went to meet the bridegroom.

The versicles are said in this order:

1. ℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

2. ℣. At midnight there was a cry. ℟. Behold, the bridegroom! Come out to meet him.

If the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from the Sunday office. Otherwise the psalms and antiphons are from the weekday office.

In I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

## TERCE

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℟. Graciousness is poured * upon your lips. - Graciousness. ℣. Because God has blessed you for evermore. - Upon. - Glory. - Graciousness.

℣. In splendour and state. ℟. Ride on * in triumph.

## SEXT

Little Chapter 2 Cor. 11

I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband.

℟. In splendour * and state. - In splendour. ℣. Ride on in triumph. - And state. - Glory. - In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

## NONE

Little Chapter Wisd. 4

Better to have no children yet to have virtue, for in the memory of virtue is immortality, because it is known both by God and by men.

℟. God will help her * through his watchful presence. - God will. ℣. God is within, she cannot be shaken. - Through his. - Glory. - God will.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

## II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes!

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

For love of the house of the Lord * I will ask for your good.

Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame * when he disputes with his foes in the gateways.

Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. This is a wise virgin, one numbered among the prudent.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

On the feast of a Virgin who is a Martyr the following is said.

Hymn

Son of a virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feast day we proclaim her triumph;
Hear us, we pray you.

Now this your virgin blessed in double manner,
Who, in her body conquered woman's weakness,
By that same body, this harsh world, blood-spattered,
Conquered triumphant.

Hence fearing neither death nor death's companions,
Harshest of torments cruel pain inflicting,
This holy maiden shed her blood and triumphed,
Scaling the heavens.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life bestowing,
Of each the equal, one God everlasting,
Through all the ages. Amen.



But on the feast of a Virgin who is not a Martyr the following is said.

Hymn

Son of a Virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feast day we proclaim her glory;
Hear us we pray you.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages. Amen.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. She girded her loins with strength and made her arms strong; therefore her lamp shall never go out.

Should the office or commemoration be of many Virgins, the following is said:

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Magnif. ant. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him.

## LESSONS OF A VIRGIN NOT A MARTYR

### I Nocturn

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 7

Concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that in view of the impending distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles.

℟. i. Come, bride of Christ, receive the crown which the Lord has prepared for you. * For love of him you spurned the world and have entered with the angels into paradise. ℣. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty. – For love.

Lesson ii

I would, however, spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. - He will.

Lesson iii

I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for ever more. - Ride on. - Glory. - In triumph.



### II Nocturn

Sermon of St. Augustine, Bishop

Bk. on Virginity

Lesson iv

On the feast of a virgin the theme should be virginity; this is our theme in to-day's sermon. May Christ the virgin's son and the spouse of virgins come to our aid. He was born according to the flesh from a virginal womb, and wedded according to the spirit in virginal nuptials. Since, therefore, the whole church is a virgin, as the Apostle says, ought they not be honoured highly who even in the body itself preserve those virtues which the church, as a whole, keeps in faith? No corporal fertility, then, is comparable to holy virginity even though this, too, be corporal.

℟. iv. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing, and she laughs at the time to come. - And I became.

Lesson v

That virgin, then, is rightly preferred to one who is in the married state, because she does not offer herself to be loved by many, but has so loved "the fairest of the children of men", that although she could not conceive him bodily as Mary did, yet conceiving him in her heart she kept her body intact. All bodily fertility, all conjugal purity, must yield to virginity. The one is not in our control, the other does not exist in heaven. Bodily fertility is not subject to free-will; in heaven there is no conjugal purity.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her; * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. - And when the Lord came.

Lesson vi

Assuredly in that general immortality, they will possess something over and above the rest, who here in the flesh possessed something incorporeal. For when the Lord had said of eunuchs, "I will give them in my house a monument and a name

better than sons and daughters," he immediately added, "I will give them an everlasting name." This certainly indicates something special and outstanding.

℣. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins prepare your lamps. Behold, the bridegroom! Come out to meet him. - With joy. - Glory. - With joy.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus told this parable to his disciples: "The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom" Etc.

Homily of Pope St. Gregory
Homily 12 on the Gospels

Dear brethren, I often warn you to fly evil practices and to avoid the contamination of this world. But today's gospel reading impels me to say that you must also take great care even in your good works. When you do something good, do not, by that, look for preference or for the good graces of men, lest the desire for praise should creep in, and that which is outwardly displayed, be inwardly deprived of value.

℣. vii. I heard a voice coming from heaven: "Come, all wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry: "Behold, the bridegroom!" - Store oil.

Lesson viii

Note how the Redeemer speaks of these ten maidens; all are called maidens, yet not all of them were received within the gates of Paradise. For some, while outwardly glorying in their virginity, yet were not willing to keep oil in their vessels. We should know, however, that in sacred scripture the kingdom of heaven often signifies the church on earth, which, since it comprises both sexes among the faithful, is said to be like ten maidens. Since, in it, the bad mingle with the good, and the rejected with the chosen, it is rightly presented as resembling wise and foolish maidens.

℣. viii. Come, my chosen one, and I will set my throne in you: * for the king has desired your beauty. ℣. In splendour and state; ride on in triumph. - For the king.



Lesson ix

For there are many who practise continence and who keep themselves from desiring external things, and are drawn by hope to those that are internal. They mortify the body and long earnestly for the heavenly homeland. They look for an eternal reward and do not want human praise for their labours. Indeed, these do not place their glory on the lips of men but in the depths of their own conscience. Yet there are many, too, who mortify the body by abstinence, but on account of that same abstinence look for human esteem.

℣. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

This homily can also be said on the feast of a Virgin Martyr.

## Common of a Non-Virgin

outside paschal time

### I VESPERS

For a Martyr only

Ant. to psalms While the king was on his couch my nard gave forth its fragrance.

The psalm, Praise, O servants, etc. [1].

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℣. She was made pleasing by the Lord in the combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For being raised up on the pinnacle

better than sons and daughters," he immediately added, "I will give them an everlasting name." This certainly indicates something special and outstanding.

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Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℣. She was made pleasing by the Lord in the combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For being raised up on the pinnacle

of virtue she scorned tortures and trampled on rewards. - And the Lord. - Glory. - And the Lord.

For one who is neither Virgin nor Martyr

Ant. to psalms This is she who has not entered into a sinful union; she will have fruit when God examines souls.

Psalm Praise, O servants, etc. [1].

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

℟. Charm is deceitful and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman. - Glory. - A woman.

Hymn as at Matins

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

For a Martyr

Prayer

O God, among other marvels of your power, you have given even to the weaker sex the victory of martyrdom; mercifully grant that we who keep the feast of the blessed N., your martyr, may, through her example, draw nearer to you. Through.

For one who is neither Virgin nor Martyr

Prayer

Enlighten the hearts of your faithful, God of mercy, and by the glorious pleadings of the blessed N., make us scorn the good things of earth, and ever rejoice in heavenly consolation. Through.

Another Prayer

Graciously hear us, God of our salvation, that as we rejoice in the feast of the blessed N., we may be imbued with the spirit of holy earnestness. Through.

## MATINS

For a Martyr only

Invit. Let us praise our God * on the witness borne by the blessed N.

For one who is neither Virgin nor Martyr

Invit. Let us praise our God * on the solemnity of the holy N.



Hymn

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

### I Nocturn

Psalms from I Nocturn of the Common of a Virgin [130].

Ant. 1 Better to have no children, yet to have virtue!

Ant. 2 Your name is anointing oil poured out; therefore the maidens love you.

Ant. 3 She is beautiful among the daughters of Jerusalem.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

For one who is a Martyr only, lessons I will give thanks as for a Virgin Martyr with the corresponding responsories [132].

For one who is neither Virgin nor Martyr the lessons and responsories are as follows.

From the Proverbs of Solomon

Lesson i Chapter 31

A good wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from afar. She rises while it is yet night and provides food for her household and tasks for her maidens. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds her loins with strength and makes her arms strong.

℟. i. Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed N. * At her solemnity the angels rejoice and give praise to the Son of God. ℣. His are majesty and state and power and splendour in his holy place. - At her.

Lesson ii

She perceives that her merchandise is pro-

fitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid of snow for her household, for all her household are clothed in scarlet. She makes herself coverings; her clothing is fine linen and purple. Her husband is known in the gates, when he sits among the elders of the land. She makes linen garments and sells them; she delivers girdles to the merchant.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. - He will.

### Lesson iii

Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her blessed; her husband also, and he praises her: "Many women have done excellently, but you surpass them all." Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for evermore. - Ride on. - Glory. - In triumph.

### II Nocturn

The antiphons, psalms and versicle are taken from the II Nocturn of the Common of a Virgin [133].

For one who is a Martyr only, the lessons are from the sermon of St. John Chrysostom The commemorations which I love and welcome with their responsories [158].

For one who is neither Virgin nor Martyr the lessons and responsories are as follows.

From the Book on Widows by St. Ambrose, Bishop

### Lesson iv Chapter 14

I see that fertile field which is the church, now flourishing with the flower of virginity, now rich with the ripe harvest of widowhood, now abounding in the fruits of marriage. Though these



are all diverse, yet they are the fruits of the same field. There are not so many garden lilies as there are stalks of bearded grain, ears for the harvest; more places in the soil are prepared to receive seed than there are places, which when they have yielded a crop, are left fallow. Widowhood, then, is a good thing; it has often been commended by the apostles themselves. For it is a teacher of faith, a teacher of chastity.

℟. iv. She girds her loins with strength and makes her arms strong: perceives that her merchandise is profitable. * Her lamp does not go out at night. ℣. Your word is a lamp for my steps and a light for my path. - Her lamp.

### Lesson v

Therefore they who worship adultery and shameful deeds in their gods, make celibacy and widowhood punishable. Out of zeal for vice they put a tax on the practice of virtue. Their pretence was desire of fruitfulness, but their aim was to abolish the cultivation of virginity. When a soldier has completed his service he lays down his arms, and giving up the commission that he exercised, retires to his own lands in order that he may rest after the toils of life, and that the hope of retirement to come may make others the more ready to undertake labours. So also, the aged farmer leaves it to others to guide the plough, and wearied by the labours of his youth now ventures on the tasks of supervision, suitable to old age. He shows that it is easier to prune the vine than to stamp it out, to check the first wild outburst of its vigour, and curtail with the sickle the wantonness of its young growth: by this limitation of offspring, teaching that, even in a vine, a certain chastity is desirable.

℟. v. She opens her hand to the poor, and reaches out her hands to the needy. * She is not afraid of snow for her household. ℣. Open-handed, she gives to the poor; her justice stands firm for ever. - She is not afraid.

### Lesson vi

The widow, like this farmer, is a veteran retiring on the merits of her chastity. Although she lays down the armour of married life, she still maintains the peace of her

entire household. Although she is relieved from bearing burdens, she has a care for the younger ones of marriageable age, and with the wisdom of age decides what training will be the more useful, what harvest the richer, what marriage the more suitable. If then, the supervision of the field is entrusted to the elder rather than to the younger, why should you think that a married woman is more competent than a widow? And if they who persecute the faith also persecute widowhood, then surely, by those who believe, widowhood ought not be avoided as a torture, but should be considered as a reward.

℣. vi Come, my chosen one, and I will set my throne in you: * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. - For the king. - Glory. - For the king.

### III Nocturn

Ant. 7 While the king was on his couch my nard gave forth its fragrance.

Psalms of the III Nocturn are from the Common of a Virgin [137].

Ant. 8 The daughters of Judah rejoice because of your judgments, O Lord.

Ant. 9 This is she who has not entered into a sinful union; she will have fruit when God examines souls.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

### For one neither Virgin nor Martyr

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time, Jesus told this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field," Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things that it knows, to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so,



by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field, which a man found and covered up; then, in his joy, he goes and sells all that he has and buys that field.

℟. vii. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing, and she laughs at the time to come. - And I became.

Lesson viii

In this consideration, it is also to be noted that the treasure, when found, is hidden again that it may be kept safe! For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But the evil spirits, like highwaymen, beset our path. He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret.

℟. viii. Give her of the fruit of her hands: * and let her works praise her in the gates. ℣. By the labour of your hands you shall eat. You will be happy and prosper. - And let.

Lesson ix

The treasure is the desire for heaven; the field in which it is covered up is the earnest observance surrounding this desire. Truly, he sells all that he has and buys this field, who, renouncing carnal pleasures, treads worldly desires underfoot by keeping this heavenly observance. As a result, nothing that allures the flesh is now pleasing to him; his soul will not flinch at anything that might kill life of the body.

℟. ix. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman. - Glory. - A woman.

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Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

### LAUDS

Antiphons (and at the Hours)

1. A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.

Psalm The Lord is king, etc. p. 29.

2. Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home.

3. Like everlasting foundations on solid rock, so are the commandments of God in the heart of a holy wife.

4. Like pillars of gold on a base of silver, so are beautiful feet with a steadfast heart.

5. The building of a city will establish a man's name, but a blameless wife is accounted better than this.

For one who is a Martyr

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

O loving mother, kind and meek,
Be mindful of our nature weak;
Uplift your voice in prayer that we
Be guided in life's stormy sea.

Assist our senses, then, we pray,
In larger measure here today;
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring.
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Or, should this versicle be already chanted:

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Bened. ant. She opens her hand to the poor, and reaches out her hands to the needy. Strength and dignity are her clothing, and she laughs at the time to come.

When the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from the Sunday Office. Otherwise the psalms and antiphons are from the weekday office.

On I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.



## TERCE

Little Chapter as in II Vespers

℟. Graciousness is poured * upon your lips. Graciousness. ℣. Because God has blessed you for evermore. - Upon. - Glory. - Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

## SEXT

For a Martyr

Little Chapter Ecclus. 51

You delivered me in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid of snow for her household.

℟. In splendour * and state. - In splendour. ℣. Ride on in triumph. - And state. - Glory. - In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

## NONE

For a Martyr

Little Chapter Ecclus. 51

My soul will praise the Lord until death, for you deliver those who wait for you and save them from distress, O Lord our God.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

Many women have done excellently, but you surpass them all. Charm is deceitful, and beauty is vain, but a woman who fears God is to be praised.

℟. God will help her * through his watchful presence. - God will. ℣. God is within, she cannot be shaken. - Through. - Glory. - God.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

## II VESPERS

Ant. to psalms A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.

Psalms from the Common of a Virgin [142].

For one who is a Martyr

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

Then, at her pleading, gracious God,
relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.
Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. She girds her loins with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night.

## LESSONS OF ONE WHO IS MARTYR ONLY

### II Nocturn

Sermon of St. John Chrysostom

67th on various passages of New Test.

Lesson iv

The commemorations which I love and welcome most, are the commemorations of the martyrs, and while I love and welcome them all, more especially I do so when the struggle put before us is that of women. For, the weaker the vessel, the greater is the grace, the nobler the prize, the more outstanding the victory; and that, not because the sex of the contenders is frail, but because the enemy is now overcome by those instruments through which he once triumphed.



℟. iv. She was made pleasing by the Lord in the combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For, being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. - And the Lord.

Lesson v

By a woman he overcame, by a woman he is overcome. A woman was once the means he used; a woman is now become the instrument of his defeat; the weak vessel is unbreakable. The first woman sinned and died; this one died rather than sin. The first, elated by a prospect of an empty promise, broke the laws of God; this one chose rather to keep faith with her benefactor than to keep this present life. What excuse for softness and sloth can men any longer hope to make? Or what forbearance can they expect, when women bear themselves so bravely and manfully, and gird themselves up so nobly to do battle for godliness?

℟. v. Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed N. * At her endurance the angels rejoice and give praise to the Son of God. ℣. His are majesty and state and power and splendour in his holy place. - At her.

Lesson vi

This woman had a weak body and the vulnerability of her sex, but grace came and obliterated these frailties. For nothing, absolutely nothing, is stronger than one in whose mind the fear of God is firmly and earnestly rooted. Let the enemy threaten fire, or the sword, or beasts, or anything else, such a one will count them all as nothing. And that is what this blessed woman did.

℟. vi. Come, my chosen one, and I will set my throne in you, * for the king has desired your beauty. ℣. In splendour and state ride on in triumph. - For the king. - Glory. - In triumph.

### III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time, Jesus told this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things it knows to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so, by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field. In this consideration, it is to be noted that the treasure, when found, is hidden again that it may be kept safe! For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But the evil spirits, like highwaymen, beset our path.

℣. vii. I loved her and desired to take her for my bride, ✱ and I became enamoured of her beauty. ℣. Strength and dignity are her clothing and she laughs at the time to come. - And I became.

Lesson viii

He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret. Again, the heavenly kingdom is compared to a merchant in search of fine pearls. He finds one of great value and then sells everything he has, in order to buy it: so, too, one who perceives clearly, in so far as is possible, the sweetness of the heavenly life, turns his back on everything earthly that he had ever loved.



℣. viii. Charm is deceitful and beauty is vain. ✱ A woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman.

Lesson ix

Rightly did Solomon say, "Love is strong as death". Just as death cuts off the body, so does the love of eternal life cut us off from love of bodily things. For when one is wholly wrapt up in it, one becomes almost insensible to extraneous earthly desires. Now this saint, whose heavenly birthday we celebrate today, never could have faced bodily death for the Lord if she were not already dead in heart to earthly desire. For, being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. What are we to say, grown-up men, yet weak, when we see young girls enter the heavenly kingdom by way of the sword, while we are overcome by anger, puffed up by pride, tormented by ambition and defiled by debauchery? If, then, we cannot attain the kingdom of heaven through the conflicts of persecution, let us consider it shameful if we will not, at least, follow God in time of peace.

℣. ix. The kingdom of the world, and all earthly trappings, I have spurned for the love of my Lord Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣ My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

# Common of Apostles and Evangelists

in paschal time

## I VESPERS

Ant. to psalms Be valiant in the combat and fight the ancient serpent; and you shall receive an everlasting kingdom, alleluia.

Psalm Praise, O servants, etc. [1].

### For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

### For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

℟. His Nazarites have been made pure, alleluia: they have shown the splendour of God, alleluia: * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, their words to the utmost bounds of the world. - And they are become. - Glory. - Alleluia, alleluia.

Hymn as in Matins.

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

## MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.



O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you;
To Counsellor Spirit, glory be
Both now and for eternity.

Amen.

### The Nocturn

Sole ant. to psalms Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms are taken from the other Common of the Apostles in the order of the Nocturns: on Sunday, Monday and Thursday from the I Nocturn; on Tuesday and Friday from the II Nocturn; on Wednesday and Saturday from the III Nocturn.

The Versicle is according to the order of the Nocturns, as follows:

Sunday, Monday and Thursday

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Tuesday and Friday

℣. You will make them princes over all the earth, alleluia. ℟. May this song make your name remembered, Lord, alleluia.

Wednesday and Saturday

℣. To me, how mysterious are your thoughts, O God, alleluia. ℟. The sum of them is not to be numbered, alleluia.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. With great power

the apostles gave * their testimony to the resurrection of Jesus Christ our Lord, alleluia, alleluia. ℣. Filled as they were with the Holy Spirit they spoke the word of God with boldness. - Their testimony.

℟. ii. These are the new lambs who have proclaimed, alleluia; now they have come to the fountains: * they are filled with glory, alleluia, alleluia. ℣. Before the Lamb, clothed in white robes, and with palm branches in their hands. - They are filled.

℟. iii. His Nazarites have been made pure, alleluia; they have shown the splendour of God, alleluia: * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, their words to the utmost bounds of the world. – And they are. – Glory. – Alleluia, alleluia.

Before Lauds ℣. You grant me the heritage, alleluia. ℟. Of those who fear you, Lord, alleluia.

## LAUDS

### Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

### For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

### For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.



### Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.

Amen.

℣. They will tell what God has done, alleluia. ℟. They will understand God's deeds, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

## TERCE

### The Little Chapter as at II Vespers

℟. Their span goes forth through all the earth, * alleluia, alleluia. Their span. ℣. Their words to the utmost bounds of the world. - Alleluia. - Glory. - Their span.

℣. You will make them princes over all the earth, alleluia. ℟. May this song make your name remembered, Lord, alleluia.

## SEXT

### For Apostles

Little Chapter Acts 5

Now many signs and wonders were done among the people by the hands of the apostles.

For Evangelists

Little Chapter Ecclus. 15

The Lord fed him with the bread of understanding, and gave him the water of wisdom to drink.

℟. You will make them princes over all the earth, * alleluia, alleluia. - You will make. ℣. May this song make your name remembered, Lord. - Alleluia. - Glory. - You will make.

℣. To me how mysterious are your thoughts, O God, alleluia. ℟. The sum of them is not to be numbered, alleluia.

**NONE**

For Apostles

Little Chapter Acts 5

The apostles left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.

For Evangelists

Little Chapter Ecclus. 15

The Lord opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

℟. To me, how mysterious are your thoughts, O God * alleluia, alleluia. - To me. ℣. The sum of them is not to be numbered. - Alleluia. - Glory. - To me.

℣. They will tell what God has done, alleluia. ℟. They will understand God's deeds, alleluia.

**II VESPERS**

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia; they will be as the fragrance of balm before you, alleluia.

Psalms are from the Common of Apostles outside paschal time [49].

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom, and she will come to meet him like a mother.

Hymn

With praises due let heaven sing,



And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend;
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be,
Both now and for eternity.

Amen.

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

# Common of a Martyr

in paschal time

**I VESPERS**

Ant. to psalms The just will rejoice in the Lord and will fly to him for refuge. All the upright hearts will glory, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. From the mouth of

the man of understanding comes honey, alleluia; his tongue has the sweetness of honey, alleluia; * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips. - Glory. - Alleluia, alleluia.

Hymn as in Matins

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

## MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally. Amen.

### Nocturn

Sole ant. to psalms Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken, according to the order of the Nocturns, from the Common of a Martyr outside paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.



℟. i. Happy the man who feared the Lord, alleluia: * he takes delight in his commands, alleluia, alleluia, alleluia. ℣. His sons will be powerful on earth; the children of the upright are blessed. - He takes.

℟. ii. From the mouth of the man of understanding comes honey, alleluia; his tongue has the sweetness of honey, alleluia: * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. - On the day. - Glory. - Alleluia.

Before Lauds ℣. Blessed N., pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the Only Son
To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain,
That did your saintly limbs enchain;
For love of God's own Son arise,
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

## TERCE

Little Chapter as in Lauds

℟. With glory and honour you have crowned him, Lord, * alleluia, alleluia. - With glory and honour. ℣. You gave him power over the works of your hand. - Alleluia. - Glory. - With glory and honour.

℣. You have set, Lord, upon his head, alleluia. ℟. A crown of pure gold, alleluia.

## SEXT

Little Chapter Wisd. 10

The Lord protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest he gave him the victory.

℟. You have set, Lord, on his head, * alleluia, alleluia. - You have set. ℣. A crown of pure gold. - Alleluia. - Glory. - You have set.

℣. Your saving help has given him glory, alleluia. ℟. You have laid upon him majesty and splendour, alleluia.

## NONE

Little Chapter Ecclus. 4

Strive even to death for the truth and the Lord God will fight for you.

℟. Your saving help has given him glory, * alleluia, alleluia. - Your saving. ℣. You have laid upon him majesty and splendour. - Alleluia. - Glory. - Your saving.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.



## II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalms are taken from the Common of a Martyr outside paschal time [65].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you, hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally.
Amen.

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

# Common of Many Martyrs

in Paschal time

## I VESPERS

Ant. to psalms These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

℟. Perpetual light will shine upon your saints, Lord, and an eternity of ages, * alleluia, alleluia.

℣. Everlasting joy shall be upon their heads; they shall obtain joy and gladness. - Alleluia, alleluia. - Glory. - Alleluia, alleluia.

Hymn as in Matins.

℣. Rejoice, rejoice in the Lord, exult, you just, alleluia. ℟. O come, ring out your joy, all you upright of heart, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

## MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

Tell in our song of their glorious state
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.



Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.

Amen.

### Nocturn

Sole ant. to psalms Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken according to the order of the Nocturns, from the Common of Many Martyrs outside Paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. Precious in the eyes of the Lord, alleluia, * is the death of his faithful, alleluia. ℣. In the sight of all his people. - Is the death of his faithful, alleluia.

℟. ii. Your sorrow, alleluia * will turn into joy, alleluia, alleluia. ℣. While the world will rejoice, you will be sorrowful, but your sorrow. - Will turn into joy, alleluia, alleluia.

℟. iii Perpetual light will shine upon your saints, Lord, and an eternity of ages, * alleluia, alleluia. ℣. Everlasting joy shall be upon their heads; they shall obtain joy and gladness. - Alleluia, alleluia. - Glory. - Alleluia, alleluia.

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Before Lauds ℣. Let the faithful rejoice in their glory, alleluia. ℟. Let them shout for joy and take their rest, alleluia.

## LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous,

alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Eternal gifts of Christ the King,
With martyrs' victories let us sing;
And high today our voices raise,
In due and joyful songs of praise.

They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.

By savage beasts are martyrs riven,
A death by fire to them is given;
On them, hook-torn and torment rent,
The rage of torturer is spent.

Their entrails hang from body gashed,
Their sacred blood the earth has splashed;
Yet firm and dauntless they remain,
The prize of endless life to gain.

We pray you now, Redeemer King,
Your lowly suppliants to bring,
To join that martyr company
And be with them eternally.

Amen.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds, and the Psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.



## TERCE

The Little Chapter as in Lauds.

℟. Rejoice, rejoice in the Lord, exult, you just,* alleluia, alleluia. - Rejoice, rejoice. ℣. O come, ring out your joy, all you upright of heart. - Alleluia. - Glory. - Rejoice, rejoice.

℣. The just shall rejoice at the presence of God, alleluia. ℟. They shall exult and dance for joy, alleluia.

## SEXT

Little Chapter Wisd. 10

God gave to holy men the reward of their labours; he guided them along a marvellous way, and became a shelter to them by day, and a starry flame through the night.

℟. The just shall rejoice at the presence of God, * alleluia, alleluia. - The just. ℣. They shall exult and dance for joy. - Alleluia. - Glory. - The just.

℣. But the righteous live for ever, alleluia. ℟. And their reward is with the Lord, alleluia.

## NONE

Little Chapter Wisd. 3

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, but they are at peace.

℟. But the righteous live for ever, * alleluia, alleluia. - But the righteous. ℣. And their reward is with the Lord. - Alleluia. - Glory. - But the righteous.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

## II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

The psalms are taken from the Common of Many Martyrs outside paschal time [89].

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Tell in our song of their glorious state,
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just, alleluia. ℟. O come, ring out your joy, all you upright of heart, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

# Common of a Confessor

in Paschal time

## I VESPERS

Ant. to psalms This saint who has passed to the joy of angels is fittingly held in memory by man, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. From the mouth of the man of understanding comes honey, alleluia: his tongue has the sweetness of honey, alleluia: * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips. - Glory. - Alleluia, alleluia.



Hymn as in Matins.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

## MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

### Hymn

This great confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members
Quickened his being.

Often because of his most sacred merit,
Limbs of the feeble are restored their power;
And in whatever illness might afflict them
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention.
And by his suffrage may we be assisted.
Now and for ever.

His be the glory, power and salvation,
Who, over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.
Amen.

### Nocturn

One antiphon only. Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken according to the order of the Nocturns, from the Common of a Confessor outside Paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. Happy the man who feared the Lord, alleluia: ⋆ he takes delight in his commands, alleluia, alleluia, alleluia. ℣. His sons will be powerful on earth; the children of the upright are blessed. - He takes.

℟. ii. From the mouth of the man of understanding comes honey, alleluia: his tongue has the sweetness of honey, alleluia: ⋆ his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him ⋆ on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. - On the day. - Glory. - Alleluia.

Before Lauds ℣. Blessed N., pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

## LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter. Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

Redeemer, Jesus, of us all,
The Crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid to-day.

This meek Confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.

Amen.



℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the first class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

## TERCE

Little Chapter as in Lauds.

The Lord loved him and adorned him, ⋆ alleluia, alleluia. - The Lord. ℣. He clothed him with a robe of glory. - Alleluia. - Glory. - The Lord.

℣. The Lord guided the righteous man on straight paths, alleluia. ℟. He showed him the kingdom of God, alleluia.

## SEXT

Little Chapter Ecclus. 39

The just man will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High.

℟. The Lord guided the righteous man on straight paths, ⋆ alleluia, alleluia. - The Lord ℣. He showed him the kingdom of God. - Alleluia. - Glory. - The Lord.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia. ℟. He shall grow like a Lebanon cedar, alleluia.

## NONE

Little Chapter. Wisd. 10

The Lord guided the righteous man on straight paths; he showed him the kingdom of God, and gave him knowledge of angels. He prospered him in his labours and increased the fruit of his toil.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. - The just. ℣. He shall grow like a Lebanon cedar. - Alleluia. - Glory. - The just.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

## II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

The psalms are taken from the Common of a Confessor outside Paschal time [111].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

This great Confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit,
Limbs of the feeble are restored their power;
And in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,
Who, over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.

Amen.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.



Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

When in Paschal time a commemoration occurs of one or many Martyrs or Confessors the antiphon Perpetual light is said at Lauds; the versicle is taken from the Common outside Paschal time with the addition of Alleluia.

Should it arise that on the same day the Office is of one or many Martyrs, or of one or many Confessors, and a commemoration occurs of another or other Martyrs, or of another or other Confessors, the antiphon for the Benedictus is taken from the Common in Paschal time; but for the commemoration, the antiphon is taken from the Common outside Paschal time with the addition of Alleluia.

## Common of Virgins and Non-Virgins in Paschal time

The Office of Virgins and Non-Virgins, or a commemoration of such, is taken from the Common outside Paschal time, with the addition of Alleluia in the respective places. The responsories at the Hours are said with the Alleluia.

At Matins the three psalms and versicle, and the three blessings before the lessons are said according to the order of the Nocturns or of the weekdays, with only one antiphon to the psalms; as follows:

For a Virgin.

Ant. to psalms When the bridegroom came, the prudent virgin being ready went with him into the marriage feast, alleluia.

For a holy woman who is a Martyr only.

Ant. to psalms While the king was on his couch, my nard gave forth its fragrance, alleluia.

For a holy woman, neither Virgin nor Martyr.

Ant. to psalms This is she who has not entered into a sinful union; she will have fruit when God examines souls, alleluia.

When feasts of Saints of the Order of Preachers are celebrated in Paschal time the three psalms and the versicle before the lessons are always those of the I Nocturn. Likewise three proper antiphons are said with the psalms.

# Saturday Office of the Blessed Virgin Mary

The Saturday Office of the Blessed Virgin Mary is said on all Saturdays of the IV class. The antiphons and psalms are taken from Saturday; the remainder is as follows.

## MATINS

Invit. Hail Mary, full of grace: * The Lord is with you. P.T. Alleluia.

### Hymn

Whom earth and sea and sky proclaim,
The Ruler of their triple frame,
He unto whom their praises rise,
Within the womb of Mary lies.

Her womb, the seat of every grace,
Is now the Lord's abiding place;
That Lord to whom the sun by day,
The moon by night, their service pay.

O happy Mother, you are blest!
Enclosed beneath your lowly breast
Lies God, creator great, who planned
The world he holds within his hand.

O blessed by herald angel's tongue,
O'er you God's shadowing spirit hung,
And filled your womb whence came at birth
The long-desired of all the earth.

O Mary, mother of all grace,
True mercy's mother to our race,
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

### Nocturn

During Easter time three psalms only are said with the antiphon and versicle of Paschal time, according to the sequence of the weeks.



### Blessings

i. May the Virgin Mary pray for us with loving voice. ℟. Amen.

ii. May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

iii. May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

The 1st and 2nd lessons are taken from current Scripture; their responsories are of the Season. The 3rd lesson is taken from those given below, according to the appropriate month. The following responsory is said.

℟. iii. Virgin, mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise. P.T. Alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. Outside P.T. Let the. P.T. Alleluia.

Te Deum is said.

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Before Lauds ℣. Pray for us, holy Mother of God. P.T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P.T. Alleluia.

## LAUDS

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

### Hymn

O Lady, crowned with glory bright,
Sublime above the starry height,
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine, that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored,
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her and has given her preference. P.T. Alleluia.
℟. He gives her his home to dwell in. P.T. Alleluia.

From the octave of Christmas to the feast of the Purification.

Bened. ant. A woman in childbirth brought forth the king whose name is eternal. Hers is both the joy of motherhood and the honour of virginity; the like has not been seen before or since, alleluia.

Alleluia is omitted during Septuagesima.

Prayer

O God, who, through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ, your son. Who lives and reigns with you.

From the Purification to Quinquagesima Sunday and from the feast of the Most Holy Trinity to Advent.

Bened. ant. Hail, morning star, healer of sinners, leader and queen of the world, who alone may worthily be called Virgin! Hold up against the weapons of the enemy that shield of salvation, your title of virtue. O chosen spouse of God, be to us a straight path to eternal joys.

Prayer

Grant we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

Paschal time

Bened. ant. Blessed Mary, Mother of God, ever virgin, temple of the Lord, sanctuary of the Holy Spirit, you alone, without equal, have been pleasing to our Lord Jesus Christ. Pray for the people, plead for the clergy, intercede for the consecrated women, alleluia, alleluia.



Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

Let us bless the Lord with double Alleluia.

During the Christmas season and in Paschal time the double Alleluia is added to the responses at the Hours.

## TERCE

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

℟. Holy Mary, Mother of Christ, * hear your suppliant servants. – Holy. ℣. And from heaven bring us the favour procured. – Hear. – Glory. – Holy.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

## SEXT

Little chapter Ecclus. 24

So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. Pray for us, * holy Mother of God. – Pray. ℣. That we may be made worthy of the promises of Christ. – Holy. – Glory. – Pray for us.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

## NONE

Little Chapter Ecclus. 24

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho.

℟. God has chosen her, * and has given her preference. – God. ℣. He gives her his home to dwell in. – And has given. – Glory. – God.

℣. Holy Mother of God, Mary ever-virgin. ℟. Intercede for us with the Lord our God.

This Office ends with None.

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The third lesson is taken from those appointed to each month, as follows.

**January**
From the Homily of St. Augustine, Bishop

5th on the Birth of Our Lord

Lesson iii

He to whom the Virgin Mother gave birth was, in turn, to fashion sons for God. He would annul the sentence against the great disobedience, remove the penalty of death, and give instead everlasting life to those who believe. The son whom she bore in her womb, and gave to the world as if he were a servant, was the same whom the angels in heaven worship as God. This mother gave birth to a son, but she was to be nourished more by him than he by her. In a mortal womb the Virgin received an immortal guest; in an earthly dwelling she received the king of heaven. He, who was to be born of a Virgin, gave motherhood to that Virgin. This mother was perturbed at the thought of bearing a child, but God spoke by his angel, and she having heard, conceived. Let every age now hear what was never heard before. This Virgin in childbirth celebrated her nuptials: in giving birth redoubled her virginity: she adored the son whom she bore.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let the.

**February**
From St. John Damascene

3rd Sermon on the Death of the Blessed Virgin

Lesson iii

The reflection of his glory, the very stamp of the Paternal nature, who upholds the universe by his word of power, is borne in virginal arms in the form of an infant. O truly divine wonders ! O mysteries transcending nature and thought ! O privileges of the Virgin surpassing all human state ! O sacred Mother and Virgin, what a wondrous thing is this mystery that surrounds you ! You are blessed among women and blessed is the fruit of your womb. You are blessed in all ages, and alone worthy to be declared blessed beforehand. For you are that regal throne at which the angels assist, adoring their Master and Lord. You are the spiritual Eden, holier



and more godly than that Eden of old. For, in this latter, the earthly Adam lived, but in you dwells the Lord, who came down from heaven.

℟. as above.

**March**
From St. Epiphanius, Bishop

On the Praises of the Holy Mother of God

Lesson iii

The Virgin Mary surpasses all, except God alone. She emerges more beautiful than the very cherubim and seraphim themselves and the whole host of angels. The language of heaven and earth does not suffice to extol her—indeed it is even beyond the compass of angels. They, indeed, sang to her hymns of praise and honour, but, nevertheless, could not, in that way, speak words befitting her exalted state. For the angels used to rejoice as if they alone possessed God, but the most holy Virgin was raised above them because she, on earth, conceived God, who dwells in heaven. In this way she was to bring the hosts of angels to mingle with men on earth. For she, the mediatrix between heaven and earth, brought about the union of the two. She showered down on earth the dew of the Holy Spirit, so that the fruit of faith would be produced.

℟. as above.

**April**
From St. Epiphanius, Bishop

On the Praises of the Holy Mother of God

Lesson iii

Through you, holy Virgin, Christ broke down the dividing wall of hostility. Through you, was heavenly peace given to the world. Through you, the ends of the earth were enlightened. Through you, men have become angels. Through you, they were called the friends and servants and the sons of God. Through you, they were made worthy to become fellow servants with the angels and to associate freely with them. Through you, came awareness of heaven, and through you praise is sent from earth to heaven. Through you, the cross shone out on the whole world ; on which cross, indeed, hung your Son, Christ Our Lord. Through you, death is trampled underfoot and hell is robbed. Through you, idols were felled

and awareness of heaven aroused. Through you we have come to know the only-begotten Son of God, whom you brought forth from your bosom.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise, alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Alleluia.

**May**

From St. John Chrysostom

Sermon on the Birth of the Lord

Lesson iii

Since Adam, without the aid of woman had produced woman, womankind was indebted to men. The Virgin, therefore, in order to repay, on behalf of Eve, this debt to men, gave birth without the concurrence of man. Lest Adam might glory that without the aid of woman he had given life to woman, the woman, without the aid of man, gave birth to man. Thus by the miracle common to each he would indicate the equality of her nature. And just as he took a rib from Adam without impairing Adam, so he formed of the Virgin a living temple, without in the least harming her virginity. Even after the loss of a rib Adam remained sound and unharmed; so, after God came forth as an infant from her, the Virgin, too, remained inviolate.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise. P.T. Alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. Outside P.T. Let the. P.T. Alleluia.

**June**

From St. Peter Chrysologus

Third Sermon on the Annunciation

Lesson iii

We must not be amazed that the Virgin is greeted by an angel, for there has always been an affinity between angels and virginity. To live in the body while transcending the body is not an earthly life but a heavenly one. And you might as well know that it is a greater thing to acquire angelic



glory than merely to have it. To be an angel indicates happiness, but to be a virgin indicates virtue. For virginity acquires by its power what the angel possesses by nature. Both angel and virgin then fulfil a function that is not human but divine. Thus, the angel brought down grace: the virgin received it, and so would restore salvation for all time. "Hail," he said, "full of grace." Grace comes to one bit by bit, but the fullness of grace came to Mary, completely, all at once.

℟. as above.

**July**

From St. Ambrose

Second Book "On Virgins" chapter 2

Lesson iii

Let the virginity and life of the blessed Mary be pictured for you, as in a portrait, from which is reflected, as in a mirror, the vision of chastity and the model of virtue. From this, where, as in a model, the teaching of righteousness is portrayed, you may take examples of how to live, which will show you what you must correct, what you must avoid, what you must uphold. The first interest in learning comes from the excellence of the teacher. But what could be more excellent than the Mother of God? What more brilliant than she whom Brilliance himself selected? What more chaste than she who without bodily contact bore a body? And what shall I say of her other virtues? She was virgin not only in body but also in mind, and would not, by any trace of guile, weaken chaste love. Humble in heart, serious in word, understanding in mind, reserved in speech, most attentive to reading; placing her trust not in the fickleness of riches but in the prayer of the poor.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let the.

**August**

From St. John Damascene

Third Sermon on the Death of the Blessed Virgin

Lesson iii

How is it that the fountain of life is drawn through death to life? How is it that she, who

in childbirth surpassed the laws of nature, finally submits to those same laws, and the body that is immaculate is subjected to death? For this perishable nature must put on the imperishable, especially since the very Lord of nature himself has not refused to undergo the trial of death. Truly he dies in the flesh, and by his death he abolishes death. He bestows that which is imperishable and makes of death a fount of resurrection. O how did not he, the father and maker of all things, receive into his own hands that holy soul as it left the body that had encompassed God! Rightly does he honour her whom by nature he had made handmaiden, but whom in the plan of grace he had made his mother. For he was truly incarnate and was not, as it were, disguised, and pretending to be man.

℟. as above.

### September
From St. Bernard

Sermon on the Birth of the Blessed Virgin Mary

Lesson iii

Let us consider, brethren, with what reverence God wished us to venerate Mary since in Mary he placed the very fullness of all good. And so we should recognise that any hope we have, or any grace or measure of salvation, must be an overflow from her "who went up rich in delights." She is truly a garden of delights on which that divine south wind not only breathes but through which it continually circulates, causing her fragrances—the gifts of graces—to be wafted unceasingly to and fro. We should then honour this Mary from the utmost recesses of our hearts, with all the longings of our breasts, and in our every desire. For such is his desire who willed that everything should come to us through Mary.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let us.

### October
From St. Ambrose

Book 2 "On Virginity" Chapter 2

The life of the virgin Mary should be a headline for everyone. If then it is not displeasing to the Author, let us test her work,



so that whoever would wish for herself Mary's reward may imitate Mary's example. How many examples of virtue shine forth in this one Virgin! The reserve of modesty, the banner of faith, the obedience of devotedness: a virgin in the home, a companion in the ministry, a mother in the temple. How many virgins will she help and how many will she inspire and so bring to Christ, saying, "This virgin by her unstained purity preserved unsullied my Son's couch and marriage-bed"! So, too, the Lord himself will praise them to his Father, undoubtedly repeating his words, "Righteous Father, the world has not known me, but these have known me and have refused to know the world." How great, then, is the joy of the applauding angels that a virgin, who on earth led a heavenly life, should be worthy to dwell in heaven.

℟. as above.

### November
From St. Bernard

First homily on the Gospel "The angel Gabriel was sent."

Who is the virgin so exalted as to be greeted by an angel, yet so humble as to be a carpenter's wife? A beautiful combination of virginity and humility! God is greatly pleased with that soul in which humility does credit to virginity and virginity adorns humility. When you listen to a virgin, you listen to one who is humble. Though you may not be able to practise the virginity of the humble one, imitate the humility of the virgin. Virginity, indeed, is an excellent virtue, but humility is more necessary. The former is recommended, the latter is of obligation. You are invited to the one, but obliged to the other. The former is specially rewarded, the latter is demanded. You can, indeed, be saved without virginity but you cannot be saved without humility. The humility that mourns a lost virginity can be pleasing; but I would venture to say that even the virginity of Mary would not have been pleasing without humility.

℟. iii. as above.

### December
From St. Bernard

Third homily on the Gospel "The angel Gabriel was sent."

Lesson iii

When Mary heard the angel she was greatly

troubled at the saying and considered in her mind what sort of greeting this might be. The truly virginal are timorous and never self-complacent. They are fearful even in things that are harmless, in order that they may avoid those things that should be feared. For they know that they bear a precious treasure in fragile vessels ; and that it is very difficult to live like angels among men, and to behave on earth in a heavenly way. And so they look upon anything unusual, or anything happening unexpectedly, as attacks directed wholly against themselves. For that reason Mary was troubled at the saying of the angel. She was troubled, but she was not upset, and she considered in her mind what sort of greeting this might be. That she was troubled arose from her virginal modesty: that she was not upset was prompted by her courage ; that she remained silent came from her unique prudence.

℟. as above.

# The Little Office of the Blessed Virgin Mary

## MATINS

℣. Hail Mary, full of grace: the Lord is with you. ℟. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

¶ This versicle Hail Mary with the response Blessed is said at the beginning and end of each Hour, except at the end of Matins and Compline and at the beginning of Lauds. When one Hour immediately follows another, this versicle is said only once between the Hours.

℣. O Lord, open my lips. ℟. And my mouth shall declare your praise.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. – Glory. – As it was – Alleluia or Praise.

Invit. The King, the Virgin's Son, * come, let us adore.

Psalm Come ring out our joy, p. 1.

Hymn Whom earth [182]

Ant. to psalms Blessed you are among women and



blessed is the fruit of your womb.

Psalms as in the I Nocturn of a Virgin [22].

℣. Graciousness is poured upon you lips. ℟. Because God has blessed you for ever more.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Sir, ask for a blessing.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

### Lesson i

Holy Mary, Virgin of virgins, mother and daughter of the King of kings, give us consolation ; so that through you we may deserve to have the reward of the heavenly kingdom, and to reign for ever with the chosen ones of God. Indeed, Lord.

℟. Thanks be to God.

℟. i. O holy and immaculate Virginity ! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women and blessed is the fruit of your womb. – Because.

Blessing May the holy mother of God be a benefactress to us. ℟. Amen.

### Lesson ii

Holy Mary, kindest of the kind, and holiest of the holy, intercede for us. May he who reigns above the heavens and who for us was born of you, O Virgin, receive our prayers through you, that in his love our faults may be wiped out. Indeed, Lord.

℟. ii. You are blessed, Virgin Mary, who bore the Lord, the creator of the world. * You gave birth to him who made you, yet you remain a virgin for ever. ℣. Hail Mary, full of grace, the Lord is with you. – You gave birth.

Blessing May the Virgin Mary, with her loving child, bless us. ℟. Amen.

### Lesson iii

Holy Mother of God, who worthily deserved to conceive him whom the whole world cannot contain, cleanse our sins by your loving intercession ; so that we who have been redeemed may through you be able to ascend to the seat of everlasting glory, where with that same Son, you reign for ever. Indeed, Lord.

℟. iii. You are truly happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of righteousness, Christ, our God. ℣.

troubled at the saying and considered in her mind what sort of greeting this might be. The truly virginal are timorous and never self-complacent. They are fearful even in things that are harmless, in order that they may avoid those things that should be feared. For they know that they bear a precious treasure in fragile vessels ; and that it is very difficult to live like angels among men, and to behave on earth in a heavenly way. And so they look upon anything unusual, or anything happening unexpectedly, as attacks directed wholly against themselves. For that reason Mary was troubled at the saying of the angel. She was troubled, but she was not upset, and she considered in her mind what sort of greeting this might be. That she was troubled arose from her virginal modesty: that she was not upset was prompted by her courage ; that she remained silent came from her unique prudence.

℟. as above.

# The Little Office of the Blessed Virgin Mary

## MATINS

℣. Hail Mary, full of grace: the Lord is with you. ℟. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

¶ This versicle Hail Mary with the response Blessed is said at the beginning and end of each Hour, except at the end of Matins and Compline and at the beginning of Lauds. When one Hour immediately follows another, this versicle is said only once between the Hours.

℣. O Lord, open my lips. ℟. And my mouth shall declare your praise.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. – Glory. – As it was – Alleluia or Praise.

Invit. The King, the Virgin's Son, * come, let us adore.

Psalm Come ring out our joy, p. 1.

Hymn Whom earth [182]

Ant. to psalms Blessed you are among women and



blessed is the fruit of your womb.

Psalms as in the I Nocturn of a Virgin [22].

℣. Graciousness is poured upon you lips. ℟. Because God has blessed you for ever more.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Sir, ask for a blessing.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

### Lesson i

Holy Mary, Virgin of virgins, mother and daughter of the King of kings, give us consolation ; so that through you we may deserve to have the reward of the heavenly kingdom, and to reign for ever with the chosen ones of God. Indeed, Lord.

℟. Thanks be to God.

℟. i. O holy and immaculate Virginity ! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women and blessed is the fruit of your womb. – Because.

Blessing May the holy mother of God be a benefactress to us. ℟. Amen.

### Lesson ii

Holy Mary, kindest of the kind, and holiest of the holy, intercede for us. May he who reigns above the heavens and who for us was born of you, O Virgin, receive our prayers through you, that in his love our faults may be wiped out. Indeed, Lord.

℟. ii. You are blessed, Virgin Mary, who bore the Lord, the creator of the world. * You gave birth to him who made you, yet you remain a virgin for ever. ℣. Hail Mary, full of grace, the Lord is with you. – You gave birth.

Blessing May the Virgin Mary, with her loving child, bless us. ℟. Amen.

### Lesson iii

Holy Mother of God, who worthily deserved to conceive him whom the whole world cannot contain, cleanse our sins by your loving intercession ; so that we who have been redeemed may through you be able to ascend to the seat of everlasting glory, where with that same Son, you reign for ever. Indeed, Lord.

℟. iii. You are truly happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of righteousness, Christ, our God. ℣.

Pray for the people, plead for the clergy, intercede for the consecrated women: may all who celebrate your commemoration experience your assistance. – For. – Glory. – Christ, our God.

The Te Deum is said when said in the other Matins; or the last response is repeated, up to the versicle exclusive, when such is the case in the other Matins.

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Before Lauds. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

## LAUDS

℣. O God, make haste, etc.

Ant. to psalms. After childbirth, O Virgin, you remained inviolate. Mother of God, intercede for us.

The psalm The Lord is king etc. p. 29.

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

Hymn O Lady crowned [183]

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. O glorious Mother of God, Mary ever virgin, who was worthy to bear the Lord of all things, and, alone, a virgin, to suckle the King of angels; be lovingly mindful of us, we beg you, and pray to Christ for us, so that, sustained by your patronage, we may be worthy to come to the heavenly kingdom.

The Lord be with you or O Lord, listen to my prayer.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

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### In Advent

Bened. ant. The Holy Spirit will come upon you, Mary; do not be afraid, you will hold in your womb the Son of God, alleluia.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Bened. ant. A woman in childbirth brought forth the King whose name is eternal. Hers is both the joy of motherhood and the honour of virginity; the like has not been seen before or since.

Prayer

O God, who through the fruitful virginity of the blessed Mary offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ your Son, who lives.

### Paschal time

Bened. ant. Blessed Mary, Mother of God, ever virgin, temple of the Lord, sanctuary of the Holy Spirit you alone, without equal, have been pleasing to our Lord Jesus Christ. Pray for the people, plead for the clergy, intercede for the consecrated women, alleluia, alleluia.



Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

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The Lord be with you or O Lord, listen to my prayer.

℣. Let us bless the Lord. ℟. Thanks be to God.

When no other Hour follows immediately, the following is added:

℣. Hail Mary, full of grace; the Lord is with you. ℟. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

May the souls of the faithful departed, through the mercy of God rest in peace. ℟. Amen.

All the Hours except Compline end in this manner.

## TERCE

℣. Hail Mary, full of grace.

℣. O God make haste to my rescue, etc.

Hymn

Salvation's Source, recall to mind
That, born on earth to save mankind,
You from unsullied virgin came,
Made like unto our mortal frame.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power
And own us at life's closing hour.

All glory be to you, O Lord,
The virgin's Son by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

Ant. to psalms Rejoice, O Virgin Mary, you alone have destroyed all heresies throughout all the world.

The psalms To you have I lifted up my eyes—If the Lord had not been on our side—Those who put their trust in the Lord, p.105-106

Little Chapter Ecclus. 24

And so I was established in Sion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion.

℟. Holy Mary, Mother of Christ, * hear your suppliant servants. – Holy. ℣. And from heaven bring us the favour procured. – Hear. – Glory. – Holy Mary. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Prayer Grant we beseech you, as above [195].

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In Advent

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Prayer

O God, who, through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant us, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life: our Lord.



## SEXT

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Hymn Salvation's source as above [196].

Ant. to psalms In offspring a mother, in childbirth a virgin; rejoice and be glad, Virgin Mother of the Lord.

The psalms When the Lord delivered Sion, p.106; If the Lord does not build, p. 106; O blessed are those who fear, p. 131.

Little Chapter Ecclus. 24

So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. Pray for us, * holy Mother of God. – Pray. ℣. That we may be made worthy of the promises of Christ. – Holy. – Glory. – Pray.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Prayer

Defend your servants, Lord, by granting them the gift of peace; and as they trust in the patronage of blessed Mary, ever virgin, make them safe from all their enemies. Through.

## NONE

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Hymn Salvation's source as above [196].

Ant. to psalms Blessed mother and immaculate virgin, glorious Queen of the world, intercede for us with the Lord.

The psalms They have pressed me hard — Out of the depths I cry — O Lord, my heart is not proud, p. 132.

Little Chapter Ecclus. 24

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho.

℟. God has chosen her * and has given her preference. – God. ℣. He has given her his home to dwell in. And has given. – Glory. – God.

℣. Holy Mother of God, Mary ever virgin. ℟. Intercede for us with the Lord our God.

Prayer

Forgive the sins of your servants, we beseech you, Lord; so that we

who cannot be pleasing to you through any actions of our own, may be saved by the intercession of the mother of your Son, our Lord: Who lives and reigns with you.

## VESPERS

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Ant. to psalms. Holy Mother of God, Mary ever virgin, intercede for us with the Lord our God.

The psalms The Lord's revelation to my Master, as in the feasts of the Blessed Virgin Mary [35].

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

Hymn Hail, O Star of Ocean [37].

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Holy Mary, support the wretched, help the faint-hearted, refresh the downcast, pray for the people, plead for the clergy, intercede for the consecrated women.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

In Advent

Magnif. ant. O Virgin of virgins, how can this be? For your like has not appeared before or since. Why do you wonder at me, daughters of Jerusalem? What you see is a divine mystery.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us, who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Magnif. ant. What a wonderful exchange! The creator of the human race, taking to himself a living body, deigned to be born of a Virgin: and becoming man, though without man for father, has bestowed his divinity upon us.



Prayer

O God, who through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ your Son, who lives and reigns with you.

Paschal time

Magnif. ant. Queen of heaven, rejoice, alleluia; for he whom you were worthy to bear, alleluia, has risen (Ascension time has now gone up) as he said, alleluia. Pray to God for us, alleluia.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

## COMPLINE

℣. Hail Mary, full of grace.

℣. Revive us now, God our helper! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. Glory be to the Father. Alleluia or Praise.

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

The psalms O Lord, remember David, p. 132; How good and how pleasant it is, p. 157; O come, bless the Lord, p. 54.

Little Chapter Ecclus. 24

I am the mother of noble love, of reverence, of knowledge, and of holy hope.

℟. Intercede for us, holy Virgin of virgins, * Mary, Mother of God. – Intercede. ℣. That we may be made worthy of the promises of Christ. – Mary. – Glory. – Intercede.

Hymn

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Nunc dimittis ant. We fly to your patronage, holy mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

Prayer

Grant, O merciful God, protection to our frailty; that we who celebrate the memory of the holy mother of God, may, by the help of her intercession, arise from our sins. Through the same.

The Lord be with you
or O Lord, listen to my prayer.
Let us bless the Lord.
℟. Thanks be to God.

Blessing May the blessing of almighty God, the Father, the Son and the Holy Spirit, come down to us and remain for ever. ℟. Amen.

The antiphons Hail O Queen and O Light with their respective versicle and prayer as in the Ordinary p. 13.

May the souls of the faithful departed.

# The Pilgrimage Psalms

The following five psalms are said with only one antiphon Eternal rest:

Ps. To the Lord in the hour of my distress, p. 81;
Ps. I lift up my eyes, p. 82;
Ps. I rejoiced when I heard them say, p. 82;
Ps. To you have I lifted up my eyes, p. 105;
Ps. If the Lord had not been at our side, p. 105;

Then follows: Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

Free, we beseech you, Lord, the souls of your servants and handmaids from every bond of sin; so that being raised up in the glory of the resurrection they may live again with



your saints and chosen ones. Through Christ.

Each of the following five psalms is said with the Glory be to the Father:

Ps. Those who put their trust, p. 106;
Ps. When the Lord delivered Sion, p. 106;
Ps. If the Lord does not build, p. 106;
Ps. O blessed are those, p. 131;
Ps. They have pressed me hard from my youth, p. 132.

Then follows: Lord have mercy. Christ have mercy. Lord have mercy. Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Remember your people. ℟. Whom you chose, long ago.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

O God, you alone are always merciful and forgiving; accept our prayer that your merciful kindness may graciously release those who are bound by the fetters of sin. Through Christ.

Each of these further five psalms is said with the Glory be to the Father.

Ps. Out of the depths, p. 132;
Ps. O Lord, my heart is not proud, p. 132;
Ps. O Lord, remember David, p. 133;
Ps. How good and how pleasant it is, p. 157;
Ps. O come, bless the Lord, p. 54;

Then follows: Lord have mercy. Christ have mercy. Lord have mercy. Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servants and your handmaidens. ℟. Who trust in you, my God.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

Stretch out, Lord, the right hand of heavenly help to your servants and handmaidens. May they seek you with their whole heart, and obtain whatever they worthily ask of you. Through Christ.

# The Office of the Dead

It is usually said in choir on the day of burial. It is furthermore to be recited chorally on the four Anniversaries of the Order. Those absent from choir must still say it within the respective week, though they are permitted to say it in parts. It is to be noted that an Anniversary of the Order should be celebrated on the day laid down in the calendar unless it falls on a liturgical day of the I or II class: in which case the Anniversary is transferred to the nearest day not similarly impeded.

At the Our Father and at the prayer ending Lauds and Vespers, a genuflexion is made, depending on whether in the canonical Hour immediately preceding genuflexions were made or not.

## MATINS

### I Nocturn

Begin without preliminary

### Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.



All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

Eternal rest grant to them, O Lord * and let perpetual light shine upon them.

This verse is said at the end of every psalm and canticle.

Ant. 1 Lord my God, make clear your way before me.

### Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love;

For in death no one remembers you; * from the grave, who can give you praise?

I am exhausted with my groaning; ℣ every night I drench my pillow with tears; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil; * for the Lord has heard my weeping.

The Lord has heard my plea; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. 2 Return, Lord, rescue my soul, for in death no one remembers you.

### Psalm 7

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor:

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes;

My God, awake! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

(The Lord is judge of the peoples.) Give judgment for me, Lord; * I am just and innocent of heart.

Put an end to the evil of the wicked! Make the just stand firm, * you who test mind and heart, O just God!

God is the shield that protects me, * who saves the upright of heart.

God is a just judge slow to anger; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword; * he has braced his bow and taken aim.

For them he has prepared deadly weapons; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep; * and in the trap he has made he will fall.

His malice will recoil on himself; * on his own head his violence will fall.

I will thank the Lord for his justice: * I will sing to the Lord, the Most High.

Ant. 3 Lest he tear me to pieces like a lion and drag me off with no one to rescue me.

℣. From the gate of hell. ℟. Lord, deliver their souls.

Our Father . . . And lead us not into temptation.

℟. But deliver us from evil.

The lessons are read without blessing or title.

Lesson i Job 7

Let me alone, Lord, for my days are a breath. What is man that you make so much of him, and that you set your mind upon him, visit him every morning, and test his every moment? How long will you not look away from me, nor let me alone till I swallow my spittle? If I sin, what do I do to you, watcher of men? Why have you made me your mark? Why have I become a burden to you? Why do you not pardon my transgression and take away my iniquity? For now I shall lie in the earth; you will seek me, but I shall not be.

The lessons are ended without Indeed, Lord or any other conclusion.

℟. i. I believe that my Redeemer lives and at last he will stand upon the earth: then from my flesh I shall see God, * my saviour. ℣. Whom I shall see on my side, and my eyes shall behold, and not another. – My saviour.

Lesson ii Job 10

I loathe my life; I will give free utterance to my complaint; I will speak in the bitterness of my soul. I will say to God, Do not condemn me; let me know why you contend against me. Does it seem good to you to oppress, to despise the work of your hands and favour the designs of the wicked? Have you eyes of flesh? Do you see as man sees? Are your days as the days of man, or your years as man's years, that you seek out my iniquity and search for my sin, although you know that I am not guilty, and there is none to deliver out of your hand?



℟. ii. You it was who raised up Lazarus from the decay of the tomb. * Give them rest, Lord, and a place of enjoyment. ℣. You it is who will come to judge the living and the dead, and the world by fire. – Give them rest.

Lesson iii Job 10

Your hands fashioned and made me; and now you turn about and destroy me. Remember that you made me of clay; and will you turn me to dust again? Did you not pour me out like milk and curdle me like cheese? You clothed me with skin and flesh, and knit me together with bones and sinews. You granted me life and steadfast love; and your care has preserved my spirit.

℟. iii. Lord, where shall I hide from your angry countenance when you come to judge the earth, * because I have sinned greatly in my life? ℣. I am terrified at the thought of my sins, and I blush before you. When you come to judge, do not condemn me. – Because I have sinned.

## II Nocturn

Psalm 22

The Lord is my shepherd; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.

Ant. 4 Fresh and green are the pastures where he gives me repose.

## Psalm 24

To you, O Lord, I lift up my soul. I trust you, let me not be disappointed ; * do not let my enemies triumph.

Those who hope in you shall not be disappointed, * but only those who wantonly break faith.

Lord, make me know your ways. * Lord, teach me your paths.

Make me walk in your truth, and teach me : * for you are God my saviour.

In you I hope all the day long * because of your goodness, O Lord.

Remember your mercy, Lord, * and the love you have shown from of old.

Do not remember the sins of my youth. * In your love remember me.

The Lord is good and upright. * He shows the path to those who stray,

He guides the humble in the right path ; * he teaches his way to the poor.

His ways are faithfulness and love * for those who keep his covenant and will.

Lord, for the sake of your name * forgive my guilt ; for it is great.

If anyone fears the Lord* he will show him the path he should choose.

His soul shall live in happiness * and his children shall possess the land.

The Lord's friendship is for those who revere him ; * to them he reveals his covenant.

My eyes are always on the Lord ; * for he rescues my feet from the snare.

Turn to me and have mercy * for I am lonely and poor.

Relieve the anguish of my heart * and set me free from my distress.

See my affliction and my toil * and take all my sins away.

See how many are my foes ; * how violent their hatred for me.

Preserve my life and rescue me. * Do not disappoint me, you are my refuge.

May innocence and uprightness protect me : * for my hope is in you, O Lord.

Redeem Israel, O God, * from all its distress.

Ant. 5 Lord, do not remember the sins of my youth.

## Psalm 26

The Lord is my light and my help ; * whom shall I fear ?

The Lord is the stronghold of my life ; * before whom shall I shrink ?



When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord, all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.

O Lord, hear my voice when I call ; * have mercy and answer.

Of you my heart has spoken: * " Seek his face."

It is your face, O Lord, that I seek ; * hide not your face.

Dismiss not your servant in anger ; * you have been my help.

Do not abandon or forsake me, * O God my help !

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way ; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord.

Ant. 6 I am sure I shall see the Lord's goodness in the land of the living.

℣. The just will be remembered for ever. ℟. They have no fear of evil news.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

## Lesson iv Job 13

Reply to me. How many are my iniquities and my sins ? Make me know my transgression and my sin. Why do you hide your face, and count me as your enemy ? Will you frighten a driven leaf and pursue dry chaff ? For you write bitter things against me, and make me inherit the iniquities of my youth. You put my feet in the stocks, and watch all my paths ; you set a bound to

the soles of my feet. Man wastes away like a rotten thing, like a garment that is moth-eaten.

℟. iv. Woe is me, Lord, for I have sinned greatly in my life. In my misery, what shall I do? Where shall I flee, if not to you, my God? Have mercy on me, when you come * on the last day. ℣. My soul is filled with anguish, but come Lord with help. – On the last day.

Lesson v Job 14

Man that is born of a woman is of few days, and full of trouble. He comes forth like a flower, and withers; he flees like a shadow, and continues not. And do you open your eyes upon such a one and bring him into judgment with you? Who can bring a clean thing out of an unclean? There is not one. Since his days are determined, and the number of his months is with you, and you have appointed his bounds that he cannot pass, look away from him, and desist, that he may enjoy, like a hireling, his day.

℟. v. Do not recall my sins, Lord, * when you come to judge the world by fire. ℣. Lord my God, make clear your way before me. - When you come.

Lesson vi Job 14

O that you would hide me in Sheol, that you would conceal me until your wrath be past, that you would appoint me a set time, and remember me! If a man die, shall he live again? All the days of my service I would wait, till my release should come. You would call, and I would answer you; you would long for the work of your hands. For then you would number my steps, you would not keep watch over my sin.

℟. vi. Lord, do not judge me by what I have done: I have achieved no merit in your sight: * Wherefore I appeal to your majesty, that you, God, will wipe away my wickedness. ℣. O wash me more and more, Lord, from my guilt and cleanse me from my sin; for against you, you alone, I have sinned. – Wherefore I appeal.

### III Nocturn

Psalm 39

I waited, I waited for the Lord and he stooped down to me; * he heard my cry.

He drew me from the deadly pit, * from the miry clay.

He set my feet upon a rock * and made my footsteps firm.



He put a new song into my mouth, * praise of our God.

Many shall see and fear * and shall trust in the Lord.

Happy the man who has placed * his trust in the Lord

And has not gone over to the rebels * who follow false gods.

How many, O Lord my God, are the wonders and designs * that you have worked for us; you have no equal.

Should I proclaim and speak of them, * they are more than I can tell!

You do not ask for sacrifice and offerings, * but an open ear.

You do not ask for holocaust and victim. * Instead, here am I.

In the scroll of the book it stands written * that I should do your will.

My God, I delight in your law * in the depth of my heart.

Your justice I have proclaimed * in the great assembly.

My lips I have not sealed; * you know it, O Lord.

I have not hidden your justice in my heart * but declared your faithful help.

I have not hidden your love and your truth * from the great assembly.

O Lord, you will not withhold * your compassion from me.

Your merciful love and your truth * will always guard me.

For I am beset with evils too many to be counted. * My sins have fallen upon me and my sight fails me.

They are more than the hairs of my head * and my heart sinks.

O Lord, come to my rescue, * Lord, come to my aid.

O let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm.

Let them be appalled, covered with shame, * who jeer at my lot.

O let there be rejoicing and gladness * for all who seek you.

Let them ever say: "The Lord is great," * who love your saving help.

As for me, wretched and poor, * the Lord thinks of me.

You are my rescuer, my help, * O God, do not delay.

Ant. 7 O Lord, come to my rescue; Lord, come to my aid.

Psalm 40

Happy the man who considers the poor and the weak. * The Lord will save him in the day of evil,

Will guard him, give him life, make him happy in the land * and will not give him up to the will of his foes.

The Lord will help him on his bed of pain, * he will bring him back from sickness to health.

As for me, I said: "Lord, have mercy on me, * heal my soul for I have sinned against you."

My foes are speaking evil against me. * "How long before he dies and his name be forgotten?"

They come to visit me and speak empty words, * their hearts full of malice, they spread it abroad.

My enemies whisper together against me. * They all weigh up the evil which is on me:

"Some deadly thing has fastened upon him, * he will not rise again from where he lies."

Thus even my friend, in whom I trusted, * who ate my bread, has turned against me.

But you, O Lord, have mercy on me. * Let me rise once more and I will repay them.

By this I shall know that you are my friend, * if my foes do not shout in triumph over me.

If you uphold me I shall be unharmed * and set in your presence for evermore.

Blessed be the Lord, the God of Israel, from age to age. * Amen. Amen.

Ant. 8 Heal my soul for I have sinned against you.

## Psalm 41

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life; * when can I enter and see the face of God?

My tears have become my bread, by night, by day, * as I hear it said all the day long: "Where is your God?"

These things will I remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the Hill of Mizar.

Deep is calling on deep, in the roar of waters: * your torrents and all your waves swept over me.

By day the Lord will send his loving kindness; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: "Why have you forgotten me? * Why do I go mourning oppressed by the foe?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * "Where is your God?"

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Ant. 9 My soul is thirsting for God, the God of my life, when can I enter and see the face of God?

℣. Do not give Israel, your dove, to the hawk, ℟. Nor forget the life of your poor servants for ever.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.



### Lesson vii Job 17

My spirit is broken, my days are extinct, the grave is ready for me. Surely there are mockers about me, and my eye dwells on their provocation. Lay down a pledge for me with yourself; who is there that will give surety for me? My days are past, my plans are broken off, the desires of my heart. They make night into day; "The light," they say, "is near to the darkness." If I look for Sheol as my house, if I spread my couch in darkness, if I say to the pit, "You are my father," and to the worm, "My mother," or "My sister," where then is my hope? Who will see my hope?

℟. vii. As I sin daily and am not repentant, the fear of death troubles me. * Since in hell there is no redemption, have mercy on me, God, and save me. ℣. O God, save me by your name; by your power set me free. – Since in hell.

### Lesson viii Job 19

My bones cleave to my skin and to my flesh, and I have escaped by the skin of my teeth. Have pity on me, have pity on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me? Why are you not satisfied with my flesh? O that my words were written! O that they were inscribed in a book! O that with an iron pen and lead they were graven in the rock for ever! For I

know that my Redeemer lives, and at last he will stand upon the earth ; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!

℟. viii. Remember, God, that my life is a breath. * The eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye of him.

Lesson ix Job 10

Why did you bring me forth from the womb? Would that I had died before any eye had seen me, and were as though I had not been, carried from the womb to the grave. Are not the days of my life few ? Let me alone, that I may find a little comfort before I go whence I shall not return, to the land of gloom and deep darkness, the land of gloom and chaos, where light is as darkness.

℟. ix. Deliver me, Lord, from eternal death on that dread day, * when the heavens and the earth shall be shaken, as you come to judge the world by fire.

℣. That day is a day of wrath, a day of ruin and devastation, the great day ; and a very bitter one. – When the heavens up to as you, exclusive.

℣. I am seized with trembling and I fear as the judgment draws near and the wrath to come. – As you come to judge the world by fire.

℣. O God, creator of all things, you formed me from the dust of the earth, and wondrously redeemed me with your own blood. Although my body may now decay, you will raise it up again from the tomb on the day of judgment. Hear me ; hear me, and decree that my soul be gathered into the bosom of your patriarch Abraham. ℟. Deliver me, Lord, from eternal death on that dread day, when the heavens and the earth shall be shaken, as you come to judge the world by fire.

If Matins is separated from Lauds, when the last responsory has been finished, the Our Father and prayer are said as at Lauds [216].

## LAUDS

Begin without preliminary

Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.



O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 The bones you have crushed will thrill to the Lord.

Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all

the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 Lord, hear my prayer: to you all flesh will come.

## Psalm 62

O God, you are my God, for you I long; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night

For you have been my help; * in the shadow of your wings I rejoice.

My soul clings to you; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 Your right hand holds me fast, Lord.



## Canticle of King Hezekiah
## Isaiah 38

I said, In the noontide of my days I must depart; * I am consigned to the gates of Sheol for the rest of my years.

I said, I shall not see the Lord * in the land of the living;

I shall look upon man no more * among the inhabitants of the world.

My dwelling is plucked up and removed from me * like a shepherd's tent;

Like a weaver I have rolled up my life; ℣ he cuts me off from the loom; * from day to night you bring me to an end;

I cry for help until morning; * like a lion he breaks all my bones;

From day to night you bring me to an end. * Like a swallow or a crane I clamour, I moan like a dove.

My eyes are weary * with looking upward.

O Lord, I am oppressed; be my security! * But what can I say? For he has spoken to me, and he himself has done it.

All my sleep has fled * because of the bitterness of my soul.

O Lord, by these things men live, and in all these is the life of my spirit. * Oh, restore me to health and make me live!

Lo, it was for my welfare that I had great bitterness; ℣ but you have held back my life from the pit of destruction, * for you have cast all my sins behind your back.

For Sheol cannot thank you, death cannot praise you; * those who go down to the pit cannot hope for your faithfulness.

The living, the living, he thanks you, as I do this day; * the father makes known to the children your faithfulness.

The Lord will save me, and we will sing to stringed instruments * all the days of our life, at the house of the Lord.

Ant. 4 From the gate of hell, Lord, deliver their souls.

## Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Ant. 5 Let everything that lives and breathes give praise to the Lord.

The Canticle Benedictus follows immediately.

Bened. ant. I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.

The Our Father is said silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray.

The appropriate prayer is said, followed by May they rest in peace, as below.

## On the Day of Death or Burial

### For a Supreme Pontiff

Prayer

O God, by your wonderful providence you were pleased to number your servant N. amongst the sovereign pontiffs; grant, we beseech you, that he who reigned as the vicar of your Son on earth, may be joined in fellowship with your holy pontiffs for evermore. Through the same.

### For a bishop or priest

Prayer

O God, you made your servant N. to be honoured with the episcopal (or priestly) dignity among apostolic priests; grant, we beseech you, that he may be joined in fellowship with them for ever. Through.

### For a dead man

Prayer

Lord, listen attentively to the prayers by which we humbly beg your mercy. May you establish in a place of peace and light the soul of your servant N. whom you have ordered to go out from this world; may you decree that he be numbered with your saints. Through.

### For a dead woman

Prayer

We beseech you, Lord, in your loving kindness to have mercy on the soul of your servant N. Now that she has laid aside the defilements of mortal life, bring her to share in eternal salvation. Through.

### For father or mother only

Prayer

O God, you commanded us to honour father and mother: in your loving kindness have pity on the soul of my father (or mother); forgive him (or her) his (or her) sins, and grant that I may see him (or her) in the joy of eternal brightness. Through.

### On every anniversary

### For more than one person

Prayer

O God, Lord of mercies, give to the souls of your servants, whose anniversary we keep, the home of refreshment, the blessedness of peace and the brightness of light. Through our Lord.

### For one person

Prayer

O God, Lord of mercies, give to the soul of your servant N., whose anniversary we keep, the home of refreshment, the blessedness of peace, and the brightness of light. Through our Lord.

For a Supreme Pontiff, bishop or priest, the appropriate prayer is said, as above.

### In the Ordinary Office

### For deceased brethren, sisters, relatives and benefactors



Prayer

O God, giver of pardon, and author of human salvation, we beseech your loving kindness that through the intercession of blessed Mary ever-virgin, and of all your saints, you would grant that the brethren, sisters, kinsfolk and benefactors of our Order who have passed out of this life, may reach the fellowship of everlasting happiness. Through.

### For the dead in general

Prayer

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids, remission of all their sins, that, through loving supplications, they may obtain the favour they have always desired. For you live and reign.

After the prayer is added

May they rest in peace. ℟. Amen.

## VESPERS

Begin without preliminary

### Psalm 114

I love the Lord for he has heard * the cry of my appeal;

For he turned his ear to me * in the day when I called him.

They surrounded me, the snares of death, with the anguish of the tomb ; * they caught me, sorrow and distress.

I called on the Lord's name. * O Lord my God, deliver me !

How gracious is the Lord, and just ; * our God has compassion.

The Lord protects the simple hearts ; * I was helpless so he saved me.

Turn back, my soul, to your rest * for the Lord has been good ;

He has kept my soul from death, (my eyes from tears) * and my feet from stumbling.

I will walk in the presence of the Lord * in the land of the living.

Ant. 1 I will walk in the presence of the Lord in the land of the living.

## Psalm 119

To the Lord in the hour of my distress * I call and he answers me.

" O Lord, save my soul from lying lips, * from the tongue of the deceitful."

What shall he pay you in return, * O treacherous tongue ?

The warrior's arrows sharpened * and coals, red-hot, blazing.

Alas, that I abide a stranger in Meshech, * dwell among the tents of Kedar !

Long enough have I been dwelling * with those who hate peace.

I am for peace, but when I speak, * they are for fighting.

Ant. 2 Alas, that I abide a stranger in Meshech !

## Psalm 120

I lift up my eyes to the mountains : * from where shall come my help ?

My help shall come from the Lord * who made heaven and earth.

May he never allow you to stumble ! * Let him sleep not, your guard.

No, he sleeps not nor slumbers, * Israel's guard.

The Lord is your guard and your shade ; * at your right side he stands.

By day the sun shall not smite you * nor the moon in the night.

The Lord will guard you from evil, * he will guard your soul.

The Lord will guard your going and coming * both now and for ever.

Ant. 3 The Lord will guard you from evil, he will guard your soul.

## Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.



If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption.

Israel indeed he will redeem * from all its iniquity.

Ant. 4 If you, O Lord, should mark our guilt, Lord, who would survive ?

## Psalm 137

I thank you, Lord, with all my heart, * you have heard the words of my mouth.

Before the angels I will bless you. * I will adore before your holy temple.

I thank you for your faithfulness and love * which excel all we ever knew of you.

On the day I called, you answered ; * you increased the strength of my soul.

All earth's kings shall thank you * when they hear the words of your mouth.

They shall sing of the Lord's ways: * " How great is the glory of the Lord ! "

The Lord is high yet he looks on the lowly * and the haughty he knows from afar.

Though I walk in the midst of affliction * you give me life and frustrate my foes.

You stretch out your hand and save me, * your hand will do all things for me.

Your love, O Lord, is eternal, * discard not the work of your hands.

Ant. 5 Discard not, O Lord, the work of your hands.

The Canticle Magnificat follows immediately.

Magnif. ant. I heard a voice from heaven saying, " Blessed are the dead who die in the Lord."

The Our Father is said silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you. Let us pray.

The appropriate prayer as in Lauds [216].

# Seven Penitential Psalms

A partial indulgence is granted to those who devoutly recite the seven penitential psalms (Sac. Penit. Ap., March 18, 1932).

## Psalm 6

Lord, do not reprove me in your anger ; * punish me not in your rage.

Have mercy on me, Lord, I have no strength ; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love ;

For in death no one remembers you ; * from the grave, who can give you praise ?

I am exhausted with my groaning ; ☡ every night I drench my pillow with tears ; * I bedew my bed with weeping.

My eye wastes away with grief ; * I have grown old surrounded by my foes.

Leave me, all you who do evil ; * for the Lord has heard my weeping.

The Lord has heard my plea; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

## Psalm 31

Happy the man whose offence is forgiven, * whose sin is remitted.

O happy the man to whom the Lord imputes no guilt, * in whose spirit is no guile.

I kept it secret and my frame was wasted. * I groaned all the day long

For night and day your hand * was heavy upon me.

Indeed, my strength was dried up * as by the summer's heat.

But now I have acknowledged my sins ; * my guilt I did not hide.

I said: " I will confess * my offence to the Lord."

And you, Lord, have forgiven * the guilt of my sin.

So let every good man pray to you * in the time of need.

The floods of water may reach high * but him they shall not reach.

You are my hiding place, O Lord ; you save me from distress. * (You surround me with cries of deliverance.)

I will instruct you and teach you * the way you should go ;

I will give you counsel * with my eye upon you.

Be not like horse and mule, unintelligent, needing bridle and bit, * else they will not approach you.

Many sorrows has the wicked * but he who trusts in the Lord, loving mercy surrounds him.

Rejoice, rejoice in the Lord, * exult, you just !

O come, ring out your joy, * all you upright of heart.



## Psalm 37

O Lord, do not rebuke me in your anger ; * do not punish me, Lord, in your rage.

Your arrows have sunk deep in me ; * your hand has come down upon me.

Through your anger all my body is sick: * through my sin, there is no health in my limbs.

My guilt towers higher than my head ; * it is a weight too heavy to bear.

My wounds are foul and festering, * the result of my own folly.

I am bowed and brought to my knees. * I go mourning all the day long.

All my frame burns with fever ; * all my body is sick.

Spent and utterly crushed, * I cry aloud in anguish of heart.

O Lord, you know all my longing : * my groans are not hidden from you.

My heart throbs, my strength is spent ; * the very light has gone from my eyes.

My friends avoid me like a leper ; * those closest to me stand afar off.

Those who plot against my life lay snares ; * those who seek my ruin speak of harm, planning treachery all the day long.

But I am like a deaf man who cannot hear, * like a dumb man who cannot open his mouth.

I am like a man who hears nothing * in whose mouth is no defence.

I count on you, O Lord:* it is you, Lord God, who will answer.

I pray: " Do not let them mock me, * those who triumph if my foot should slip."

For I am on the point of falling * and my pain is always before me.

I confess that I am guilty * and my sin fills me with dismay.

My wanton enemies are numberless * and my lying foes are many.

They repay me evil for good * and attack me for seeking what is right.

O Lord, do not forsake

me! * My God, do not stay afar off!

Make haste and come to my help, * O Lord, my God, my saviour !

## Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

## Psalm 101

O Lord, listen to my prayer * and let my cry for help reach you.

Do not hide your face from me * in the day of my distress.

Turn your ear towards me * and answer me quickly when I call.

For my days are vanishing like smoke, * my bones burn away like a fire.



My heart is withered like the grass. * I forget to eat my bread.

I cry with all my strength * and my skin clings to my bones.

I have become like a pelican in the wilderness, * like an owl in desolate places.

I lie awake and I moan * like some lonely bird on a roof.

All day long my foes revile me ; * those who hate me use my name as a curse.

The bread I eat is ashes;* my drink is mingled with tears.

In your anger, Lord, and your fury * you have lifted me up and thrown me down.

My days are like a passing shadow * and I wither away like the grass.

But you, O Lord, will endure for ever * and your name from age to age.

You will arise and have mercy on Sion : ℣ for this is the time to have mercy, * (yes, the time appointed has come)

For your servants love her very stones,* are moved with pity even for her dust.

The nations shall fear the name of the Lord * and all the earth's kings your glory,

When the Lord shall build up Sion again * and appear in all his glory.

Then he will turn to the prayers of the helpless ; * he will not despise their prayers.

Let this be written for ages to come * that a people yet unborn may praise the Lord ;

For the Lord leaned down from his sanctuary on high. * He looked down from heaven to the earth

That he might hear the groans of the prisoners * and free those condemned to die.

The sons of your servants shall dwell untroubled * and their race shall endure before you.

That the name of the Lord may be proclaimed in Sion * and his praise in the heart of Jerusalem,

When peoples and kingdoms are gathered together * to pay their homage to the Lord.

He has broken my strength in mid-course ; * he has shortened the days of my life.

I say to God: " Do not take me away before my days are complete, * you, whose days last from age to age.

Long ago you founded the earth * and the heavens are the work of your hands.

They will perish but you will remain. * They will all wear out like a garment.

You will change them

like clothes that are changed. * But you neither change, nor have an end."

Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Psalm 142

Lord, listen to my prayer:* turn your ear to my appeal.

You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk: * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me * for I am your servant, O Lord.

Ant. Do not recall, Lord, our offences nor those of our parents, and do not take vengeance because of our sins.



# Litany of the Saints

The Litany of the Saints, with its prayers, is to be said on the Major and Minor Litanies, according to their respective rubrics. They cannot be anticipated on the previous evening, neither are the invocations duplicated

Lord, have mercy.
℟. Lord, have mercy.
Christ, have mercy.
℟. Christ, have mercy.
Lord, have mercy.
℟. Lord, have mercy.
Christ, hear us.
℟. Christ, graciously hear us.
God, the heavenly Father, have mercy on us.

The choir repeats:

God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
℟. God the Son, etc.
God the Holy Spirit, have mercy on us.
℟. God the Holy Spirit, etc.
Holy Trinity, one God, have mercy on us.
℟. Holy Trinity, etc.
Holy Mary,
℟. Pray for us.
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
All holy Angels and Archangels, pray.
All holy ranks of blessed Spirits, pray.
St. John the Baptist, pray.
St. Joseph, pray.
All holy Patriarchs and Prophets, pray.
St. Peter, pray.
St. Paul, pray.
St. Andrew, pray.
St. James, pray.
St. John, pray.
St. Thomas, pray.
St. James, pray.
St. Philip, pray.
St. Bartholomew, pray.
St. Matthew, pray.
St. Simon, pray.
St. Thaddeus, pray.
St. Matthias, pray.
St. Barnabas, pray.
St. Mark, pray.
St. Luke, pray.
All holy Disciples of the Lord, pray.
All holy Innocents, pray.
St. Stephen, pray.
St. Clement, pray.
St. Cornelius, pray.
St. Cyprian, pray.
St. Lawrence, pray.
St. Vincent, pray.

St. Denis and your companions, pray.
St. Maurice and your companions, pray.
St. Januarius and your companions, pray.
SS. Fabian and Sebastian, pray.
SS. Cosmas and Damian, pray.
St. Thomas, pray.
St. Peter, pray.
St. John and your companions, pray.
All holy Martyrs, pray.
St. Sylvester, pray.
St. Gregory, pray.
St. Pius, pray.
St. Ambrose, pray.
St. Augustine, pray.
St. Jerome, pray.
St. Hilary, pray.
St. Martin, pray.
St. Nicholas, pray.
St. Antoninus, pray.
St. Albert, pray.
Holy Father, Dominic, pray.
Holy Father, Dominic, pray.
St. Thomas, pray.
St. Vincent, pray.
St. Hyacinth, pray.
St. Raymond, pray.
St. Louis, pray.
St. Anthony, pray.
St. Benedict, pray.
St. Bernard, pray.
St. Francis, pray.
All holy Confessors, pray.
St. Ann, pray.
St. Mary Magdalen, pray.
St. Martha, pray.
St. Felicity, pray.
St. Perpetua, pray.
St. Agatha, pray.
St. Lucy, pray.
St. Agnes, pray.
St. Cecilia, pray.
St. Catherine, pray.
St. Margaret, pray.
St. Ursula and your companions, pray.
St. Catherine, pray.
St. Rose, pray.
St. Agnes, pray.
St. Catherine, pray.
St. Margaret, pray.
All holy Virgins and Widows, pray.
All Saints, pray.

Be merciful.
℟. Spare us, Lord.
Be merciful.
℟. Graciously hear us, Lord.

From everlasting damnation, Lord, deliver us.
From a sudden and unprovided death, Lord, deliver us.
From the perils impending on our sins, Lord, deliver us.
From the attacks of the devil, Lord, deliver us.
From all uncleanness of mind and body, Lord, deliver us.
From anger, hatred and all ill-will, Lord, deliver us.
From unclean thoughts, Lord, deliver us.
From blindness of heart, Lord, deliver us.
From lightning and storm, Lord, deliver us.
From plague, famine and war, Lord, deliver us.
From the scourge of earthquake, Lord, deliver us.



From all evil, Lord deliver us.
Through the mystery of your holy incarnation, Lord, deliver us.
Through your passion and cross, Lord, deliver us.
Through your glorious resurrection, Lord, deliver us.
Through your wonderful ascension, Lord, deliver us.
Through the grace of the Holy Spirit, the Counsellor, Lord, deliver us.
On the day of Judgment, Lord, deliver us.
We who are sinners, we beseech you, hear us.
That you would give us peace, we beseech.
That your mercy and love may guard us, we beseech.
That you would be pleased to direct and maintain your church, we beseech.
That you would be pleased to maintain in holy religion the Pope and all ranks of the church, we beseech.
That you would be pleased to maintain in your holy service, our bishops and prelates and all the congregations committed to their care, we beseech.
That you would be pleased to humble the enemies of the church we beseech.
That you would be pleased to give peace, true concord and victory to our kings and leaders, we beseech.
That you would be pleased to maintain the whole christian people who have been redeemed by your precious blood, we beseech.
That you would be pleased to call back to the unity of the church all who have strayed, and to lead all unbelievers to the light of the gospel, we beseech.
That you would repay all our benefactors with goods that are eternal, we beseech.
That you would rescue our souls, and those of our parents, from eternal damnation, we beseech.
That you would be pleased to give and preserve the fruits of the earth, we beseech.
That you would be pleased to turn your merciful eyes towards us, we beseech.
That you would make spiritual our lowly worship, we beseech.
That you would raise our minds to desire heavenly things, we beseech.
That you would be pleased to consider and to relieve the misery of the poor and imprisoned, we beseech.
That you would be pleased

to visit our homes and to comfort all who dwell there, we beseech.
That you would be pleased to protect and maintain this state and all its people, we beseech.
That you would be pleased to lead to a safe port all the faithful travelling by land or sea, we beseech.
That you would be pleased to train us by religious exercises, we beseech.
That you would give eternal rest to all the faithful departed, we beseech.
That you would be pleased to hear us, we beseech.
Son of God, we beseech.

Lamb of God, who takes away the sins of the world. ℟. Spare us, Lord.

Lamb of God, who takes away the sins of the world. ℟. Graciously hear us, Lord.

Lamb of God, who takes away the sins of the world. ℟. Have mercy on us.

Our Father in secret . . . And lead us not into temptation.

℟. But deliver us from evil.

Psalm 69

O God, make haste to my rescue, * Lord, come to my aid !

Let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm,

Let them retreat, covered with shame, * who jeer at my lot.

Let there be rejoicing and gladness * for all who seek you.

Let them say for ever: "God is great," * who love your saving help.

As for me, wretched and poor, * come to me, O God.

You are my rescuer, my help, * O Lord, do not delay.

Glory be to the Father, etc.

℣. After childbirth, O Virgin, you remained inviolate.

℟. Mother of God, intercede for us.

℣. Pray for us, holy father, Dominic.

℟. That we may be made worthy of the promises of Christ.

℣. Peoples will declare the wisdom of the Saints.

℟. And the congregation proclaims their praise.

℣. Remember your people.

℟. Whom you chose long ago.

℣. Save your servants and your handmaids.



℟. Who trust in you, my God.

℣. Be to us, Lord, a strong tower.

℟. Against the foe.

℣. May peace reign in your walls.

℟. In your palaces, peace.

℣. The Lord be with you.

℟. And also with you.

Let us pray

Defend your servants, Lord, by granting them the gift of peace, and as they trust in the patronage of blessed Mary ever-virgin, make them safe from all their enemies.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father.

Grant, we beseech you, almighty God, that the example of the saints of our Order may inspire us to a better life ; as we venerate their memory, may we copy their behaviour.

In your loving kindness, Lord, show us your mercy, which surpasses description, and so, at one and the same time, free us from all sins, and save us from the penalties that we should suffer on account of these.

Stretch out, Lord, the right hand of heavenly help to your servants and handmaids. May they seek you with their whole heart and obtain whatever they worthily ask of you.

O God, from whom spring holy desires, good counsels and righteous works, give to your servants that peace which the world cannot give ; that with hearts dedicated to your commandments, and free from fear of the enemy, our days may be tranquil under your protection. Through Christ our Lord. ℟. Amen.

# PSALMS

## FORMERLY USED AT PRIME— INCLUDING PSALM 118 AND ATHANASIAN CREED

### Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

### Psalm 21

My God, my God, why have you forsaken me ? * You are far from my plea and the cry of my distress.

O my God, I call by day and you give no reply ; * I call by night and I find no peace.

Yet you, O God, are holy, * enthroned on the praises of Israel.





In you our fathers put their trust ; * they trusted and you set them free.

When they cried to you, they escaped. * In you they trusted and never in vain.

But I am a worm and no man, * the butt of men, laughing-stock of the people.

All who see me deride me. * They curl their lips, they toss their heads.

" He trusted in the Lord, let him save him ; * let him release him if this is his friend."

Yes, it was you who took me from the womb, * entrusted me to my mother's breast.

To you I was committed from my birth, * from my mother's womb you have been my God.

Do not leave me alone in my distress ; * come close, there is none else to help.

Many bulls have surrounded me, * fierce bulls of Bashan close me in.

Against me they open wide their jaws, * like lions, rending and roaring.

Like water I am poured out, * disjointed are all my bones.

My heart has become like wax, * it is melted within my breast.

Parched as burnt clay is my throat, * my tongue cleaves to my jaws.

Many dogs have surrounded me, * a band of the wicked beset me.

They tear holes in my hands and my feet * and lay me in the dust of death.

I can count every one of my bones. * These people stare at me and gloat ;

They divide my clothing among them. * They cast lots for my robe.

O Lord, do not leave me alone, * my strength, make haste to help me !

Rescue my soul from the sword, * my life from the grip of these dogs.

Save my life from the jaws of these lions, * my poor soul from the horns of these oxen.

I will tell of your name to my brethren * and praise you where they are assembled.

" You who fear the Lord give him praise ; all sons of Jacob, give him glory. * Revere him, Israel's sons.

For he has never despised * nor scorned the poverty of the poor.

From him he has not hidden his face, * but he heard the poor man when he cried."

You are my praise in the great assembly. * My vows I will pay before those who fear him.

The poor shall eat and shall have their fill. * They

shall praise the Lord, those who seek him. May their hearts live for ever and ever !

All the earth shall remember and return to the Lord, * all families of the nations worship before him

For the kingdom is the Lord's, * he is ruler of the nations.

They shall worship him, all the mighty of the earth;* before him shall bow all who go down to the dust.

And my soul shall live for him, my children serve him. * They shall tell of the Lord to generations yet to come,

Declare his faithfulness to peoples yet unborn: * " These things the Lord has done."

## Psalm 22

The Lord is my shepherd ; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path ; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff ; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil ; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.

## Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is the king of glory ? * The Lord, the mighty, the valiant, the Lord, the valiant in war.



O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory ? * He, the Lord of armies, he is the king of glory.

## Psalm 24

To you, O Lord, I lift up my soul. I trust you, let me not be disappointed ; * do not let my enemies triumph.

Those who hope in you shall not be disappointed, * but only those who wantonly break faith.

Lord, make me know your ways. * Lord, teach me your paths.

Make me walk in your truth, and teach me: * for you are God my saviour.

In you I hope all the day long * because of your goodness, O Lord.

Remember your mercy, Lord, * and the love you have shown from of old.

Do not remember the sins of my youth. * In your love remember me.

The Lord is good and upright. * He shows the path to those who stray,

He guides the humble in the right path ; * he teaches his way to the poor.

His ways are faithfulness and love * for those who keep his covenant and will.

Lord, for the sake of your name * forgive my guilt ; for it is great.

If anyone fears the Lord* he will show him the path he should choose.

His soul shall live in happiness * and his children shall possess the land.

The Lord's friendship is for those who revere him ; * to them he reveals his covenant.

My eyes are always on the Lord ; * for he rescues my feet from the snare.

Turn to me and have mercy * for I am lonely and poor.

Relieve the anguish of my heart * and set me free from my distress.

See my affliction and my toil * and take all my sins away.

See how many are my foes ; * how violent their hatred for me.

Preserve my life and rescue me. * Do not disappoint me, you are my refuge.

May innocence and uprightness protect me: * for my hope is in you, O Lord.

Redeem Israel, O God, * from all its distress.

## Psalm 25

Give judgment for me, O Lord: for I walk the path of perfection. * I trust in the Lord ; I have not wavered.

Examine me, Lord, and

try me ; * O test my heart and my mind,

For your love is before my eyes * and I walk according to your truth.

I never take my place with liars * and with hypocrites I shall not go.

I hate the evil-doer's company: * I will not take my place with the wicked.

To prove my innocence I wash my hands * and take my place around your altar,

Singing a song of thanksgiving, * proclaiming all your wonders.

O Lord, I love the house where you dwell, * the place where your glory abides.

Do not sweep me away with sinners, * nor my life with bloodthirsty men

In whose hands are evil plots, * whose right hands are filled with gold.

As for me, I walk the path of perfection. * Redeem me and show me your mercy.

My foot stands on level ground: * I will bless the Lord in the assembly.

## Psalm 51

Why do you boast of your wickedness, * you champion of evil ?

Why plan ruin all the day long, * (your tongue like a sharpened razor,) you master of deceit.

You love evil more than good ; * lies more than truth.

You love the destructive word, * you tongue of deceit.

For this God will destroy you * and remove you for ever.

He will snatch you from your tent and uproot you * from the land of the living.

The just shall see and fear. * They shall laugh and say:

" So this is the man who refused * to take God as his stronghold,

But trusted in the greatness of his wealth * and grew powerful by his crimes."

But I am like a growing olive tree * in the house of God.

I trust in the goodness of God * for ever and ever.

I will thank you for evermore ; * for this is your doing.

I will proclaim that your name is good, * in the presence of your friends.

## Psalm 52

The fool has said in his heart: * " There is no God above."

Their deeds are corrupt, depraved ; * not a good man is left.

God looks down from heaven * on the sons of men,

To see if any are wise, * if any seek God.

All have left the right path ; * depraved, every one.

There is not a good man left, * no, not even one.

Will the evil-doers not understand ? * They eat up my people

As though they ate bread ; * they never pray to God.

See how they tremble with fear * without cause for fear:

For God scatters the bones of the wicked.* They are shamed, rejected by God.

O that Israel's salvation might come from Sion ! * When God delivers his people from bondage, then Jacob will be glad and Israel rejoice.

## Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon ; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.
Let his glory fill the earth. * Amen ! Amen !

## Psalm 93

O Lord, avenging God, * avenging God, appear!
Judge of the earth, arise,* give the proud what they deserve !
How long, O Lord, shall the wicked, * how long shall the wicked triumph ?
They bluster with arrogant speech ; * the evil-doers boast to each other.
They crush your people, Lord, * they afflict the ones you have chosen.
They kill the widow and the stranger * and murder the fatherless child.
And they say: " The Lord does not see ; * the God of Jacob pays no heed."
Mark this, most senseless of people ; * fools, when will you understand ?
Can he who made the ear, not hear ? * Can he who formed the eye, not see ?
Will he who trains nations, not punish ? * Will he who teaches men, not have knowledge ?
(The Lord knows the thoughts of men. * He knows they are no more than a breath.)
Happy the man whom you teach, O Lord, * whom you train by means of your law:
To him you give peace in evil days * while the pit is being dug for the wicked.
The Lord will not abandon his people * nor forsake those who are his own:
For judgment shall again be just * and all true hearts shall uphold it.
Who will stand up for me against the wicked ? * Who will defend me against those who do evil ?
If the Lord were not to help me, * I would soon go down into the silence.
When I think: " I have lost my foothold " ; * your mercy, Lord, holds me up.
When cares increase in my heart * your consolation calms my soul.
Can judges who do evil be your friends ? * They do injustice under cover of law ;
They attack the life of the just * and condemn innocent blood.
As for me, the Lord will be a stronghold ; * my God will be the rock where I take refuge.
He will repay them for their wickedness, destroy them for their evil deeds. * The Lord, our God, will destroy them.

## Psalm 94

Come, ring out our joy to the Lord ; * hail the rock who saves us.
Let us come before him, giving thanks, * with songs let us hail the Lord.
A mighty God is the Lord, * a great king above all gods.
In his hand are the depths of the earth ; * the heights of the mountains are his.
To him belongs the sea, for he made it * and the dry land shaped by his hands.
Come in ; let us bow and bend low ; * let us kneel before the God who made us
For he is our God and we the people who belong to his pasture, * the flock that is led by his hand.
O that today you would listen to his voice ! ℣ " Harden not your hearts as at Meribah, * as on that day at Massah in the desert
When your fathers put me to the test ; * when they tried me, though they saw my work.
For forty years I was wearied of these people ℣ and I said: ' Their hearts are astray, * these people do not know my ways.'
Then I took an oath in my anger: * ' Never shall they enter my rest.' "



## Psalm 107

My heart is ready, O God ; * I will sing, sing your praise.
Awake, my soul: awake, lyre and harp. * I will awake the dawn.
I will thank you, Lord, among the peoples, * praise you among the nations ;
For your love reaches to the heavens * and your truth to the skies.
O God, arise above the heavens ; * may your glory shine on earth !
O come and deliver your friends ; * help with your right hand and reply.
From his holy place God has made this promise: ℣ " I will triumph and divide the land of Shechem ; * I will measure out the valley of Succoth.
Gilead is mine and Manasseh. Ephraim I take for my helmet, * Judah for my commander's staff.
Moab I will use for my washbowl, on Edom I will plant my shoe. * Over the Philistines I will shout in triumph."
But who will lead me to conquer the fortress ? * Who will bring me face to face with Edom ?
Will you utterly reject us, O God, * and no longer march with our armies ?
Give us help against the foe: * for the help of man is vain.
With God we shall do bravely * and he will trample down our foes.

## Psalm 118

### i

They are happy whose life is blameless, * who follow God's law !

They are happy those who do his will, * seeking him with all their hearts,

Who never do anything evil * but walk in his ways.

You have laid down your precepts * to be obeyed with care.

May my footsteps be firm * to obey your statutes.

Then I shall not be put to shame * as I heed your commands.

I will thank you with an upright heart * as I learn your decrees.

I will obey your statutes:* do not forsake me.

How shall the young remain sinless ? * By obeying your word.

I have sought you with all my heart: * let me not stray from your commands.

I treasure your promise in my heart * lest I sin against you.

Blessed are you. O Lord ; * teach me your statutes.

With my tongue I have recounted * the decrees of your lips.

I rejoiced to do your will * as though all riches were mine.

I will ponder all your precepts * and consider your paths.

I take delight in your statutes ; * I will not forget your word.

### ii

Bless your servant and I shall live * and obey your word.

Open my eyes that I may consider * the wonders of your law.

I am a pilgrim on the earth ; * show me your commands.

My soul is ever consumed * in longing for your decrees.

You threaten the proud, the accursed, * who turn from your commands.

Relieve me from scorn and contempt * for I do your will.

Though princes sit plotting against me * I ponder on your statutes.

Your will is my delight; * your statutes are my counsellors.

My soul lies in the dust;* by your word revive me.

I declared my ways and you answered: * teach me your statutes.

Make me grasp the way of your precepts * and I will muse on your wonders.

My soul pines away with grief ; * by your word raise me up.

Keep me from the way of error * and teach me your law.

I have chosen the way of truth * with your decrees before me.

I bind myself to do your will ; * Lord, do not disappoint me.

I will run the way of your commands ; * you give freedom to my heart.

### iii

Teach me the demands of your statutes * and I will keep them to the end.

Train me to observe your law, * to keep it with my heart.

Guide me in the path of your commands ; * for there is my delight.

Bend my heart to your will * and not to love of gain.

Keep my eyes from what is false: * by your word, give me life.

Keep the promise you have made * to the servant who fears you.

Keep me from the scorn I dread, * for your decrees are good.

See, I long for your precepts: * then in your justice, give me life.

Lord, let your love come upon me, * the saving help of your promise.

And I shall answer those who taunt me * for I trust in your word.

Do not take the word of truth from my mouth * for I trust in your decrees.

I shall always keep your law * for ever and ever.

I shall walk in the path of freedom * for I seek your precepts.

I will speak of your will before kings * and not be abashed.

Your commands have been my delight ; * these I have loved.

I will worship your commands and love them * and ponder your statutes.

### iv

Remember your word to your servant * by which you gave me hope.

This is my comfort in sorrow * that your promise gives me life.

Though the proud may utterly deride me * I keep to your law.

I remember your decrees of old * and these, Lord, console me.

I am seized with indignation at the wicked * who forsake your law.

Your statutes have become my song * in the land of exile.

I think of your name in the night-time * and I keep your law.

This has been my blessing, * the keeping of your precepts.

My part, I have resolved, O Lord, * is to obey your word.

With all my heart I implore your favour ; * show the mercy of your promise.

I have pondered over my ways * and returned to your will.

I made haste and did not delay * to obey your commands.

Though the nets of the wicked ensnared me * I remembered your law.

At midnight I will rise and thank you * for your just decrees.

I am a friend of all who revere you, * who obey your precepts.

Lord, your love fills the earth. * Teach me your statutes.

v

Lord, you have been good to your servant * according to your word.

Teach me discernment and knowledge * for I trust in your commands.

Before I was afflicted I went astray * but now I keep your word.

You are good and your deeds are good; * teach me your statutes.

Though proud men smear me with lies * yet I keep your precepts.

Their minds are closed to good * but your law is my delight.

It was good for me to be afflicted, * to learn your statutes.

The law from your mouth means more to me * than silver and gold.

It was your hands that made me and shaped me: * help me to learn your commands.

Your faithful will see me and rejoice * for I trust in your word.

Lord, I know that your decrees are right, * that you afflicted me justly.

Let your love be ready to console me * by your promise to your servant.

Let your love come to me and I shall live * for your law is my delight.

Shame the proud who harm me with lies * while I ponder your precepts.

Let your faithful turn to me, * those who know your will.

Let my heart be blameless in your statutes * lest I be ashamed.

vi

I yearn for your saving help; * I hope in your word.

My eyes yearn to see your promise. * When will you console me?

Though parched and exhausted with waiting * I remember your statutes.

How long must your servant suffer? * When will you sentence my oppressors?

For me the proud have dug pitfalls, * against your law.

Your commands are all true; * then help me when lies oppress me.



They almost made an end of me on earth * but I kept your precepts.

Because of your love give me life * and I will do your will.

Your word, O Lord, for ever * stands firm in the heavens:

Your truth lasts from age to age, * like the earth you created.

By your decree it endures to this day; * for all things serve you.

Had your law not been my delight * I would have died in my affliction.

I will never forget your precepts * for with them you give me life.

Save me, for I am yours * since I seek your precepts.

Though the wicked lie in wait to destroy me * yet I ponder on your will.

I have seen that all perfection has an end * but your command is boundless.

vii

Lord, how I love your law! * It is ever in my mind.

Your command makes me wiser than my foes; * for it is mine for ever.

I have more insight than all who teach me * for I ponder your will.

I have more understanding than the old * for I keep your precepts.

I turn my feet from evil paths * to obey your word.

I have not turned away from your decrees; * you yourself have taught me.

You promise is sweeter to my taste * than honey in the mouth.

I gain understanding from your precepts * and so I hate false ways.

Your word is a lamp for my steps * and a light for my path.

I have sworn and have determined * to obey your decrees.

Lord, I am deeply afflicted: * by your word give me life.

Accept, Lord, the homage of my lips * and teach me your decrees.

Though I carry my life in my hands, * I remember your law.

Though the wicked try to ensnare me * I do not stray from your precepts.

Your will is my heritage for ever, * the joy of my heart.

I set myself to carry out your statutes * in fullness, for ever.

viii

I have no love for half-hearted men: * my love is for your law.

You are my shelter, my shield; * I hope in your word.

Leave me, you who do

evil ; * I will keep God's command.

If you uphold me by your promise I shall live ; * let my hopes not be in vain.

Sustain me and I shall be saved * and ever observe your statutes.

You spurn all who swerve from your statutes ; * their cunning is in vain.

You throw away the wicked like dross: * so I love your will.

I tremble before you in terror ; * I fear your decrees.

I have done what is right and just: * let me not be oppressed.

Vouch for the welfare of your servant * lest the proud oppress me.

My eyes yearn for your saving help * and the promise of your justice.

Treat your servant with love * and teach me your statutes.

I am your servant, make me understand ; * then I shall know your will.

It is time for the Lord to act * for your law has been broken.

That is why I love your commands * more than finest gold.

That is why I rule my life by your precepts: * I hate false ways.

ix

Your will is wonderful indeed ; * therefore I obey it.

The unfolding of your word gives light * and teaches the simple.

I open my mouth and I sigh * as I yearn for your commands.

Turn and show me your mercy ; * show justice to your friends.

Let my steps be guided by your promise ; * let no evil rule me.

Redeem me from man's oppression * and I will keep your precepts.

Let your face shine on your servant * and teach me your decrees.

Tears stream from my eyes * because your law is disobeyed.

Lord, you are just indeed ; * your decrees are right.

You have imposed your will with justice * and with absolute truth.

I am carried away by anger * for my foes forget your word.

Your promise is tried in the fire, * the delight of your servant.

Although I am weak and despised * I remember your precepts.

Your justice is eternal justice * and your law is truth.

Though anguish and distress have seized me, * I delight in your commands.

The justice of your will is eternal ; * if you teach me, I shall live.

x

I call with all my heart ; Lord, hear me, * I will keep your statutes.

I call upon you, save me * and I will do your will.

I rise before dawn and cry for help, * I hope in your word.

My eyes watch through the night * to ponder your promise.

In your love hear my voice, O Lord ; * give me life by your decrees.

Those who harm me unjustly draw near: * they are far from your law.

But you, O Lord, are close: * your commands are truth.

Long have I known that your will * is established for ever.

See my affliction and save me * for I remember your law.

Uphold my cause and defend me ; * by your promise, give me life.

Salvation is far from the wicked * who are heedless of your statutes.

Numberless, Lord, are your mercies ; * with your decrees give me life.

Though my foes and oppressors are countless * I have not swerved from your will.

I look at the faithless with disgust ; * they ignore your promise.

See how I love your precepts ; * in your mercy give me life.

Your word is founded on truth: * your decrees are eternal.

xi

Though princes oppress me without cause * I stand in awe of your word.

I take delight in your promise * like one who finds a treasure.

Lies I hate and detest * but your law is my love.

Seven times a day I praise you * for your just decrees.

The lovers of your law have great peace ; * they never stumble.

I await your saving help, O Lord, * I fulfil your commands.

My soul obeys your will * and loves it dearly.

I obey your precepts and your will ; * all that I do is before you.

Lord, let my cry come before you: * teach me by your word.

Let my pleading come before you ; * save me by your promise.

Let my lips proclaim your praise * because you teach me your statutes.

Let my tongue sing your promise * for your commands are just.

Let your hand be ready to help me, * since I have chosen your precepts.

Lord, I long for your saving help * and your law is my delight.

Give life to my soul that I may praise you. * Let your decrees give me help.

I am lost like a sheep; seek your servant * for I remember your commands.

## ATHANASIAN CREED

He who wishes to be saved * must, first of all, hold the Catholic faith.

Unless he maintains this faith whole and entire, * he will most certainly perish for ever.

Now, the Catholic faith is this, * that we worship one God in the Trinity and the Trinity in Oneness,

Neither merging the Persons * nor differentiating the substance.

The Father is one person, the Son is another, * the Holy Spirit is yet another.

But the divinity of the Father and of the Son and of the Holy Spirit is one; * the glory equal, the majesty co-eternal.

As the Father is, so is the Son; * so, also, is the Holy Spirit.

The Father is uncreated, the Son is uncreated, * the Holy Spirit is uncreated.

The Father is infinite, the Son is infinite, * the Holy Spirit is infinite.

The Father is eternal, the Son is eternal, * the Holy Spirit is eternal.

And yet they are not three eternals * but one eternal.

Just as they are not three uncreateds, or three infinites, * but one uncreated, one infinite.

Likewise, the Father is almighty, the Son is almighty, * the Holy Spirit is almighty.

And yet they are not three Almightys, * but one Almighty.

So, too, the Father is God, the Son is God, * the Holy Spirit is God.

And yet they are not three Gods * but one God.

So, too, the Father is Lord, the Son is Lord, * the Holy Spirit is Lord.

And yet they are not three Lords * but one Lord.

For as we are compelled by Christian truth to acknowledge that each Person, singly, is God and Lord, * so are we forbidden by the Catholic religion to say that there are three Gods or three Lords.

The Father is not made by anyone; * he is neither created nor begotten.

The Son is from the Father alone; * he is not made, not created, but begotten.

The Holy Spirit is from the Father and the Son; * he is not made, not created, not begotten, but proceeding.

Thus there is one Father, not three Fathers; one Son, not three Sons; * one Holy Spirit, not three Holy Spirits.

In this Trinity, also, there is no "before" or "after," no "greater" or "less," * but all three Persons are co-eternal and co-equal.

So that in all things, as has already been said, * both the oneness in the Trinity and the Trinity in oneness is to be worshipped.

He, therefore, who wishes to be saved * should be of this mind upon the Trinity.

But it is also necessary for eternal salvation * that he should faithfully believe the Incarnation of Our Lord Jesus Christ.

It is, therefore, correct faith to believe and testify * that Our Lord Jesus Christ, the Son of God, is both God and man.

Before all ages, begotten of the substance of the Father, he is God; * born in the world, from the substance of his mother, he is man.

Perfect God, perfect man, * a being composed of rational soul and human body.

Equal to the Father with regard to his divinity, * less than the Father with regard to his manhood.

And although he is God and man, * yet Christ is not two, but one.

One, not by changing the divinity into flesh, * but by assuming the manhood into God.

Totally one, not by a merging of substance * but by oneness of person.

For as man, a rational soul and body, is one, * so Christ, God and man, is one.

He suffered for our salvation, descended into hell, * rose again the third day from the dead.

Ascended into heaven, and sits at the right hand of God the Father almighty; * thence he shall come to judge the living and the dead.

At his coming all men shall rise again in their bodies * and shall give an account each of his own deeds.

And those who have done good shall go into everlasting life, * while those who have done evil shall go into everlasting fire.

This is the Catholic faith * and unless a man believes it faithfully and firmly, he cannot be saved.

Glory.

Ant. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

## I.—EXCERPTS FROM THE ROMAN MISSAL AND FROM THE MISSAL OF THE ORDER OF PREACHERS

# Prayers before and after Mass

### PREPARATION FOR MASS

to be said at the option of the priest

By grant of Pius XI, October 3, 1936, each priest may gain a partial indulgence if before celebrating Mass he recites psalms 83, 84, 85, 115 and 129 with corresponding antiphon, versicles and prayer as below; a plenary indulgence may be granted if the said prayers be recited daily throughout an entire month, adding to this, confession and prayer for the intentions of the Holy Father.

#### Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood;

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy who dwell in your house, * for ever singing your praise.

They are happy whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever-growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Glory.

## Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Glory.

## Psalm 85

Turn your ear, O Lord, and give answer * for I am poor and needy.

Preserve my life, for I am faithful: * save the servant who trusts in you.

You are my God, have mercy on me, Lord, * for I cry to you all the day long.

Give joy to your servant, O Lord, * for to you I lift up my soul.

O Lord, you are good and forgiving, * full of love to all who call.

Give heed, O Lord, to my prayer * and attend to the sound of my voice.

In the day of distress I will call * and surely you will reply.

Among the gods there is none like you, O Lord ; * nor work to compare with yours.

All the nations shall come to adore you * and glorify your name, O Lord:

For you are great and do marvellous deeds, * you who alone are God.

Show me, Lord, your way so that I may walk in your truth. * Guide my heart to fear your name.

I will praise you, Lord my God, with all my heart * and glorify your name for ever ;

For your love to me has been great : * you have saved me from the depths of the grave.

The proud have risen against me ; ruthless men seek my life: * to you they pay no heed.

But you, God, of mercy and compassion, * slow to anger, O Lord,

Abounding in love and truth, * turn and take pity on me.

O give your strength to your servant * and save your handmaid's son.

Show me a sign of your favour that my foes may see to their shame * that you console me and give me your help.

Glory.

## Psalm 115

I trusted, even when I said: * " I am sorely afflicted,"



And when I said in my alarm: * " No man can be trusted."

How can I repay the Lord * for his goodness to me ?

The cup of salvation I will raise ; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I ; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Glory.

## Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Glory.

Ant. Do not recall, Lord, our offences, nor those of our fathers, and do not take vengeance because of our sins. P.T. Alleluia.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

And lead us not into temptation. ℟. But deliver us from evil.

℣. As for me, I said: "Lord, have mercy on me. ℟. Heal my soul for I have sinned against you."

℣. Lord, relent! Is your anger for ever? ℟. Show pity to your servants.

℣. May your love be upon us, O Lord. ℟. As we place all our trust in you.

℣. Your priests shall be clothed with holiness. ℟. Your faithful shall ring out their joy.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us pray

Bend down in loving kindness, most merciful God, and listen to our prayers, enlightening our hearts with the grace of the Holy Spirit so that we may worthily celebrate the holy mysteries and love you with an everlasting love.

O God, before whom all hearts lie open and every will speaks, before whom nothing is secret, purify the thoughts of our hearts by an outpouring of your Holy Spirit so that we may both love you perfectly and praise you worthily.

Burn away our concupiscence and inflame our hearts, Lord, by the fire of your Holy Spirit, that we may serve you with a chaste body and love you with a pure heart.

Lord, may the Counsellor who proceeds from you, enlighten our minds and lead us into all truth, as your Son has promised.

Lord, we pray that the power of the Holy Spirit may come to our aid. May it mercifully cleanse our hearts and defend us from all dangers.



O God, who has instructed the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may relish what is right and ever rejoice in his consolation.

Lord, purify our hearts by your visit, so that when your Son our Lord Jesus Christ comes he may find a home prepared within us: Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

### Priest's Prayer before Mass

A partial Indulgence for each of the following prayers if recited on the appointed day. Pius XI, 3 October 1936.

#### Sunday

O greatest of priests and true pontiff, Jesus Christ, for the sake of us wretched sinners, you offered yourself, a pure and unblemished victim, to God the Father upon the altar of the cross. You gave us your flesh to eat, and your blood to drink, establishing this sacrament in the power of the Holy Spirit saying, "As often as you shall do these things, you shall do them in memory of me." I beseech you, by your precious blood, the costly ransom paid for our salvation, by that wondrous and transcendent charity which moved you so to love us wretched and unworthy beings that you washed away our sins in your blood, teach me, your unworthy servant, whom you have been pleased, among your other gifts, to call to the priestly office, not through any merit of mine, but only because of your merciful kindness, teach me, I beseech you, by your Holy Spirit, to approach this great sacrifice with that reverence and worship, with that devotion and respect which is due and fitting. By your grace give me such constant faith and understanding, so firm a grasp of its meaning, that whatever I think or say concerning this great sacramental rite may please you and advance the welfare of my soul. Let the good Spirit enter my heart, there to utter its silent music, and, without the din of words, to proclaim the whole truth of these great mysteries. For they are deep indeed, and hidden under a sacred veil. In your loving kindness enable me to come with heart and mind unsoiled to the celebration of this Mass. Free my heart from those unclean, pro-

fane, idle, and hurtful thoughts which defile it. Let the power of your blessed angels give me tender and true protection, guarding me so strongly that the enemies of all good shall retire ashamed. By virtue of this great sacrament and by the hand of your holy angel, drive away from me and from all your servants the hard and stubborn spirit of pride, vainglory, blasphemy, fornication, uncleanness, doubt, and mistrust. Let those who persecute us be confounded; let those bent on our ruin be themselves destroyed.

## Monday

King of virgins, lover of chastity and virginity, quench with the heavenly dew of your blessing the fire of lust in my body, leaving all of me, body and soul, steadfast in purity. Deaden within me the stings of desire and all lustful excitements. Give me true, complete, and abiding chastity, with all your other gifts in which you truly delight, enabling me to offer daily sacrifice in your praise, with a chaste body and clean heart. With what heartfelt contrition, what flowing tears, what reverence and awe, what chastity of body and purity of mind should this heavenly and divine sacrifice be celebrated, in which your body, Lord, is truly eaten, your blood is truly drunk; where that which is lowly is joined to what is highest, in which what is earthly is joined to what is divine, at which the holy angels are present, in which in a wonderful way, surpassing description, you are both victim and priest.

## Tuesday

Almighty God, who shall be worthy to offer up this sacrifice unless you make him so? I know, Lord, I know too well, and confess in your merciful ear, that my many sins and countless omissions make me unfit to approach such a great sacrament. But I know and truly believe with my whole heart, and with my lips proclaim, that you can make me worthy, you who alone have power to make clean the offspring of uncleanness, to make from sinners those who are just and holy. By this almighty power I pray you grant that, sinner as I am, I may offer this sacrifice with reverence and awe, with purity of heart, and with flowing tears, with spiritual joy and with heavenly gladness. Let my soul feel the delight of your blessed presence, and the watchfulness of your holy angels round about me.



## Wednesday

Remembering then your worshipful passion, Lord, sinner that I am, I approach your altar to offer you the sacrifice you have instituted and have commanded us offer, in memory of you, for our salvation. Accept it, most high God, I beseech you, for your holy church, for your own people whom you purchased with your blood. And since you have willed that I, a sinner, should be a mediator between you and your people, although in me you find no repute for good works, do not reject the service of the ministry you have given me, nor suffer the ransom you paid for man's salvation with your own blood to be lost through my unworthiness. Would you but deign to look with compassion, Lord, at that which I place before you: the troubles of the lowly, the perils of nations, the groans of captives, the misery of orphans, the hardship of travellers, the helplessness of the feeble, the anguish of the sick, the failing strength of the aged, the longings of youths, the yearnings of maidens, the grief of widows.

## Thursday

For you, Lord, are merciful to all and have loathing for nothing which you have made. Remember the clay of which we are formed: for you are our Father, you are our God. Do not be too angry with us nor close your merciful heart against us. We prostrate ourselves in prayer before you, relying not upon any merits of ours but upon your countless mercies. Blot out our misdeeds, and mercifully kindle in us the fire of the Holy Spirit. Take away from us the heart of stone, and give us a heart of flesh that it may love you, cherish you, delight in you, follow you and enjoy you to the full. We beg of your great mercy, Lord, that you will look with favour upon your household, as it prepares to do homage to your holy name. And that no one's hope may be in vain, no one's petition void, inspire in us prayers such as you hear with favour and delight to answer.

## Friday

We entreat you also, Lord, holy Father, for the souls of the faithful departed: praying that this great sacrament of love may bring them salvation and well-being, joy and

refreshment. Lord, my God, grant them, this day, great and abundant feasting on you, the living bread that came down from heaven and gives life to the world. Grant them to feast on your holy and blessed flesh, that flesh of the Lamb without spot who takes away the sins of the world, that flesh which was taken from the womb of the blessed Virgin Mary and which was conceived of the Holy Spirit. Grant them to feast at that fountain of mercy which by the soldier's lance flowed from your most sacred side. Thus being fed and satisfied, refreshed and comforted, may they rejoice in your praise and in your glory. I pray your loving mercy, Lord, that on the bread to be offered to you may descend the fullness of your blessing and the consecrating power of your Godhead. May there descend also, Lord, the invisible and incomprehensible majesty of your Holy Spirit, as, of old, it descended upon the sacrifices of the fathers. May he make our offerings to be your body and blood and may he teach me, an unworthy priest, to celebrate so great a sacrament with purity of heart, with reverence and awe, so that you may graciously and with pleasure receive this sacrifice from my hands for the well-being of all, both living and dead.

### Saturday

Lord, by this same holy sacrament of your body and blood by which in your church we are daily fed and refreshed, cleansed and sanctified, and are made sharers of the one supreme Godhead, I ask you to grant me your holy virtues. Being filled with these, I shall approach your altar with a good conscience so that these heavenly mysteries may be to me both salvation and life. For you said with your own blessed and holy lips: "The bread which I shall give for the life of the world is my flesh. I am the living bread which came down from heaven. If any one eats of this bread he will live for ever." O most delightful bread, heal the palate of my heart that I may taste the delightfulness of your love. Heal it of all weaknesses that I may consider nothing delightful but you alone. O most pure bread, having all delight and all savour, which ever refreshes us and never fails, let my heart feed on you, and may my inmost soul be filled with the delight of your savour. The angel feeds on you fully. Let



pilgrim man in his degree feed on you, so that refreshed by this viaticum he may not faint by the wayside. Holy bread, living bread, pure bread, who came down from heaven and gives life to the world, enter into my heart and cleanse me from all defilement of flesh and spirit. Come into my soul; heal and cleanse me within and without. Protect me and give me abiding health both of soul and body. Drive off the enemies that lie in wait for me; may they fly away at the presence of your might. Thus fortified by you, both within and without, may I come straight to your kingdom, where we shall see you, not as now in mysteries, but face to face, when you will have delivered up the kingdom to God, the Father, and you will be God, the all in all. Then will you satisfy me with yourself in a surpassing way, so that I shall never again hunger or thirst. For you live and reign, with the same God the Father and the Holy Spirit, for ever. Amen.

### Prayer of St. Ambrose before Mass

Partial indulgence. Pius XI, 3 October, 1936.

Loving Lord, Jesus Christ, I a sinner, presuming not on my own merits, but trusting in your mercy and goodness, tremble and dread to approach the table of your most delightful banquet. For I have defiled both my heart and body with many sins, and have not kept careful guard over my mind and my tongue. Wherefore, loving Godhead, awe-inspiring Majesty, I, a wretched creature, entangled in difficulties, have recourse to you, the fount of mercy. I hasten to you that I may be healed; I fly to your protection, and I ardently desire to have as Saviour him whom as Judge I cannot face. To you, Lord, I show my wounds, to you I lay bare my shame. I know that my sins are many and great, and I am afraid because of them. But I trust in your mercy, which is boundless. Look kindly upon me, therefore, with your merciful eyes, Lord Jesus Christ, eternal King, God and Man, crucified for man. Hear me, for I trust in you. Have mercy on me, full of misery and sin as I am, you who will never cease to pour forth the fountain of compassion. Hail, healing victim, offered for me and for all mankind on the gibbet of the cross. Hail, noble and precious blood, flowing from the wounds of my crucified

Lord Jesus Christ and washing away the sins of the whole world. Remember, Lord, your creature, whom you have redeemed with your blood. I repent that I have sinned; I desire to make amends for what I have done. Take away from me, therefore, most merciful Father, all my iniquities and sins, that, being purified both in soul and body, I may worthily partake of the holy of holies. Grant that this holy oblation of your body and blood, of which, though unworthy, I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offences, the expulsion of evil thoughts, the renewal of holy desires, the wholesome accomplishment of works pleasing to you, and the most firm defence of soul and body against the snares of my enemies. Amen.

### Prayer of St. Thomas Aquinas

Partial indulgence; plenary if devoutly recited each day throughout an entire month and adding sacramental confession and a visit to a church or public oratory together with prayers for the Pope's intentions. Pius XI, 10 December, 1936.

Almighty, eternal God, behold, I come to the sacrament of your only-begotten Son, our Lord Jesus Christ. I come sick to the physician of life; unclean, to the fountain of mercy; blind, to the light of eternal brightness; poor and needy, to the Lord of heaven and earth. Therefore I ask for the fullness of your infinite bounty, that you would graciously heal my sickness, wash away my uncleanness, enlighten my blindness, enrich my poverty, and clothe my nakedness; so that I may receive the bread of angels, the King of kings and Lord of lords, with such reverence and humility, such sorrow and love, such purity and faith, such purpose and intent as shall further my soul's salvation. Grant, I beseech you, that I may receive not only the sacrament of the body and blood of our Lord, but also its reality and power. Grant me, most merciful God, so to receive the body of your only-begotten Son, our Lord Jesus Christ, which he took of the virgin Mary, that I may be found worthy to be incorporated with his mystical body and counted among his members. Most loving Father, grant that I may one day contemplate for ever face to face your beloved Son,



whom now on my pilgrimage I am about to receive under a veil. Who lives and reigns with you in the unity of the Holy Spirit, God for ever. Amen.

### Prayer of the blessed Dominic, our Father

Lord Jesus Christ, Son of the living God, I propose and intend to do that which, at the last supper, you commanded, and which our holy mother, the one united church, intends should be done. Therefore, do not turn your eyes away from me, but according to your infinite mercy blot out my iniquities and make me your worthy and faithful minister. Receive this sacrifice from my unworthy hands, to the praise and glory of the whole Trinity and of your holy church; to my benefit and that of all the faithful, both living and dead, for whom I intend to pray, or to whom I am in any way, in general or in particular, obliged in your holy name. Amen.

### Prayer to the Blessed Virgin Mary

Partial indulgence. Pius XI, 3 October, 1936.

O Mother of goodness and mercy, Mary virgin most blessed, I, a miserable and unworthy sinner, have recourse to you with all my heart and affection. I implore your kindly goodness, that as you stood by your most dear Son as he hung on the cross, you will graciously assist me, a miserable sinner, and all priests who today offer him here and in every part of the church, so that helped by your grace, we may be enabled to offer a worthy and acceptable victim in the sight of the supreme and undivided Trinity. Amen.

### Prayer to St. Joseph

Partial indulgence. Pius XI, 3 October, 1936.

Truly happy man, blessed Joseph, to whom was given the privilege not only of seeing and hearing the God whom many kings desired to see yet did not see, to hear yet did not hear, but also of carrying, nourishing, embracing, clothing and guarding him!

℣. Blessed Joseph, pray for us. ℟. That we may be made worthy of the promises of Christ.

Let us pray

O God, you have given us a royal priesthood. Grant, we pray, that as the blessed Joseph merited to handle and carry your only begotten Son, born of the

virgin Mary, so we also, with your help, may serve your holy altars with such cleanness of heart and holiness of life as may make us worthy to receive the body and blood of your Son this day, and may gain for us the reward of eternal life in the world to come. Through the same Christ our Lord. Amen.

### Prayer to all the Angels and Saints

Partial indulgence. Pius XI, 3 October, 1936.

Angels, Archangels, Thrones, Dominations, Principalities, Authorities, Powers of the heavens, Cherubim and Seraphim, all you men and women saints of God, especially my patrons, graciously intercede for me that I may worthily offer this sacrifice to almighty God, to the praise and glory of his name, for my benefit and for that of all his holy church. Amen.

### Prayer to the Saint of the day

Partial indulgence. Pius XI, 3 October, 1936.

Holy N., behold I, a miserable sinner, relying on your merits, now offer the most holy sacrament of the body and blood of our Lord Jesus Christ to your honour and glory. Humbly and devoutly I implore you to intercede for me this day, to enable me worthily and acceptably to offer so great a sacrifice; that, with you and all his chosen ones, I may be able unceasingly to praise him and to reign with him: who lives and reigns for ever. Amen.

### Formulation of the Intention before Mass

Partial indulgence. Pius XI, 12 July, 1935.

I wish to celebrate Mass and to consecrate the body and blood of our Lord Jesus Christ according to the rite of the holy Roman Church, to the praise of almighty God and of the whole court of heaven; for my own benefit and that of the whole church militant; for all who have commended themselves to my prayers in general or in particular, and for the well-being of the holy Roman Church. Amen.

May the almighty and merciful God grant us joy with peace, amendment of life, a time of true penitence, the grace of consolation of the Holy Spirit, and perseverance in all good works. Amen.



### Prayers to be said while the Priest vests

As he washes his hands he says:

Give power, Lord, to my hands, to wipe away every stain, that I may be able to serve you without defilement of mind or body. Amen.

Before taking the amice, he makes the Sign of the Cross saying:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

As he places the amice over his head he says:

Place, Lord, the helmet of salvation upon my head, that I may overcome all the assaults of the devil. Amen.

When putting on the alb:

Purify me, Lord, and cleanse my heart, that being purified in the blood of the Lamb, I may delight in everlasting joys. Amen.

As he dons the cincture:

Gird me, Lord, with the girdle of purity and extinguish in my loins the impulse of lust: so that the virtue of continence and chastity may abide within me. Amen.

As he places the maniple on his left arm:

May I be worthy, O Lord, so to bear the maniple of tears and sorrow that I may with joy receive the reward of my labour. Amen.

As he places the stole round his neck:

Restore to me, Lord, the robe of immortality which I lost by the transgression of the first parent; and although I, unworthy, draw near to your sacred mystery, may I be found worthy of everlasting joy. Amen.

When putting on the chasuble:

Lord, you said, "My yoke is easy, and my burden is light"; enable me so to bear it, that I may obtain your grace. Amen.

## THANKSGIVING AFTER MASS

By decree of Pius XI, 3 October 1936, each priest may gain a partial indulgence if after celebrating Mass he recites the canticle of the Three Young Men with Ps. 150 and corresponding antiphon, versicle and Let us pray as below; a plenary indulgence may be gained if the said prayers are recited daily for an entire month, with, in addition, sacramental confession and prayer for the Pope's intentions.

### Canticle of the Three Young Men Dan. 3, 57-88 and 56

Bless the Lord, all works of the Lord * sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, * bless the Lord, you heavens.

Bless the Lord, all waters above the heaven, * bless the Lord, you powers.

Bless the Lord, sun and moon, * bless the Lord, stars of heaven.

Bless the Lord, all rain and dew, * bless the Lord, all winds.

Bless the Lord, fire and heat, * bless the Lord, winter cold and summer heat.

Bless the Lord, dews and snow, * bless the Lord, ice and cold.

Bless the Lord, frosts and snows, * bless the Lord, nights and days.

Bless the Lord, light and darkness, * bless the Lord, lightnings and clouds.

Let the earth bless the Lord; * let it sing praise to him and highly exalt him for ever.

Bless the Lord, mountains and hills, * bless the Lord, all things that grow on the earth.

Bless the Lord, you springs, * bless the Lord, seas and rivers.

Bless the Lord, you whales and all creatures that move in the waters, * bless the Lord, all birds of the air.

Bless the Lord, all beasts and cattle, * bless the Lord, you sons of men.

Bless the Lord, O Israel, * sing praise to him and highly exalt him for ever.

Bless the Lord, you priests of the Lord, * bless the Lord, you servants of the Lord.

Bless the Lord, spirits and souls of the righteous, * bless the Lord, you who are holy and humble in heart.

Bless the Lord, Hananiah, Azariah and Mishael, * sing praise to him and highly exalt him for ever.

Let us bless the Father and the Son and the Holy Spirit; * sing praise to him and highly exalt him for ever.

Blessed are you, O Lord, in the firmament of heaven; * and to be sung and glorified for ever.

Neither Glory be nor Amen is said here.

### Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Glory.

Ant. Let us sing the canticle of the three young men, which these blessed ones sang in the fiery furnace, praising the Lord.
P.T. Alleluia.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

And lead us not into temptation.

℟. But deliver us from evil.

℣. All your creatures shall thank you, O Lord. ℟. And your friends shall repeat their blessing.

℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

℣. Not to us, Lord, not to us. ℟. But to your name give the glory.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

### Let us pray

O God, you allayed the flames of fire for the three young men, grant, in your mercy, that the flames of vice may not consume your servants.

Anticipate, we beseech you, Lord, our actions by your inspiration, and carry them on by your assistance, that every prayer and work of ours may begin always from you and through you likewise be ended.

Grant us, Lord, to extinguish the fires of our vices, as you enabled the blessed Lawrence to overcome the fires of his torments. Through Christ Our Lord. ℟. Amen.

## PRAYERS

to be said at the option of the priest

### Prayer of St. Thomas Aquinas

Partial indulgence; plenary indulgence if devoutly recited daily throughout an entire month, together with sacramental confession, a visit to a church, or public oratory, and prayers for the Pope's intentions. Pius XI, 22 November, 1934.

I give you thanks, holy Lord, almighty Father, eternal God. You have been pleased, not through any merits of mine, but out of the condescension of your great mercy, to satisfy me, a sinner, your unworthy servant, with the precious body and blood of your Son our Lord Jesus Christ. I pray that this holy communion be not to me a condemnation to punishment, but an effective plea for forgiveness. May it be unto me the armour of faith and the shield of goodwill. May it be the emptying-out of my vices and the extinction of all concupiscence and lust; an increase of charity and patience, of humility and obedience and of all virtues, a strong defence against the snares of all my enemies, visible and invisible; the perfect quieting of all my evil impulses, both of body and of soul; a firm cleaving to you, the one true God, and the happy achievement of my purpose in life. And I pray that you would bring me, a sinner, to that wonderful banquet, where you, with your Son and the Holy Spirit, are to your saints true light, complete fulfilment, eternal joy, unshadowed gladness and perfect bliss. Through the same Christ our Lord. Amen.

### Another Prayer

Partial indulgence. Pius XI, 3 October, 1936.

Most delightful Lord Jesus, pierce my inmost soul with that most pleasing and health-giving wound of your love, with that most holy charity which is truly joyous and apostolic, so that my soul may ever grow weak and melt with very love and longing for you; that it may yearn for you and grow faint in your courts, and long to be dissolved and to be with you. Grant that my soul may hunger after you, bread of the angels, refreshment of holy souls, our daily and supersubstantial bread, having all delight and savour and everything that is pleasing. Let my heart ever hunger after you and feed upon you, upon whom the angels desire to look, and may my inmost soul be filled with the delight of your savour. May it ever thirst after you, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of happiness, the richness of the house of God. May it ever compass you, seek you, find you, turn to you, reach you, think of you, speak of you, and do all things to the praise and glory of your name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; may you alone be ever my hope, my entire confidence, my riches, my enjoyment, my pleasure, my joy, my rest and tranquillity, my peace, my harmony, my fragrance, my delight, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart be ever fixed and firm and rooted immovably. Amen.

### Hymn of St. Thomas Aquinas

Partial indulgence each time; also if the whole hymn or the last verse alone is recited before the Blessed Sacrament; plenary indulgence, on the usual conditions, if the hymn is recited each day for an entire month. Pius XI, 12 March 1936. Pius XII, 12 July 1941.



Earnestly I pray you,
hidden Godhead true,
And beneath these symbols,
truly worship you;
Now my heart is subject
wholly to your will,
As it thinks upon you it
quite falters still.

Touch and taste and vision,
you leave each deceived,
And the hearing only, safely
is believed;
I believe whatever God's
own Son has told;
Than Truth's word we
cannot ever truer hold.

On the Cross lay hidden
but the Godhead true,
Here unseen is, even, very
manhood, too.
Yet, them both professing,
I express belief,
And repeat the plea of the
repentant thief.

Though the wounds that
Thomas saw I do not see,
Yet I still proclaim you
Lord and God to be;
May I in you ever find my
faith increase,
Hope in you and love you
until life shall cease.

O supreme memento of the
Lord's own death !
Living bread bestowing
life's immortal breath !
Grant my soul may ever
only on you live,
All delight and savour may
you to it give.

Pelican all loving ! Jesus,
Lord, I pray,
Soiled I am, but cleanse me
in your blood today ;
Of which but one single
drop salvation wins,
And the whole world
cleanses from all stain
of sins.

Jesus, whom at present
veiled on earth I see,
What I now so long for,
may you grant to me.
That, at last, unveiled your
glory I behold
And in your blest vision
savour joys untold.
Amen.

### Aspirations to the Most Holy Redeemer

Partial indulgence if after Mass the priest devoutly recites the following invocations; partial each time; plenary indulgence on the usual conditions if devoutly recited each day for an entire month. Pius IX, 9 January, 1854.

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from Christ's side, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Hide me in your wounds. Do not let me be separated from you. From the evil enemy defend me. Call me at the hour of my death. And bid me come to you, that with your saints I may praise you for ever. Amen.

### Offering of Oneself

Partial indulgence; plenary on the usual conditions if recited daily for a month. Pius XI, 4 December 1932.

Receive, O Lord, my entire freedom. Take my memory, my intellect and my whole will. Whatever I have or possess, you have given me. I give it all back to you and offer myself to be guided completely by your will. Grant me only your love and grace, and I am rich enough. I ask for nothing more.

### Prayer to Our Lord Jesus Christ Crucified, before an image of the Crucified

Partial indulgence; plenary indulgence if recited after Mass, with prayer for the Pope's intentions. Pius XI, 2 February 1934.



Behold, O good and most gentle Jesus, I cast myself upon my knees in your sight, and with the most fervent desire of my soul, I pray and beseech you to impress on my heart a living faith, hope and love, with true repentance for my sins and a most firm purpose of amendment. While with deep affection and grief of soul I think, good Jesus, of your five wounds and mentally gaze upon them, I bear in mind the words that the prophet David placed on your lips; "They tear holes in my hands and feet, I can count every one of my bones." Ps. 21.

### Another prayer

Partial indulgence. Pius IX, 11 December 1846. Furthermore, to those who recite this prayer kneeling, if possible, pardon of faults contracted through human weakness during the celebration of Mass is granted. Pius X, 29 August 1912.

I beseech of you, most gentle Lord Jesus Christ, that I may be strengthened, protected and defended by the power of your passion. May your wounds be to me food and drink by which I may be nourished, stimulated and satisfied. Let the sprinkling of your blood wash away all my sins and your death be for me the source of unfailing life. May your cross be my eternal glory. In all these may I find refreshment, joy, health and heartfelt delight. For you live and reign for ever. Amen.

### Prayer to the B. V. Mary

Partial indulgence. Pius XI, 3 October 1936.

O Mary, most holy Virgin and Mother, I have received your beloved Son, whom you conceived in your immaculate womb, brought forth and suckled, and held close with the gentlest embraces. Look upon him whose presence brought you joy and filled you with delight. He it is whom I humbly and lovingly draw to your attention and offer to your arms to embrace, to your heart to love; to the most holy Trinity in that supreme worship due to God alone, for your honour and glory and for my own needs and those of the whole world. And so I ask you, most loving Mother, obtain for me pardon of all my sins, and abundance of grace to serve him more faithfully, and in the end the final grace that I may be able to praise him with you for ever. Amen.

### Prayer to St. Joseph

Partial indulgence as often as repeated; plenary indulgence on the usual conditions if the prayer is said daily for a month. Pius XI, 18 May 1936 and Pius XII, 10 March 1941.

Saint Joseph, guardian and father of virgins, to your safe keeping were entrusted Innocence itself, Christ Jesus, and Mary the Virgin of virgins. By these beloved pledges, Jesus and Mary, I pray and beseech you to keep me free from all uncleanness, and make me with spotless mind, pure heart and chaste body, ever to serve Jesus and Mary most chastely all the days of my life. Amen.

### Prayer to the Saint in whose honour the Mass was celebrated

Partial indulgence. Pius XI, 3 October 1936.

Saint N., in whose honour I have offered the unbloody sacrifice of the body and blood of Christ, obtain, by your powerful intercession with God, that through the celebration of this mystery, I may gain the merits of the passion and death of the same Christ our Saviour; and that with its repetition the fruits of my salvation may constantly increase. Amen.



# II.—EXCERPTS FROM ROMAN RITUAL

## Approved Litanies

(From Roman Ritual tit. XI)

which may be recited publicly or privately in churches or public oratories.

### LITANY OF THE MOST HOLY NAME OF JESUS

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited each day for an entire month with versicle and prayer. Pius XI, 2 January 1933.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Jesus, hear us.
Jesus, graciously hear us.
God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Jesus, Son of the living God, have mercy on us.
Jesus, splendour of the Father, have mercy.
Jesus, brightness of eternal light, have mercy.
Jesus, King of Glory, have mercy.
Jesus, Sun of Justice, have mercy.
Jesus, Son of the Virgin Mary, have mercy.
Jesus, most amiable, have mercy.
Jesus, most admirable, have mercy.
Jesus, mighty God, have mercy.
Jesus, Father of the world to come, have mercy.
Jesus, Angel of the great council, have mercy.
Jesus, most powerful, have mercy.
Jesus, most patient, have mercy.
Jesus, most obedient, have mercy.
Jesus, gentle and lowly in heart, have mercy.
Jesus, lover of chastity, have mercy.
Jesus, lover of us, have mercy.
Jesus, God of peace, have mercy.
Jesus, author of life, have mercy.

### Prayer to St. Joseph

Partial indulgence as often as repeated; plenary indulgence on the usual conditions if the prayer is said daily for a month. Pius XI, 18 May 1936 and Pius XII, 10 March 1941.

Saint Joseph, guardian and father of virgins, to your safe keeping were entrusted Innocence itself, Christ Jesus, and Mary the Virgin of virgins. By these beloved pledges, Jesus and Mary, I pray and beseech you to keep me free from all uncleanness, and make me with spotless mind, pure heart and chaste body, ever to serve Jesus and Mary most chastely all the days of my life. Amen.

### Prayer to the Saint in whose honour the Mass was celebrated

Partial indulgence. Pius XI, 3 October 1936.

Saint N., in whose honour I have offered the unbloody sacrifice of the body and blood of Christ, obtain, by your powerful intercession with God, that through the celebration of this mystery, I may gain the merits of the passion and death of the same Christ our Saviour; and that with its repetition the fruits of my salvation may constantly increase. Amen.



# II.—EXCERPTS FROM ROMAN RITUAL

## Approved Litanies

(From Roman Ritual tit. XI)

which may be recited publicly or privately in churches or public oratories.

### LITANY OF THE MOST HOLY NAME OF JESUS

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited each day for an entire month with versicle and prayer. Pius XI, 2 January 1933.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Jesus, hear us.
Jesus, graciously hear us.
God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Jesus, Son of the living God, have mercy on us.
Jesus, splendour of the Father, have mercy.
Jesus, brightness of eternal light, have mercy.
Jesus, King of Glory, have mercy.
Jesus, Sun of Justice, have mercy.
Jesus, Son of the Virgin Mary, have mercy.
Jesus, most amiable, have mercy.
Jesus, most admirable, have mercy.
Jesus, mighty God, have mercy.
Jesus, Father of the world to come, have mercy.
Jesus, Angel of the great council, have mercy.
Jesus, most powerful, have mercy.
Jesus, most patient, have mercy.
Jesus, most obedient, have mercy.
Jesus, gentle and lowly in heart, have mercy.
Jesus, lover of chastity, have mercy.
Jesus, lover of us, have mercy.
Jesus, God of peace, have mercy.
Jesus, author of life, have mercy.

Jesus, example of virtues, have mercy.
Jesus, zealous for souls, have mercy.
Jesus, our God, have mercy.
Jesus, our refuge, have mercy.
Jesus, father of the poor, have mercy.
Jesus, treasure of the faithful, have mercy.
Jesus, good shepherd, have mercy.
Jesus, true light, have mercy.
Jesus, eternal wisdom, have mercy.
Jesus, infinite goodness, have mercy.
Jesus, our way and our life, have mercy.
Jesus, joy of angels, have mercy.
Jesus, king of Patriarchs, have mercy.
Jesus, master of Apostles, have mercy.
Jesus, teacher of Evangelists, have mercy.
Jesus, strength of Martyrs, have mercy.
Jesus, light of Confessors, have mercy.
Jesus, purity of Virgins, have mercy.
Jesus, crown of all saints, have mercy.
Be merciful, Jesus spare us.
Be merciful, Jesus, graciously hear us.
From all evil, Jesus, deliver us.
From all sin, Jesus, deliver us.
From your wrath, Jesus, deliver us.
From the snares of the devil, Jesus, deliver us.
From the spirit of fornication, Jesus, deliver us.
From everlasting death, Jesus, deliver us.
From neglect of your inspirations, Jesus, deliver us.
Through the mystery of your holy incarnation, Jesus, deliver us.
Through your birth, Jesus, deliver us.
Through your infancy, Jesus, deliver us.
Through your most divine life, Jesus, deliver us.
Through your labours, Jesus, deliver us.
Through your agony and passion, Jesus, deliver us.
Through your cross and dereliction, Jesus, deliver us.
Through your weariness, Jesus, deliver us.
Through your death and burial, Jesus, deliver us.
Through your resurrection, Jesus, deliver us.
Through your ascension, Jesus, deliver us.
Through your institution of the most holy Eucharist, Jesus, deliver us.
Through your joys, Jesus, deliver us.
Through your glory, Jesus, deliver us.
Lamb of God, who takes away the sins of the world, Jesus, spare us.



Lamb of God who takes away the sins of the world, Jesus graciously hear us.
Lamb of God who takes away the sins of the world, Jesus have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.

Let us pray

Lord Jesus Christ, you said, "Ask and you will receive; seek, and you will find; knock, and it will be opened to you." Grant, we beseech you, that we who ask the gift of your most divine love, may with every thought, word and deed, love you and never cease to praise you.

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. For you live and reign for ever. Amen.

## LITANY OF THE SACRED HEART OF JESUS

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited, with versicle and prayer, each day for an entire month. Pius XI, 10 March 1933.

Lord, have mercy.
Christ have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Heart of Jesus, Son of the eternal Father, have mercy on us.
Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother, have mercy.
Heart of Jesus, united substantially to the Word of God, have mercy.
Heart of Jesus, of infinite majesty, have mercy.
Heart of Jesus, holy temple of God, have mercy.
Heart of Jesus, tabernacle of the Most High, have mercy.
Heart of Jesus, house of God and gate of heaven, have mercy.
Heart of Jesus, glowing furnace of charity, have mercy.

Heart of Jesus, vessel of justice and love,
have mercy.
Heart of Jesus, full of goodness and love,
have mercy.
Heart of Jesus, abyss of all virtues, have mercy.
Heart of Jesus, most worthy of all praise, have mercy.
Heart of Jesus, king and centre of all hearts,
have mercy.
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
have mercy.
Heart of Jesus, in whom dwells all the fullness of the Godhead,
have mercy.
Heart of Jesus, in whom the Father is well pleased,
have mercy.
Heart of Jesus, of whose fullness we all have received, have mercy.
Heart of Jesus, desire of the everlasting hills,
have mercy.
Heart of Jesus, patient and full of mercy,
have mercy.
Heart of Jesus, rich to all who call on you,
have mercy.
Heart of Jesus, source of life and holiness,
have mercy.
Heart of Jesus, propitiation for our sins,
have mercy.
Heart of Jesus, overwhelmed, with insults
have mercy.
Heart of Jesus, bruised for our iniquities,
have mercy.
Heart of Jesus, made obedient unto death,
have mercy.
Heart of Jesus, pierced with a lance, have mercy.
Heart of Jesus, source of all consolation, have mercy.
Heart of Jesus, our life and our resurrection,
have mercy.
Heart of Jesus, our peace and our reconciliation,
have mercy.
Heart of Jesus, victim for sins, have mercy.
Heart of Jesus, salvation of those who hope in you,
have mercy.
Heart of Jesus, hope of those who die in you,
have mercy.
Heart of Jesus, delight of all the saints,
have mercy.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world,
graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. Jesus gentle and lowly in heart. ℟. Make our hearts become like yours.

Let us pray

Almighty, eternal God look on the heart of your most beloved Son and on the praise and atonement he offers you on behalf of sinners; and, being appeased, grant pardon to those who implore your mercy in the name of the same Jesus Christ, your Son, who lives and reigns with you, for ever and ever. Amen.



## LITANY OF THE MOST PRECIOUS BLOOD

A partial indulgence may be gained each time this litany is recited contritely by the faithful. A plenary indulgence, on the usual conditions, may likewise be gained once a month if the litany be devoutly recited daily throughout the month. John XXIII, 3 March 1960.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the heavenly Father,
have mercy on us.
God the Son, Redeemer of the world,
have mercy on us.
God, the Holy Spirit,
have mercy on us.
Holy Trinity, one God,
have mercy on us.
Blood of Christ, the only-begotten Son of the eternal Father, save us.
Blood of Christ, the Word of God, incarnate,
save us.
Blood of Christ, of the new and eternal covenant,
save us.
Blood of Christ, streaming to the ground during the agony, save us.
Blood of Christ, flowing at the scourging, save us.
Blood of Christ, gushing forth at the crowning with thorns, save us.
Blood of Christ, shed upon the Cross, save us.
Blood of Christ, price of our salvation, save us.
Blood of Christ, without which there is no pardon,
save us.
Blood of Christ, in the Eucharist, refreshment and cleansing for souls,
save us.
Blood of Christ, river of mercy, save us.
Blood of Christ, vanquisher of devils, save us.
Blood of Christ, endurance of martyrs, save us.
Blood of Christ, strength of confessors, save us.
Blood of Christ, engendering virgins, save us.
Blood of Christ, strength of those in peril, save us.
Blood of Christ, help of those who labour,
save us.
Blood of Christ, solace in sorrow, save us.
Blood of Christ, hope of the repentant, save us.

Blood of Christ, consolation of the dying, save us.
Blood of Christ, peace and delight of hearts, save us.
Blood of Christ, pledge of eternal life, save us.
Blood of Christ, releasing souls from Purgatory, save us.
Blood of Christ, most worthy of all honour and glory, save us.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world, graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. You ransomed us, Lord, by your blood. ℟. And made us a kingdom to our God.

Let us pray

Almighty, everlasting God, you appointed your only-begotten Son to be redeemer of the world, and willed to be appeased by his blood. Grant us, we pray, so to venerate the price of our salvation, and so to be defended against the evils of this life by its might, that we may enjoy its fruit for ever in heaven. Through the same Christ our Lord.

℟. Amen.

## LITANY OF BLESSED VIRGIN MARY

Partial indulgence; a plenary indulgence on the usual conditions if devoutly recited daily with versicle and prayer for an entire month. Pius XI, 28 March 1933.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of Virgins, pray.
Mother of Christ, pray.
Mother of divine grace, pray.
Mother most pure, pray.
Mother most chaste, pray.
Mother inviolate, pray.
Mother undefiled, pray.
Mother most amiable, pray.
Mother most admirable, pray.
Mother of good counsel, pray.
Mother of our Creator, pray.



Mother of our Saviour, pray.
Virgin most prudent, pray.
Virgin to be revered, pray.
Virgin to be proclaimed, pray.
Virgin most powerful, pray.
Virgin most merciful, pray.
Virgin most faithful, pray.
Mirror of justice, pray.
Seat of wisdom, pray.
Cause of our joy, pray.
Spiritual vessel, pray.
Vessel of honour, pray.
Singular vessel of devotion, pray.
Mystical rose, pray.
Tower of David, pray.
Tower of ivory, pray.
House of gold, pray.
Ark of the Covenant, pray.
Gate of heaven, pray.
Morning star, pray.
Health of the sick, pray.
Refuge of sinners, pray.
Comforter of the afflicted, pray.
Help of Christians, pray.
Queen of angels, pray.
Queen of patriarchs, pray.
Queen of prophets, pray.
Queen of apostles, pray.
Queen of martyrs, pray.
Queen of confessors, pray.
Queen of virgins, pray.
Queen of all saints, pray.
Queen conceived without original sin, pray.
Queen assumed into heaven, pray.
Queen of the most holy rosary, pray.
Queen of peace, pray.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world, graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. Pray for us, holy mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever Virgin, be delivered from present sorrow to delight in joy eternal. Through.

### Prayer to the Blessed Virgin Mary

to be said on Saturdays after her litany

After Lamb of God has been said for the third time there follows:

Mary, Maid inviolate, chaste and undefiled,
Mother well-beloved of Christ, your own true child.
You are made the shining gate of heaven above,
Accept from us these words of praise we offer you with love.

We now implore devoutly,
from the heart within,
That our souls be stainless,
our bodies free from sin.
May you bring us ever, is
our earnest prayer,
The pardon that is granted
through your moving
pleading rare.

O gracious one, who alone
has remained immaculate. P.T. Alleluia.

In Paschal time, in place of the prayer Mary Maid inviolate, one may recite the following antiphon:

Queen of heaven, rejoice,
alleluia; for he whom
you were worthy to bear,
alleluia, has risen as he
said, alleluia. Pray to God
for us, alleluia.

After the prayer Mary Maid inviolate or after the ant. Queen of heaven, the following is said:

℣. Pray for us, holy mother of God. P.T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P.T. Alleluia.

Let us pray Prayer

Pour forth, we beseech you, Lord, your grace into our hearts, that we to whom the incarnation of Christ your Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ, our Lord. Amen.

## LITANY OF ST. JOSEPH
## HUSBAND OF THE BLESSED VIRGIN MARY

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited with versicle and prayer daily for a month. Pius XI, 21 March 1935.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
St. Joseph, pray.
Illustrious Son of David, pray.
Light of patriarchs, pray.
Husband of the Mother of God, pray.
Chaste guardian of the Virgin, pray.
Foster-father of the Son of God, pray.
Diligent protector of Christ, pray.



Head of the Holy Family, pray.
Joseph most just, pray.
Joseph most chaste, pray.
Joseph most prudent, pray.
Joseph most valiant, pray.
Joseph most obedient, pray.
Joseph most faithful, pray.
Mirror of patience, pray.
Lover of poverty, pray.
Model of workers, pray.
Glory of family life, pray.
Guardian of virgins, pray.
Mainstay of families, pray.
Solace of the afflicted, pray.
Hope of the sick, pray.
Patron of the dying, pray.
Terror of demons, pray.
Protector of Holy Church, pray.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God who takes away the sins of the world, graciously hear us, Lord.
Lamb of God who takes away the sins of the world, have mercy on us.

℣. He made him master of his house. ℟. And ruler of all he possessed.

Let us pray Prayer

O God, in your providence, which surpasses all words, you saw fit to choose the blessed Joseph to be the husband of your most holy mother. Grant, we beseech you, that we may deserve to have him as intercessor in heaven, whom, on earth we venerate as our protector. For you live and reign for ever and ever. ℟. Amen.

## APOSTOLIC BLESSING

at the end of Sermons.

From Roman Ritual tit. IX, cap. x, n. 2.

Priests of the Order of Preachers who have given a Mission or Retreat can, at the conclusion of the sermons, give the blessing and plenary indulgence by a single Sign of the Cross with a Crucifix and using the following formula:

May the blessing of almighty God, the Father, ✠ the Son, and the Holy Spirit come down to you and remain for ever. ℟. Amen.

(A faculty granted to our Order by indult of 12 August 1908. Summary of indulgences, privileges, and indults O.P.).

# III—EXTRACTS FROM THE COLLECTIONARY OF THE ORDER OF PREACHERS

## Sacramental Absolution

**I. Form commonly used**

If you are held by any bond of excommunication (suspension) and interdict from which I can absolve you, I absolve you and I restore you to the holy sacraments of the church, to the communion and unity of the faithful. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

May almighty God have mercy on you and forgive you all your sins: may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life. Amen.

May our Lord, Jesus Christ, Son of the living God, through his most loving mercy, absolve you. And by his authority, which I exercise, I absolve you from all your sins, so that you may be absolved from them both here and before the judgment seat of Our Lord Jesus Christ, and that you may possess eternal life and may live for ever. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. Amen.

The passion of our Lord Jesus Christ, the merits of the blessed Mary, ever virgin, of blessed Dominic our Father, and of all the saints, and whatever good you may have done or intend to do, or hardship you endure and will endure, may these gain for you forgiveness of sins, increase of grace and the reward of eternal life. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

**II. Shorter form to be used in reconciliation, or when there are many confessions, or in case of frequent confession.**

The May almighty God may be omitted, and it will be sufficient to say :

If you are held by any bond of excommunication (or suspension) and interdict from which I can absolve you, I absolve you in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Likewise, I absolve you from all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.



**III. Very short form to be used in urgent need due to danger of death**

I absolve you from all censures and sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

**IV. Form to be used in time of Jubilee or of similar favours**

If you are held by any bond of excommunication (suspension) and interdict from which I can absolve you, by the authority given to me and granted for you by His Holiness, our lord the Pope, (or by N.) I absolve you and restore you to the holy sacraments of the church, to the communion and unity of the faithful. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

May almighty God, etc. May our Lord Jesus Christ, etc., as above.

**Note**

If the Confessor is certain of the excommunication and if he has obtained the faculty he should say after the above: I absolve you from the bond of excommunication which you incurred because of such a cause, etc. Then he absolves from sins as above.

## Formula of General Absolution

### with Plenary Indulgence, for Regulars and for Tertiaries living in community

Brothers and Sisters may gain a plenary indulgence if after Confession and Holy Communion they receive this general absolution and pray for the Pope's intentions. This formula may be used by the superiors of the Order or by other religious deputed by them. Sisters may receive this general absolution from the confessor or from another priest delegated by the Ordinary, even if not approved for their confessions.

Religious may receive this absolution, even privately, on the day before the feast to which it is attached, or within the octave, if for any reason it cannot be received on the appointed day.

Ant. Do not recall, Lord, our offences, nor those of our parents, and do not take vengeance because of our sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Let us see, O Lord, your mercy.

℟. And give us your saving help.

℣. O Lord, listen to my prayer.

℟. And let my cry for help reach you.

℣. The Lord be with you.

℟. And also with you.

Let us pray

O God, you are offended by sin but appeased by penance. Look kindly upon the prayers of your suppliant people and turn aside the lashes of your anger which we deserve by our sins. Through Christ our Lord. Amen.

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our Father, to all the saints and to you Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault: I beseech you to pray for me.

May almighty God have mercy on you and forgive you all your sins. May he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life. ℟. Amen.

May the almighty and merciful Lord grant you absolution and remission of all your sins. ℟. Amen.

May our Lord Jesus Christ, by the merits of his most sacred passion, absolve you from every bond of sin and may he pour forth his grace upon you. And, by his authority, and that of the blessed apostles Peter and Paul, and of the Supreme Pontiffs, which has been granted for our Order and for you, and here and now entrusted to me, I absolve you from transgressions of the Rule, of the Constitutions, and of the ordinations and admonitions of our superiors, from all forgotten or even neglected penances, granting to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.



# Formula of Blessing
## or of General Absolution

with Plenary Indulgence for Secular Tertiaries of the Order of Preachers

Let my prayer come before you, Lord. Bend down and listen to our prayers. Spare, Lord, spare your people, whom you have ransomed with your precious blood. Do not be angry with us for ever.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . . silently

℣. And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servants (or your handmaids, or: Save your servants and your handmaids).

℟. Who trust in you, my God.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

℣. The Lord be with you. ℟. And also with you.

Let us pray

O God, you are offended by sin but appeased by penance. Look kindly upon the prayers of your suppliant people and turn aside the lashes of your anger which we deserve by our sins. Through Christ our Lord. Amen.

Then the I confess being said the priest continues with the May almighty God etc., May the almighty, etc. At the end, he adds:

May our Lord Jesus Christ who gave to the blessed apostle Peter the power to bind and to loose, absolve you from every bond of sin that you may possess eternal life and may live for ever. ℟. Amen.

Through the most sacred passion and death of our Lord Jesus Christ, by the prayers and merits of the most blessed Mary ever virgin, of the blessed apostles Peter and Paul, of our blessed Father Dominic and of all the saints, by authority from the Supreme Pontiffs, which has been entrusted to me, I impart to you a plenary indulgence of all your sins. In the name of the Father ✠, and of the Son, and of the Holy Spirit. ℟. Amen.

# Formula of Blessing

## With Plenary Indulgence for Secular Tertiaries

To be imparted after sacramental absolution.

**I. Formula normally to be used.**

To impart this indulgence immediately after sacramental absolution (and it can be given by any confessor) the priest says:

May our Lord Jesus Christ, who gave to the blessed apostle Peter the power of binding and loosing, absolve you from every bond of fault so that you may have everlasting life and may live for ever.

Through the most sacred passion and death of our Lord Jesus Christ, by the prayers and merits of the most blessed Mary ever Virgin, of the blessed apostles Peter and Paul, of our holy Father N. and of all the saints, by authority from the Supreme Pontiffs, which has been entrusted to me, I impart to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

**II. Shorter formula**

If owing to circumstances the complete formula cannot be used, the priest, omitting everything else, can say:

By the authority from the Supreme Pontiffs committed to me, I impart to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

# Grace at Meals

Immediately after Speak the blessing has been intoned, the following is said:

BEFORE DINNER

**I. When there is not fast**

℣. The eyes of all creatures look to you and you give them their food in due time. You open wide your hand, grant the desires of all who live. Glory be to the Father . . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord.

℟. Amen.

And Sir, ask, for a blessing, having been said, the blessing is given: May the King of eternal glory grant us to share in the table of heaven.

℟. Amen.

**II. When there is fast**

Immediately after Speak the blessing has been intoned, the following is said:

The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live for ever and ever !

Glory be to the Father . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord.

℟. Amen.



And Sir, ask, for a blessing, having been said, the blessing is given: May the King of eternal glory grant us to share in the table of heaven.

℟. Amen.

On Holy Thursday, Good Friday, and Holy Saturday the Glory be to the Father is not said.

AFTER DINNER

**I. When there is not fast**

℣. All your creatures shall thank you, O Lord ; and your friends shall repeat their blessing. Glory be to the Father . . . As it was . . .

We give you thanks for all your benefits, almighty God: for you live and reign for ever and ever. ℟. Amen.

Psalm 50 Have mercy [212] with Glory be to the Father at the end.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

℣. Open-handed, he gives to the poor. ℟. His justice stands firm for ever.

℣. I will bless the Lord at all times. ℟. His praise always on my lips.

℣. In the Lord my soul shall make its boast. ℟. The humble shall hear and be glad.

℣. Glorify the Lord with me. ℟. Together let us praise his name.

℣. May the name of the Lord be blessed. ℟. Both now and for ever more.

Then without The Lord be with you and without Let us pray the following prayer is said:

Be pleased, Lord, to repay with eternal life all those who do good to us, for the sake of your holy name.

℟. Amen.

℣. Let us bless the Lord.

℟. Thanks be to God.

Then, if an Hour of the Office does not follow, is said:

May the souls of the faithful departed through the mercy of God rest in peace.

℟. Amen.

### II. When there is fast

℣. He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him. Glory be to the Father . . . As it was . . .

We give you thanks for all your benefits, almighty God: for you live and reign for ever and ever.

℟. Amen.

Psalm 50 Have mercy, [212] with Glory be to the Father at the end.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

The ℣. Open-handed, and all the others which are usually said when there is not fast, are said, as noted above.

However, on Holy Thursday, Good Friday, and Holy Saturday, neither the Glory be to the Father, nor the May the souls of the faithful is said.

### BEFORE SUPPER

After Speak the blessing, there follows at once:

℣. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live for ever and ever ! Glory be to the Father . . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord. ℟. Amen.

And Sir, ask for a blessing, having been said, the blessing is given: May the King of glory bring us to the supper of eternal life. ℟. Amen.



### AFTER SUPPER

℣. He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him. Glory be to the Father . . . As it was . . .

Blessed in his gifts and holy in all his deeds is the Lord ; who lives and reigns for ever and ever. ℟. Amen.

Psalm Have mercy [212]; at the end Glory be to the Father is said.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

The ℣. Open-handed, and all the others which are usually said after dinner, are said, as noted above on page 37*.

### Before the Collation

Speak the blessing, having been said, the blessing is given:

May the giver of all good things bless ✠ the food and drink of his servants.

℟. Amen.

### After the Collation

When the collation is ended the following is said:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

# Blessing of Various Objects

The priest wears the seasonal stole unless otherwise indicated.

### Blessing of Rosaries

Priest wears a white stole and says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you.

℟. And also with you.

Let us pray Prayer

Almighty and merciful God, on account of your very great love for us, you willed that your only-begotten Son, our Lord Jesus Christ, should come down from heaven to earth, and at the angel's message take flesh in the most sacred womb of Our Lady, the most blessed Virgin Mary, submit to death on the cross, and then rise gloriously from the dead on the third day, in order to deliver us from Satan's tyranny. We humbly beg you, in your boundless goodness to bless ✠ and to sanctify ✠ these rosaries, which your faithful church has consecrated to the

honour and praise of the mother of your Son. Let them be endowed with such power of the Holy Spirit, that whoever carries one on his person, or reverently keeps one in his home, or devoutly prays to you while meditating on the divine mysteries, according to the rules of this holy society, may fully share in all the graces, privileges, and indulgences which the Holy See has granted to this society. May he always and everywhere in this life be shielded from all enemies, visible and invisible, and at his death deserve to be presented to you by the most blessed Virgin Mary herself, mother of God. Through the same our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. ℟. Amen.

They are sprinkled with holy water.

### Short formula

To the honour and glory of Mary, the virgin mother of God, in memory of the mysteries of the life, death and resurrection of our Lord, the same Jesus Christ, may this crown of the most holy Rosary be blessed ✠ and sanctified ✠ in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

### Blessing of Roses of the Society of the most holy Rosary

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, you are the creator and upholder of the human race, the author of grace and the generous giver of eternal salvation, with your holy blessing ✠ bless these roses which we beg you to bless, and which we offer this day in thanksgiving to you and in devotion and veneration towards the ever blessed virgin Mary of the rosary. By the power of the holy cross pour out a heavenly ✠ blessing on these roses, which you have given to man to enjoy their pleasing fragrance and to alleviate sickness. By the sign of the holy ✠ cross let them be endowed with such blessing that the sick to whom they are brought, or who bring them to their homes, may be healed of their infirmities. May the devils depart, may they flee panic-stricken with



their followers from these dwellings, nor may they any more dare to trouble those who serve you. Through Christ our Lord. ℟. Amen.

They are sprinkled with holy water.

### Blessing of Candles of the Society of the most holy Rosary

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, the true light that enlightens every man who comes into the world, by the prayers of the blessed Virgin Mary, your mother, and the fifteen mysteries of her rosary, pour out your blessing ✠ on these candles and tapers, and sanctify ✠ them by the light of your grace. Mercifully grant, that as these lights with their visible fire dispel the darkness of the night, so may the Holy Spirit with his invisible fire and splendour dispel the darkness of our vices. May he help us ever to discern, with the pure eye of the spirit, the things that are pleasing to you and of benefit to us, so that, in spite of the darkness and pitfalls of this world, we may come at last to the light that never fails. For you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

### Blessing of Clothing of the Brothers and Sisters

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, you condescended to clothe yourself with the robe of mortality. We beg you from the abundance of your great mercy to bless ✠ this kind of garment which the holy Fathers have appointed to be worn in token of innocence and humility. Grant that he (or she) who is to wear it may be worthy to put on you, Christ our Lord. Amen.

The garments are sprinkled with holy water.

### Blessing of Cinctures and Medals of St. Thomas Aquinas

Wearing white stole, the priest says:

℣. Our help is in the

name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, lover and guardian of purity, we beseech your boundless goodness and ask, that as you caused Saint Thomas Aquinas to be girded with the cincture of chastity through the ministry of angels, and preserved him from every stain of body and soul, so may you be pleased to bless ✠ and sanctify ✠ these cinctures (or medals) to his honour and glory. Let all who reverently keep them and wear them about their loins (or who reverently wear and keep them) be cleansed of every defilement of mind and body, and deserve to be presented to you at the hour of death by the hands of the holy angels. For you, with the Father and the Holy Spirit, live and reign for ever and ever.

℟. Amen.

They are sprinkled with holy water.

### Blessing of Water with Relic of St. Peter the Martyr

Wearing a red stole the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, who for man's salvation instituted very great mysteries in the element of water, listen to our prayer, and pour forth your blessing ✠ on this element, water, which we now seal with the power of the blessed Peter your martyr. By the intercession of this, your martyr, let it be a health-giving remedy for your faithful, driving out evil spirits and warding off illness and suffering of body and spirit. May all who drink of it or are sprinkled with it be delivered from every affliction of soul and body and receive health in all their being. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

Almighty everlasting God, we humbly implore your mercy and goodness graciously to bless ✠ by your power, which surpasses description, these your faithful people who come to venerate the relic of St. Peter Martyr and to beg his intercession. Delivered by your martyr's prayers from every affliction of mind and body, protected by your mercy here and everywhere, and saved by your grace, may they deserve, after this life has run its course, to attain the joys that are unending. Through Christ our Lord. ℟ Amen.



### Blessing of Olive Oil on Feast of St. Peter Martyr

Wearing stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, bless ✠ these olives, we beseech you. Pour out on them a heavenly blessing, by the power of the holy ✠ cross and the intercession of St. Peter Martyr, for you gave them to man to dispel darkness. May they, by the sign of the holy ✠ cross, be endowed with such blessing that, wherever they may be placed, the powers of darkness may depart and tremble and, with their followers, flee panic-stricken from those dwellings. May no damage be done there by lightning and storm; may no inclement weather consume or destroy the fruits of the earth, and may nothing trouble or molest those who serve you, almighty God: for you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

### Blessing of Palm or other Branches on the same Feast

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, bless ✠ these branches of trees, we beseech you. Pour out on them a heavenly blessing, by the power of the holy ✠ cross and the intercession of St. Peter Martyr. For, when you were about to triumph over the enemy of mankind, you willed that palms and branches of trees should be used by children to honour you. May these, by the sign of the holy ✠ cross, be endowed with such blessing that, wherever they may be placed, the powers of darkness may depart and tremble and, with their followers, flee

panic-stricken from those dwellings. May no damage be done there by lightning and storm; may no inclement weather consume or destroy the fruits of the earth, and may nothing trouble or molest those who serve you, almighty God: for you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

### Blessing of Prayers of St. Vincent Ferrer.

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray **Prayer**

Almighty and everlasting God deign to ✠ bless, and ✠ sanctify these written prayers to the honour of your name, of the blessed Mary your mother, and of the blessed Vincent your confessor. May all who use them or carry them on their person, by the merits and prayers of blessed Vincent, obtain health of soul and body from you, who live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

### Blessing of Water for the Sick in Honour of St. Vincent Ferrer

Priest wears stole and says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray **Prayer**

Lord, you once blessed the rock in the desert, letting a copious flow of water come forth when Moses had twice struck it with his rod, and by this double stroke typified the mystery of your passion and the two beams of the cross. We humbly implore your majesty, in your goodness and mercy, that by the mystery of the same holy cross, you would sanctify this water with a generous ✠ blessing. May every sick person who drinks of it or is sprinkled with it, straightway experience the health-giving effect of your blessing. Through Christ our Lord. ℟. Amen.

I bless this water in the name of God ✠ the Father almighty, who



created this pleasing element for man's use, ennobling it by his wondrous power that it might wash away the stains of body and soul, that it might give drink to the thirsty, refreshment to those suffering from heat, and a way and path to seafarers. For, in water and by water in the universal deluge, when the sluices were opened and the heavens rained for forty days and forty nights, yet sparing the lives of the eight people in the ark which rode the water, he prefigured the sacrament of the new Law. So may he bless ✠ and sanctify ✠ this water, so that by the invocation of his holy name and that of St. Vincent, it may heal the sick, strengthen the infirm, cheer the downcast, purify the unclean, and mightily restore health to those who seek it. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. ℟. Amen.

The priest, touching the vessel of water with a relic or image of St. Vincent, says:

Let us pray **Prayer**

Listen, Lord, to our entreaties, and by the merits of St. Vincent, by whose relic (or image) this water is touched, pour out the might of your constant blessing on this element, water, that whoever takes it may find it a health-giving drink. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

The foregoing cross ought to be made with the relic or image.

Then the priest says:

Ant. In the evening of life may St. Vincent graciously be with us to lead us on the sure path to Christ.

℣. Blessed Vincent, pray for us. ℟. That we may be made worthy of the promises of Christ.

Let us pray **Prayer**

O God, through the wonderful preaching of your confessor, the blessed Vincent, you granted that a multitude of peoples should come to acknowledge your name. Grant, we beseech you, that we may be worthy to be rewarded in heaven by him whom he announced on earth as the Judge who is to come, Christ our Lord. ℟ Amen.

### Blessing for all things

This formula can be used by any priest, for all things to which a special blessing is not assigned.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, by whose word all things are sanctified, pour forth your blessing ✠ upon this creature (or these creatures), and grant that whoever uses it (or them) with gratitude and in accordance with your law and will, may by calling on your most holy name, receive from you, the Creator, protection of soul and body. Through Christ our Lord. ℟. Amen.

It is sprinkled (or they are sprinkled) with holy water.

# Prayers

## for the Lord Pope and for Benefactors, to be said in Chapter

If faults are to be heard in Chapter the prayers for the Pope and for benefactors are said in this manner. The Prelate having said Speak the blessing and the response The Lord, having been made, any benefactions that are to be announced should be announced. Then having made those recommendations that he may be obliged to make or wishes to make, the Prelate rises, as do all the others, and without Let us pray says the following prayer, during which the brethren bow profoundly.

Be pleased, Lord, to repay with eternal life all those who do good to us, for the sake of your holy name. ℟. Amen.

Then is said, by each choir alternately, the psalm To you have I lifted up my eyes, 47* and concluding it with the versicles Glory be to the Father . . . At it was; then the psalm Out of the depths, [224] concluding it with the versicle Eternal rest.

After this, all say in common: Lord have mercy. Christ have mercy. Lord have mercy. The Our Father is said silently, at the end of which the hebdomadarian says:

And lead us not into temptation. ℟. But deliver us from evil

℣. Let us pray for the Lord Pope. ℟. The Lord preserve him and give him life and make him blessed upon the earth, and deliver him not up to the will of his enemies.

℣. Save your servants and your handmaids. ℟. Who trust in you, my God.



℣. May they rest in peace. ℟. Amen.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Almighty, eternal God, who alone does great wonders, pour forth on your servant, N. our Pope, and on all congregations committed to his charge, the spirit of saving grace; and that they may truly please you, pour down on them the continual dew of your blessing.

Stretch out, Lord, the right hand of your heavenly help to your servants and handmaids. May they seek you with their whole heart and obtain whatsoever they worthily ask of you.

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins, that through loving supplications they may obtain the favour they have always desired. For you live and reign for ever and ever. ℟. Amen.

The previous three prayers are said with the one Let us pray and finish with the single For you live.

When the Apostolic See is vacant those prayers which refer to the Pope are omitted.

When the prayers are finished the Prelate hears the faults. When these are finished, all rise and the Prelate says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

# Prayers for the General Chapter

## and for those who go to it

In a year in which a General Chapter is to be held, for a month before the day of the Chapter, there is said daily after None or after Office of the Dead when this follows None, except on feasts of the I and II class, the psalm To you have I lifted.

It is said alternately by each choir beginning from the hebdomadarian's side.

Psalm 122

To you have I lifted up my eyes * you who dwell in the heavens:

My eyes, like the eyes of slaves * on the hand of their lords.

Like the eyes of a servant * on the hand of her mistress,

So our eyes are on the Lord our God * till he show us his mercy.

Have mercy on us, Lord, have mercy. * We are filled with contempt.

Indeed all too full is our soul with the scorn of the rich, * (with the proud man's disdain).

Glory be to the Father . . . As it was . . .

Afterwards is said the antiphon : Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love; you, who, through the diversity of many languages, gathered the nations together in the unity of faith.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father silently And lead us not into temptation. ℟. But deliver us from evil.

℣. Send forth your Spirit and they will be created. ℟. And you will renew the face of the earth.

℣. Save your servants. ℟. Who trust in you, my God.

The Lord be with you. ℟. And also with you.

Let us pray

Prayer

O God, who has instructed the hearts of the faithful by the light of the Holy Spirit, grant that, in the same Spirit, we may relish what is right and ever rejoice in his consolation.

Prayer

Listen, Lord, to our prayers and guide the steps of your servants along the path of your salvation; that in the journey through this fickle life they may always be protected by your help. Through Christ our Lord. ℟. Amen.

Brethren who are absent from choir should, nevertheless, say these prayers.

# Prayers

## to be said when visiting the Sick

When visiting those confined to bed through illness, the brethren on entering house or room of the sick person, should say :

℣. Peace to this house. ℟. And to all who dwell here.

And going up to the bed of the sick person they should greet him pleasantly and encourage him by holy and consoling words to have patience in his illness. Since it is often the case that bodily sickness is a result of spiritual sickness, they should exhort him, if he wishes to be cured quickly, even though the illness be not grave, to make a full and true confession of all his sins. Should the brethren wish to recite prayers over the sick person then the senior priest among them can use this formula, which may be abbreviated at will.

Should there be several persons ill in the same room or place, then as often as mention is made of them in the following prayers, the priest should use the plural form.

Dearly beloved, if the Lord sees fit to restore you to health, will you not determine, to the best of your ability, to avoid sin and to keep his commandments ?

Having received the promise, the priest says :

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray

We beseech you, Lord Jesus Christ, that at our humble entry there may come into this house, eternal happiness, divine well-being, serene joy, fruitful charity and everlasting health. Let any inroads of devils vanish from this place, let the angels of peace be present therein, and let all discord depart from this house. Show in us, Lord, the might of your holy name. Bless ✠ what we do, sanctify our humble visit. For you are holy and loving and you abide with the Father and the Holy Spirit for ever and ever. Amen.



Psalm 6 Lord, do not reprove me [220].

The Lord be with you. ℟. And also with you.

Reading from the holy Gospel according to Matthew. ℟. Glory to you, Lord.

When the priest says : Reading from the holy, etc. he makes the sign of the cross on his forehead, mouth and breast and likewise on the sick person if the patient be a man ; if it be a woman, he signs himself alone as above. This procedure is observed in the following Gospel readings.

Chapter 8

As he entered Caper'naum, a centurion came forward to him, beseeching him and saying, " Lord, my servant is lying paralysed at home, in terrible distress." And he said to him, " I will come and heal him." But the centurion answered him, " Lord, I am not worthy to have you come under my roof ; but only say the word, and my servant will be healed. For

I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marvelled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

The Lord be with you.
℟. And also with you.

Let us pray

God of heavenly power, by the power of your command, you drive away all weakness and sickness from the bodies of men; in your mercy, help your servant, so that his (her) infirmity being fled, his (her) full strength restored, in renewed health he (she) may bless your holy name. Through Christ our Lord.
℟. Amen.

Psalm 19

May the Lord answer in time of trial; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all your prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hand.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger, with good reason, is enkindled because of our sins? * Holy God, holy Mighty One, holy and merciful Saviour, give us not over to bitter death!



℣. Do not reject us now that we are old; when our strength fails, do not forsake us, Lord. - Holy God.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father... And lead us not into temptation. ℟. But deliver us from evil.

℣. Have mercy on me, Lord, I have no strength. ℟. Lord, heal me, my body is racked.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

℣. For you has he commanded his angels. ℟. To keep you in all your ways.

℣ Blessed, Father, Dominic, pray for us. ℟. That we may be made worthy of the promises of Christ.

℣. Lord, save your servant (or handmaid). ℟. Who trusts in you, my God.

℣. Send him (or her) help, Lord, from your shrine. ℟. And give him (or her) support from Sion.

℣. May the enemy never outwit him (or her). ℟. Nor the evil man oppress him (or her).

℣. Be to him (or her), Lord, a strong tower. ℟. Against the foe.

℣. O Lord listen to my prayer. ℟. And let my cry for help reach you.

℣. The Lord be with you. ℟. And also with you.

Let us pray

Almighty everlasting God, look down in mercy on the infirmity of your servant, and stretch out your majestic right hand to protect him (or her).

Grant, we beseech you, Lord God, that this your servant may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal.

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven may also guard our life on earth. Through.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins may be relieved through the patronage of the blessed Dominic, your confessor and our father.

O God, you always rule with loving care over that which you have made;

listen to our prayers and look kindly on your servant who is suffering bodily illness. Come to him (or her) with your healing power and grant him (or her) the remedy of heavenly grace. Through our Lord. ℟. Amen.

Having said the final prayer the priest places both hands on the head of the sick person and says the prayer of St. Vincent used by St. Louis Bertrand.

They will lay hands on the sick and they will recover. May Jesus, Son of Mary, Lord and health of the world, who drew you to the catholic faith, preserve you in it and make you blessed. And by the merits of the blessed virgin Mary, of the blessed Dominic, our father, of the blessed Vincent and of all the saints, may he be pleased to free you from this infirmity.

Then he says:

The Lord be with you. ℟. And also with you.

The beginning of the holy Gospel according to John. ℟. Glory to you, Lord.

Chapter 1

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Here a genuflexion is made. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. ℟. Thanks be to God.

In place of the preceding gospel, the following can be said.

The Lord be with you. ℟. And also with you.



Reading from the holy Gospel according to Mark.

Chapter 16

At that time, Jesus appeared to the eleven disciples as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." ℟. Thanks be to God.

After which he adds:

May the Lord Jesus Christ be with you to defend you, within you to preserve you, before you to lead you, behind you to guide you, and above you to bless ✠ you: for with the Father and the Holy Spirit he lives and reigns in perfect unity for endless ages. ℟. Amen.

May the blessing of almighty God, the Father, ✠ the Son and the Holy Spirit come down to you and remain with you for ever. ℟. Amen.

He then sprinkles the sick person with holy water.

## Apostolic Blessing for moment of death

### I—Formula normally to be followed

Priest, wearing a violet stole, on entering the room of the sick person, says:

℣. Peace to this house! ℟. And to all who dwell here.

He then sprinkles the sick person, the room, and all present with holy water, saying:

Ant. Purify me, Lord, then I shall be clean. O wash me, I shall be whiter than snow.

If the sick person wishes to confess he should hear and absolve him. If confession is not requested the priest should encourage him to make an act of contrition. If time permits, he will briefly advise him of the power and efficacy of this blessing. He should both

instruct and exhort him to call on the most holy name of Jesus at least in his heart, and to offer up willingly the pains and hardships of his illness in atonement for his past life. He should exhort him to offer himself to God as ready to accept whatever might be the divine will, and, even to undergo death itself with resignation as a satisfaction for the penalties deserved by sin.

Then the priest should console him with loving words and raise up hope that out of the divine bounty he will receive remission of temporal punishment and gain eternal life.

When the Apostolic blessing is given, in this way, simultaneously to more than one sick person, all is said once only, as below, changing merely the singular to the plural.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Ant. Do not recall, Lord, the offences of your servant (handmaid) and do not take vengeance because of his (her) sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father, silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servant. ℟. Who trusts in you, my God. ℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray

Prayer

Most merciful God, Father of mercies and God of all consolation, it is your will that no one who believes and hopes in you should perish. In your compassion, look favourably upon your servant N., whom the true faith and christian hope commend to you. Come to him (her) with your saving power, and by the suffering and death of your only-begotten Son, mercifully grant him (her) remission and pardon of all his (her) sins. So, in the hour of death may his (her) soul find in you a merciful judge, and, cleansed from every stain in the blood of that same Son, may he (she) be found worthy to pass into everlasting life. Through the same Christ our Lord. ℟. Amen.

Then after one of those present has said the Confiteor the priest says the May almighty God, and the May the almighty. Then he adds:

May our Lord Jesus Christ, Son of the living God, who gave to his blessed apostle, Peter, the power of binding and of loosing, through his most loving mercy, receive your confession and restore to you that first garment which you received in Baptism; and I, by the power given to me by the Apostolic See, grant you a plenary indulgence, and remission of all sins: in the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.

By the sacred mysteries of the restoration of mankind, may almighty God remit for you all punishment in this life and in the next, may he open to you the gates of paradise and lead you to everlasting happiness. ℟. Amen.

May almighty God bless you, the Father ✠ and the Son and the Holy Spirit. ℟. Amen.

### II—Shorter Form

If the sick person is so close to death that there is no time for the Confiteor or for saying the foregoing prayers, the priest straightway gives the blessing, saying:

I, by the power given to me by the Apostolic See, grant you a plenary indulgence and remission of all sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.

By the sacred, etc., as above.

May almighty, etc., as above.

### III—Shortest Form

In case of necessity it is sufficient to say:

I, by the power given to me by the Apostolic See, grant you a plenary indulgence and remission of all sins, and I bless you. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.



# The Commendation

## of a departing Soul

When the sick person is near death the priest, with violet stole, should read the following litany with versicles and prayers:

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the heavenly Father, have mercy on him (or her).
God, the Son, redeemer of the world, have mercy on him.

God, the Holy Spirit, have mercy on him (her).
Holy Trinity, one God, have mercy on him (her).
Holy Mary, pray for him (or her).
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
All holy Angels and Archangels, pray.
All holy ranks of blessed spirits, pray.
St. John, the Baptist, pray.
St. Joseph, pray.
All holy Patriarchs and Prophets, pray.
St. Peter, pray.
St. Paul, pray.
St. Andrew, pray.
St. James, pray.
St. John, pray.
St. Thomas, pray.
St. James, pray.
St. Philip, pray.
St. Bartholomew, pray.
St. Matthew, pray.
St. Simon, pray.
St. Thaddeus, pray.
St. Matthias, pray.
St. Barnabas, pray.
St. Mark, pray.
St. Luke, pray.
All holy Disciples of the Lord, pray.
All holy Innocents, pray.
St. Stephen, pray.
St. Clement, pray.
St. Cornelius, pray.
St. Cyprian, pray.
St. Laurence, pray.
St. Vincent, pray.
St. Denis and your companions, pray.
St. Maurice and your companions, pray.
St. Januarius and your companions, pray.
SS. Fabian and Sebastian, pray.
SS. Cosmas and Damian, pray.
St. Thomas, pray.
St. Peter, pray.
St. John and your companions, pray.
All holy Martyrs, pray.
St. Sylvester, pray.
St. Gregory, pray.
St. Pius, pray.
St. Ambrose, pray.
St. Augustine, pray.
St. Jerome, pray.
St. Hilary, pray.
St. Martin, pray.
St. Nicholas, pray.
St. Antoninus, pray.
St. Albert, pray.
Holy Father, Dominic, pray.
Holy Father, Dominic, pray.
St. Thomas, pray.
St. Vincent, pray.
St. Hyacinth, pray.
St. Raymund, pray.
St. Louis, pray.
St. Anthony, pray.
St. Benedict, pray.
St. Bernard, pray.
St. Francis, pray.
All holy Confessors, pray.
St. Ann, pray.
St. Mary Magdalen, pray.
St. Martha, pray.
St. Felicitas, pray.
St. Perpetua, pray.



St. Agatha, pray.
St. Lucy, pray.
St. Agnes, pray.
St. Cecilia, pray.
St. Catherine, pray.
St. Margaret, pray.
St. Ursula and your companions, pray.
St. Catherine, pray.
St. Rose, pray.
St. Agnes, pray.
St. Catherine, pray.
St. Margaret, pray.
All holy Virgins and Widows, pray.
All Saints, pray.
Be merciful, Lord, deliver him (her).
Be merciful, Lord, deliver him (her).
From eternal damnation, Lord deliver.
From a sudden and unprovided death, Lord deliver.
From the perils impending on his (her) sins, Lord, deliver.
From the attacks of the devil, Lord deliver.
Through the mystery of your holy incarnation, Lord, deliver.
Through your passion and cross, Lord, deliver.
Through your glorious resurrection, Lord, deliver.
Through your wonderful ascension, Lord, deliver.
Through the grace of the Holy Spirit, the Counsellor, Lord, deliver.
On the day of judgment, Lord deliver.
We, who are sinners, we beseech you hear us.
That you would take away the scourge of your anger, we beseech you hear us.
That you would deliver his (her) spirit from the place of confinement, we beseech you hear us.
That you would decree that he (she) be cheered by eternal joys in the land of the living, we beseech you hear us.
That you would graciously hear us, we beseech you hear us.
Lamb of God who takes away the sins of the world, Lord, spare him (her).
Lamb of God who takes away the sins of the world, Lord, deliver him (her).
Lamb of God who takes away the sins of the world, Lord, have mercy on him (her).

By all together is said: Lord, have mercy. Christ, have mercy. Lord, have mercy: then follows the Our Father, silently. After which, the priest says:

And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servant (or handmaid). ℟. Who trusts in you, my God.

℣. Send him (her) help, Lord, from your holy shrine. ℟. And give him

(her) support from Sion.

℣. May the enemy never outwit him (her). ℟. Nor the evil man oppress him (her).

℣. Be to him (her), Lord, a strong tower. ℟. Against the foe.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you.

℟. And also with you.

Let us pray

Prayer

Almighty, everlasting God, upholder of souls, you chastise those whom you love and those whom you receive, you lovingly correct unto amendment. We call upon you, Lord, graciously to give your grace to your servant who is suffering bodily weakness, that in the moment of departing from the body, his soul, free from the stain of mortal sin, may be worthy to be presented by the hands of your holy angels, to you, who gave it. Through Christ our Lord. Amen.

Then, if the patient is still alive, the priest says the following commendation, which is according to the usage of the Roman Church:

Depart, Christian soul, out of this world, in the name of God the Father almighty, who created you; in the name of Jesus Christ, Son of the living God, who suffered for you; in the name of the Holy Spirit who sanctified you; in the name of the glorious and holy Virgin Mary, Mother of God; in the name of the blessed Joseph, illustrious husband of the same glorious Virgin; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and authorities; in the name of the powers, of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins, and of all the saints of God. May your resting place be this day in peace, and your abode in holy Sion; through Christ our Lord. ℟. Amen.

Prayer

God of mercy, God of pity, God, in your great compassion you blot out the sins of the penitent, and by pardon cancel the guilt of past offences. Mercifully look with favour on this your servant, N., and



hear him (her) who pleads for pardon of all his sins, which he (she) wholeheartedly confesses. Renew in him (her), most loving Father, whatever has been marred by human frailty or defiled by the devil's treachery, and make him (her) firm, as a redeemed member, in the unity of that body which is the Church. Have pity, Lord, have pity, for his (her) only hope is in your mercy, and let him (her) partake of the mystery of reconciliation with you. Through Christ, our Lord. ℟. Amen.

I commend you, dear brother (dear sister), to almighty God, and entrust you to him whose creature you are; that having paid the debt common to mankind, you may return to your Maker, who formed you from the dust of the earth. May, therefore, the noble company of angels meet your soul as it leaves the body. May the judicial council of apostles come to meet you. May the victorious army of white-robed martyrs come to greet you. May the throng of glorious confessors, lily pure, surround you. May the choir of joyful virgins go before you. And may the embrace of a blessed peace surround you in the company of the patriarchs. May St. Joseph, the gentle patron of the dying, raise high your hope. May the holy Mother of God, the Virgin Mary, look with kindness on you. May Jesus Christ show himself to you with a gentle and joyous countenance and may he appoint a place for you among those who stand always in his presence. May you never know the horror of darkness, the noise of flames, the anguish of torture. May accursed Satan and his followers yield before you. At your coming, accompanied by angels, may he tremble and flee into the vast chaos of unending night. Let God arise and let his foes be scattered. Let those who hate him flee before him. As smoke is blown away so will they be blown away, like wax that melts before the fire, so the wicked shall perish at the presence of God. But the just shall rejoice in the presence of God. Let all the legions of hell be put to confusion and shame and let no minister of Satan dare to bar your way. May Christ, who was crucified for you, set you free from torment. May Christ who deigned to die for you, deliver you from eternal death. May Christ, Son of the living God, place you amid the

ever verdant delights of his paradise; and may he, that true Shepherd, acknowledge you to be one of his flock. May he absolve you from all your sins and place you at his right hand in the company of his chosen ones. May you see your Redeemer face to face and standing ever in his presence look with blessed eyes at Truth itself. Placed thus among the ranks of the blessed, may you enjoy the delight of seeing God for ever and ever. ℟. Amen.

### Prayer

Receive, Lord, your servant into the place of salvation for which he (she) hopes on account of your mercy. ℟. Amen.

Deliver, Lord, the soul of your servant from every danger of hell, from the bonds of punishment, and from all hardship. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Enoch and Eli'jah from the death common to all the world. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Noah from the flood. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Abraham out of Ur of the Chaldeans. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Job from his sufferings. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Isaac from being sacrificed at the hand of his father Abraham. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Lot from Sodom and from burning fire. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Moses from the power of Pharao king of Egypt. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Daniel from the lions' den. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered the three young men from the fiery furnace and from the power of a wicked king. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Susanna from false accusation. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered David from the power of king Saul and from the might of Goliath. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Peter and Paul from prison. ℟. Amen.

And as you delivered the most blessed virgin and martyr Thecla from three most cruel torments, so be pleased to deliver the soul of your servant, and make him (her) to rejoice with you in the heavenly delights. ℟. Amen.



### Prayer

We commend to you, Lord, the soul of your servant N., and we beg you, Jesus Christ, Saviour of the world, that since for him (her) you mercifully came on earth, you will not refuse to admit him (her) to the happiness of the patriarchs. Acknowledge your creature, Lord, made, not by strange gods, but by you, the only true and living God. For there is no other God but you, no work to compare with yours, Lord. Let his (her) soul find joy in your presence, and do not recall his (her) former sins or excesses which passion or heat of evil desire engendered. For although he (she) has sinned, yet he (she) did not deny the Father, Son and Holy Spirit, but has believed and has had zeal for God's honour, and faithfully worshipped God who created all things.

### Prayer

We beg you, Lord, do not recall the sins of his (her) youth and the wrongs he (she) did when he (she) knew no better, but in your great compassion be mindful of him (her) in the brightness of your glory. Let the heavens be opened to him (her), let the angels rejoice with him (her). Lord, receive your servant into your kingdom. May St. Michael the archangel of God, who won the leadership of the heavenly host, receive him (her). May the holy angels of God come to meet him (her), and lead him into the heavenly Jerusalem. May blessed Peter the apostle, to whom God gave the keys of the kingdom, receive him (her). May St. Paul the apostle, who was worthy to be a chosen vessel, come to his (her) assistance. May St. John, the beloved apostle of God, to whom the heavenly mysteries were revealed, intercede for him (her). May all the holy apostles, to whom the Lord gave the power of binding and loosing, pray for him (her). May all the saints and chosen ones of God who in this world endured torments for the name of Christ, intercede for him (her), that, freed from the bonds of the flesh, he (she) may be worthy to attain to the glory of the heavenly kingdom, through the graciousness of our Lord Jesus Christ who, with the Father

and the Holy Spirit, lives and reigns for ever and ever. ℟. Amen.

Prayer

May the gentle Virgin Mary, mother of God, and most loving consoler of those in distress, commend to her Son the soul of his servant N., that by this motherly intervention he (she) may not fear the terrors of death, but, in her company, may joyfully go forward to the longed-for home in heaven. ℟. Amen.

Prayer

St. Joseph, patron of the dying, to you I have recourse, at whose happy passing Jesus and Mary kept watch. Through this twofold beloved assurance, I earnestly commend to you the soul of this servant, N., struggling in his (her) last agony, that under your protection he (she) may be freed from the wiles of the devil and from eternal death, and may be worthy to attain to everlasting joy. Through the same Christ our Lord. ℟. Amen.

If the soul is still in agony the following psalms are said: Psalm 117 Give thanks, p. 34, and all of Psalm 118, They are happy which is found on [238] etc.), without Glory be to the Father.

If, after these prayers, death has not occurred, all depart, leaving there the cross and holy water. The Prior will assign some of the Brethren to remain there. They will say psalter without Glory be to the Father.

# Prayers to be said when the soul has departed

When the soul has departed the Brethren immediately end the psalms that they have been saying, with the Versicle Eternal rest. The commendation is then made by a priest, wearing a black stole, beginning, without chant, the ℟. Come to his (her) aid, with the subsequent versicle, which is continued by the other brethren. The whole office of the commendation is said distinctly in a reading tone, until the cantor intones the ℟. Deliver me, Lord.

℟. Come to his (her) aid, saints of God; come to meet him (her), angels of God; * receiving his (her) soul, offer it before the Most High. ℣. May



Christ, who called you, receive you; and may angels lead you to Abraham's bosom. – Receiving. ℣. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her). – Offer it . . .

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father, silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Eternal rest grant to him (her), O Lord. ℟. And let perpetual light shine upon him (her).

℣. From the gate of hell. ℟. Lord, deliver his (her) soul.

℣. May he (she) rest in peace. ℟. Amen.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us pray Prayer

We commend to you, Lord, the soul of your servant, that being dead to this world, he (she) may live to you; and in the forgiveness of your most merciful love, blot out his (her) sins, committed through human frailty. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

Lord, holy Father, almighty eternal God, though we are unable to make enough supplication for our own sins, impelled by love we ask on behalf of others. Nevertheless, with confidence in your generous love and unfailing kindness, we beseech you, in your mercy, lovingly to receive the soul of your servant who returns to you. May Michael angel of your covenant be with him (her). May you be pleased to place him (her), by the hands of the holy angels, in the company of your saints and chosen ones, with the holy patriarchs Abraham, Isaac and Jacob. Thus being delivered from the powers of darkness and the places of punishment, may he (she) not be thrown into confusion by the faults of our first parents nor by those of his (her) own ignorance, wickedness or weakness. Rather let him (her) be acknowledged by your friends and let him (her) rejoice in the peace of holy blessedness. And when the day of the great judgment comes, may he (she), being raised up with your saints and chosen ones, be ever filled with the glory of gazing on your unveiled countenance. Through Christ our Lord. ℟. Amen.

Then the priest begins the antiphon May Christ and psalm 113 When Israel, p. 47, which the others continue, ending it with the

versicle, Eternal rest.

Ant. May Christ, who called you, receive you, and may angels lead you to Abraham's bosom.

When the antiphon has been recited after the psalm, the priest says:

Let us pray Prayer

Almighty, everlasting God, you were pleased to breathe a soul, in your image, into the human body. While, at your command, dust returns to dust, may you command your image to be one with your saints and chosen ones in the eternal dwellings, and may you graciously and gently receive it as it returns to you from this land of Egypt. May you send your holy angels to meet it and show to it the way of justice; may you be pleased to open to it the gates to your glory. Drive off from this soul, we ask you, Lord, all the powers of darkness and acknowledge this being who belongs to you. Receive, Lord, your creature, made, not by strange gods, but by you, the only true and living God. For there is no other God but you, no work to compare with yours. Give joy, most merciful God, to the soul of your servant (handmaid) and, in your great compassion, glorify him (her). Do not recall his (her) former sins or excesses which passion or heat of evil desire engendered. For although he (she) has sinned, yet he (she) did not deny you, but, sealed with the sign of faith, he (she) faithfully worshipped you who created all things, and him (her) among them. For you live and reign for ever and ever. ℟. Amen.

Then the priest begins the ant. May the choir of angels and the psalm I love the Lord. The assembly continues this psalm and the others noted below. At the end of all the ℣. Eternal rest is said. The brethren may sit during this psalm.

Ant. May the choir of angels.

Psalm, 114, I love, p. 81; psalm 115, I trusted, p. 81; psalm 116 O praise [1]; psalm 117, Give thanks, p. 34; psalm 118, They are happy which is found on [238] etc.

When the psalms are finished the brethren rise and add:

Ant. May the choir of angels receive him (her), and with Lazarus, once a beggar, may he (she) have eternal rest.

Let us pray Prayer

Afflicted by this new sorrow and, as it were, pierced to the heart, we tearfully implore your mercy, Redeemer of the world, that you would receive the soul of our brother (sister) kindly and graciously as he (she) returns to your mercy, who are the very fount of love. O Lord, in your accustomed goodness, mercifully wipe out, lovingly forgive, and cast into everlasting oblivion whatever stains he (she) may have contracted during his (her) bodily sojourn. Command that this soul, which with others will give praise to you, and which eventually will be rejoined to the body, may be numbered in the company of your saints. For you live and reign, God, for ever and ever. ℟. Amen.



Then the Our Father is said.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Do not call your servant to judgment, Lord. ℟. For no one is just in your sight.

℣. From the gate of hell. ℟. Lord, deliver his (her) soul.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

May he (she) share in the blessed resurrection and merit to have eternal life in heaven through you, Jesus Christ, saviour of the world, who with the Father and the Holy Spirit live and reign for ever and ever. ℟. Amen.

Let us pray Prayer

O God, who alone can provide a remedy after death, grant, we beg you, that the soul of your servant (handmaid), made clean from earthly defilement, may be numbered among your saved. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins, that through loving supplications they may obtain the favour they have always desired. For you live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. ℟. Amen.

Then those who may yet have to say their Hours, say them.

# IV—VARIOUS PRAYERS

## Travellers' Prayers

To be said when the journey is about to start

Guide us, Lord, in the way of peace.

Canticle. Blessed be the Lord, the God of Israel, p. 6.

Ant. May the almighty and merciful Lord guide us in the way of peace and prosperity. May the Angel Raphael accompany us on the journey that we may return home in peace, health, and happiness.

Ant. Lord, do not treat us according to our sins nor repay us according to our faults.

Ant. Lord, do not hold the guilt of our fathers against us. Let your compassion hasten to meet us, for we are in the depths of distress.

Ant. O God, our saviour, come to our help, come, for the sake of the glory of your name. O Lord, our God, forgive us our sins ; rescue us for the sake of your name.

Ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

Ant. Angels, Archangels, Thrones, and Dominations, Principalities and Authorities, heavenly Powers, from heaven praise the Lord and pray for us.

Ant. Great father, holy Dominic, always watch lovingly over us here below, and take us up with you at the hour of our death.

Ant. The loving grace of Christ has raised up saints whom Father Dominic's Order has engendered. We ask to be aided by their merits, and through their prayers to be commended to God.

Ant. All you saints of God, be pleased to intercede for our welfare and for that of the whole world.

Ant. May eternal light shine upon them, Lord, forever with your saints; for you are loving kindness.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. . . And lead us not.

℣. May the Lord be blessed day after day. ℟. He bears our burdens, God our saviour.



℣. Lord, make us know your ways. ℟. Lord, teach us your paths.

℣. May our footsteps be firm. ℟. To obey your statutes.

℣. The crooked shall be made straight. ℟. And the rough ways shall be made smooth.

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

℣. For you has he commanded his angels. ℟. To keep you in all your ways.

℣. Loving father, Dominic, be mindful of your works. ℟. Plead before the supreme Judge for your group of poor.

℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

℣. All saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you or O Lord, listen to my prayer.

Let us pray

God, who led the children of Israel dry-shod through the sea and by the guidance of a star showed the way to the three Magi, grant us, we pray, a happy journey and peaceful days, so that, with your holy angel as companion, we may safely arrive at our destination, and, finally, reach the haven of eternal salvation.

God, who led your servant Abraham out of Ur of the Chaldeans, and kept him safe in all his wanderings, we beg that you may be pleased to keep safe us your servants. Be to us, Lord, a help in our preparations, a comfort on the journey, a shade in the heat, a covering in rain and cold, a carriage in weariness, a shield in adversity, a staff in insecurity, a haven in shipwreck. Thus, under your guidance, may we finally return home safely.

Listen, Lord, to our prayers, and guide the steps of your servants along the path of your salvation, that in the journey through this fickle life they may always be protected by your help.

O God, you know that through human weakness we cannot survive amidst such great dangers ; grant us health of mind and body, so that, by your help, we may triumph over those things which we suffer as a consequence of our sins.

Defend your servants, Lord, by granting them the gift of peace; and as they trust in the patronage of blessed Mary, ever virgin, make them safe from all their enemies.

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven, may also guard our life on earth.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father.

Grant, we beseech you, almighty God, that the example of the saints of our Order may inspire us to a better life; as we venerate their memory may we copy their behaviour.

Grant, we beseech you, Lord, that all your saints may continually pray for us; and mercifully be pleased to hear them.

Free, we beseech you, Lord, the souls of your servants and handmaids from every bond of sin: so that being raised up in the glory of the resurrection, they may live again with your saints and chosen ones. Through our Lord.

Let us go in peace. ℟. In the name of the Lord. Amen.

## A Greeting for the Blessed Virgin Mary

### The Angelus

To be said in the morning, at noon and in the evening.

Outside Paschal time:

℣. The angel of the Lord brought word to Mary. ℟. And she conceived of the Holy Spirit.

℣. Hail, Mary, full of grace, the Lord is with you, blessed are you among women, and blessed is the fruit of your womb, Jesus. ℟. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

℣. Behold, I am the handmaid of the Lord. ℟. Let it be to me according to your word.



℣. Hail, Mary . . . ℟. Holy Mary . . .

℣. And the Word became flesh. ℟. And dwelt among us.

℣. Hail, Mary . . . ℟. Holy Mary . . .

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray Prayer

Pour forth, we beseech you, Lord, your grace into our hearts, that we to whom the Incarnation of Christ your Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. ℟. Amen.

Paschal time:

℣. Queen of heaven, rejoice, alleluia. ℟. For he whom you were worthy to bear, alleluia.

℣. Has risen as he said, alleluia. ℟. Pray to God for us, alleluia.

℣. Virgin Mary, rejoice and be glad, alleluia. ℟. For the Lord has risen indeed, alleluia.

Let us pray Prayer

O God, through the resurrection of your Son, our Lord Jesus Christ, you were pleased to give joy to the world; grant, we beseech you, that through his mother, the virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. ℟. Amen.

## Prayers for Deceased Masters General

If a Master General's obit was read, psalm 129 Out of the depths p. 133, with the versicle Eternal rest, is said for him. After this, follows:

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

O God, you made your servant N. to be honoured with the episcopal (or priestly) dignity among apostolic priests; grant, we beseech you, that he may be joined in fellowship with them for ever. Through Christ our Lord. ℟. Amen.

For many Masters General the prayer is as follows:

O God, you made your servants to be honoured with the priestly dignity among apostolic priests; grant, we beseech

you, that they may be joined in fellowship with them for ever. Through Christ our Lord. ℟. Amen.

After the prayer is said: May they rest in peace. ℟. Amen.

If an anniversary was read, when the psalm Out of the depths, with the ℣. From the gate of hell, The Lord be with you, Let us pray, as above, has been said, there follows the prayer:

O God, Lord of mercies, give to the souls of your servants, whose anniversary we keep, the home of refreshment, the blessedness of peace and the brightness of light. Through Christ our Lord. ℟. Amen. May they rest in peace. ℟. Amen.

If an anniversary and an obit occur on the same day, the two prayers are said under the one conclusion. Then follows: May they rest in peace. ℟. Amen.

## ANNIVERSARIES OF THE DEAD

### to be observed in the whole Order and

## OBITS OF THE MASTERS GENERAL

If an obit or anniversary is to be read, then before Commemoration of the Brothers, is said, the following is read: Obit of the venerable Brother N. Master of the Order, or The Anniversary . . . as below. Then the reader continues: Also a commemoration of the deceased Brothers, Sisters, Associates and Benefactors of our Order.

If an obit and anniversary fall on the same day, the following is added: Also a Commemoration . . .

### JANUARY

8. Obit of the Venerable Brother Joseph Mary Larroca, of Spain, seventy-fourth Master of the Order. Also a commemoration . . . And so always in the other obits.

18. Ob. V. B. Barnabas of Vercelli, fifteenth Master of the Order.

### FEBRUARY

4. Ob. V. B. Vincent Aiello of Lucano, of Naples, seventy-second Master of the Order.

6. Anniversary of Fathers and Mothers.

9. Ob. V. B. Andrew Frühwirth of Austria, seventy-fifth Master of the Order who was a Cardinal of the Holy Roman Church. P. (1)

19. Ob. V. B. Munio of Spain, seventh Master of the Order. P.

21. Ob. V. B. Augustine Pipia, sixty-first Master of the Order, who was a Cardinal of the Holy Roman Church. P.

(1) The letter P opposite the obit of a Master of the Order indicates pontifical dignity.



23. Ob. V. B. John of Molendino, twentieth Master of the Order: who was a Cardinal of the Holy Roman Church.

26. Ob. V. B. Antoninus Cloche of France, sixtieth Master of the Order.

### MARCH

1. Ob. V. B. Peter of Palma, eighteenth Master of the Order.

3. Ob. V. B. Stephen Ususmare, forty-sixth Master of the Order.

9. Ob. V. B. Francis Ferdinand Jabalot of Parma, sixty-eighth Master of the Order.

16. Ob. V. B. Leonard Statius of Florence, twenty-fifth Master of the Order.

### APRIL

8. Ob. V. B. Garin of Gy-l'Evêque in France, nineteenth Master of the Order.

12. Ob. V. B. Aimeric Placentinus, twelfth Master of the Order.

21. Ob. V. B. Garcia de Loaisa of Spain, thirty-ninth Master of the Order, who was a Cardinal of the Holy Roman Church. P.

### MAY

2. Ob. V. B. Louis Theissling of Alkmaar, seventy-seventh Master of the Order.

6. Ob. V. B. John Baptist de Marini of Rome, fifty-seventh Master of the Order.

16. Ob. V. B. Peter Rochim, twenty-seventh Master of the Order.

25. Ob. V. B. Nicholas Rodulfus of Florence, fifty-fifth Master of the Order.

### JUNE

7. Ob. V. B. Simon Lingon, twenty-first Master of the Order. P.

11. Ob. V. B. Antoninus Bremond of Marseilles, sixty-third Master of the Order.

13. Ob. V. B. John Thomas de Roccaberti of Spain, fifty-eighth Master of the Order. P.

16. Ob. V. B. Sixtus Fabrius of Lucques, fiftieth Master of the Order.

20. Ob. VV. BB. Elias of Periqueux of Toulouse, twenty-second Master of the Order; and Balthasar de Quiñones of Toledo, sixty-fifth Master of the Order.

25. Ob. V. B. Leonard Mansuetus of Perouse, thirty-first Master of the Order.

30. Ob. V. B. Emmanuel Suarez of Spain, eightieth Master of the Order.

### JULY

6. Anniversary of all those buried in our Cemeteries. Also Ob. V. B. John de Feynier, forty-second Master of the Order.

9. Ob. V. B. Thomas Hyacinth Cipollettus of Ascoli seventieth Master of the Order.

14. Ob. V. B. Humbert of Romans, fifth Master of the Order.

20. Ob. V. B. Francis Romeo, forty-fifth Master of the Order.

27. Ob. V. B. Gerard de Daumar, seventeenth Master of the Order, who was a Cardinal of the Holy Roman Church.

29. Ob. V. B. Barnabas Sassoné of Naples, thirty-fourth Master of the Order.

## AUGUST

1. Ob. V. B. Joachim Torriani of Venice, thirty-fifth Master of the Order.

3. Ob. V. B. Hippolytus Maria Beccaria of Monte Regali, fifty-first Master of the Order.

4. Ob. V. B. Bartholomew Comazio of Bologna, thirty-third Master of the Order.

7. Ob. V. B. Thomas of Fermo, twenty-fourth Master of the Order.

8. Ob. V. B. Hugh de Vaucemain of France, sixteenth Master of the Order.

9. Ob. VV. BB. Hervé de Nedellec of Brittany, fourteenth Master of the Order; and John Clérée of France, thirty-seventh Master of the Order.

12. Ob. V. B. Bonaventure Garcia de Parédes of Spain, seventy-eighth Master of the Order.

27. Ob. V. B. Vincent Bandelli of Lombardy, thirty-sixth Master of the Order.

28. Ob. V. B. Albert Clávar of Genoa, tenth Master of the Order.

29. Ob. V. B. Angelo Dominic Ancarini of Faenza, seventy-first Master of the Order.

30. Ob. V. B. Augustine Galamini, fifty-third Master of the Order, who was a Cardinal of the Holy Roman Church. P.

## SEPTEMBER

1. Ob. V. B. Berengarius de Landora, thirteenth Master of the Order. P.

4. Ob. V. B. Martin Stanislaus Gillet of France, seventy-ninth Master of the Order. P.

5. Anniversary of the Associates and Benefactors of our Order.

9. Ob. V. B. Thomas de Vio, Cajetan, thirty-eighth Master of the Order, who was a Cardinal of the Holy Roman Church. P.

12. Ob. V. B. Jerome Xavier of Saragossa, fifty-second Master of the Order, who was a Cardinal of the Holy Roman Church.

15. Ob. V. B. Salvo Casseta of Sicily, thirty-second Master of the Order.

17. Ob. VV. BB. Bernard de Jusix of Bordeaux, eleventh Master of the Order, and Paul Constable of Ferrara, forty-ninth Master of the Order.

21. Ob. V. B. Martial Auribelli of Avignon, twenty-ninth Master of the Order.

22. Ob. V. B. Thomas Ripoll of Aragon, sixty-second Master of the Order.

24. Ob. VV. BB. Francis Silvester of Ferrara, fortieth Master of the Order: and Seraphin Secchi of Pavia, fifty-fourth Master of the Order.

27. Ob. V. B. Maurice Benedict Olivier of Salluzo, sixty-ninth Master of the Order.

## OCTOBER

9. Ob. V. B. Paul Butigelia, forty-first Master of the Order.

15. Ob. V. B. Bartholomew Texier, twenty-sixth Master of the Order.

28. Ob. V. B. Vincent Justiniani of Chio. forty-seventh Master of the Order, who was a Cardinal of the Holy Roman Church.



## NOVEMBER

4. Ob. V. B. John of Germany, fourth Master of the Order. P.

7. Ob. V. B. Anthony de Monroy of Mexico, fifty-ninth Master of the the Order. P.

13. Anniversary of the Brothers and Sisters of our Order.

16. Ob. V. B. Albert de las Casas of Spain, forty-fourth Master of the Order.

18. Ob. V. B. Guy Flamochetti, twenty-eighth Master of the Order.

21. Ob. VV. BB. Stephen of Besançon, eighth Master of the Order: and Seraphin Cavalli of Brescia, forty eighth Master of the Order.

## DECEMBER

1. Ob. V. B. Thomas Turco of Cremona, fifty-sixth Master of the Order.

3. Ob. V. B. Joachim Briz of Spain, sixty-seventh Master of the Order. P.

11. Ob. V. B. Alexander Vincent Jandel of Nancy in France seventy-third Master of the Order.

15. Ob. V. B. Conrad of Asti, thirtieth Master of the Order.

16. Ob. V. B. John Thomas de Boxadors, sixty-fourth Master of the Order, who was a Cardinal of the Holy Roman Church.

17. Ob. V. B. Hyacinth Maria Cormier of Orleans, seventy-sixth Master of the Order.

20. Ob. V. B. Augustine Recuperati, forty - third Master of the Order.

23. Ob. V. B. Pius Joseph Gaddi of Forli, sixty-sixth Master of the Order.