BREVIARY

ACCORDING TO THE RITE

OF THE
ORDER OF PREACHERS

APPROVED BY APOSTOLIC
AUTHORITY

PART TWO

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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Rome, (802) 16th June, 1967,
Convent of St. Sabina (Aventino)

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.

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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.

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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.

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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

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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.

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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

(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.

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.

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) ;

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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 to 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-

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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-

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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 Proper Day 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.

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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

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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-

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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

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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 ;

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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.

**

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";

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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-

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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).

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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:

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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 ;

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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

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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,

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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.

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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;

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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.

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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

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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.

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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

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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.

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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 g	f	e	d	c b	A	g	f	e d	c	b	A
g f	e	d	c	b A	g	f	e	d c	b	A	g	f c	d

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

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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 b	A	g	f	e	c d	b	A	g f	e	d
c	b A	g	f	e	d c	b	A	g	f e	d	c	b	A 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

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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

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New Easter

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

Table Revised

Easter	Ascen-sion	Pente-cost	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.

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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

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CALENDAR

Epact Cycle.	L. D.		D. M.	
				JANUARY
*	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	
x	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 Conff. 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.

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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, Confr. 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	

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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	

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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.

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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 xxiii	d	iv	2	St. Alphonsus Mary de Liguori, Bp., Conf., Doct. of Church. III cl. 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.

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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	

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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.

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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.

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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, Confessor, 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.

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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

	with I class feast	" II class Sunday	" I class Sunday
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

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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.

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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

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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

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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.

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.

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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.

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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.

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.

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.

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.

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.

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

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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 :

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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

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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.

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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).

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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.

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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.

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.

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.

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.

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.

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.

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, ℣ 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.

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:

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.

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.

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.

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.

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.

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.

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 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.

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, 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.

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.

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.

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.

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 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.

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.

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.

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.

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.

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 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.

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.

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.

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.

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.

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 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.

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 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.

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.

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.

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.

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.

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

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.

Genuflexion 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;

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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.

Compline of the Sunday

MATINS

Invit. The true God, One in Trinity and Trinity in One, * Come, let us adore.

Hymn as in I Vespers

I 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 Be with us, God, one, almighty; the Father, the Son, and the Holy Spirit.

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 We acknowledge you One in substance, Three in Persons.

Psalm 23

The Lord 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

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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 We profess that in you existence, life and understanding are always identical.

℣. Let us bless the Father, and the Son, together with the Holy Spirit.
℟. i. Let us sing praise to him and highly exalt him for ever.

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." And the foundations of the thresholds shook at the voice of him who called and the house was filled with smoke.

℟. God, our God, has blessed us. May God still give us his blessing * till the ends of the earth revere him. ℣. O God, be gracious and bless us. – Till the ends.

From the blessed apostle John's book of the Revelation

Lesson ii Chapter 4

After this I looked, and lo, in heaven an open door! 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; 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. 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!"

℟. ii. Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name. ℣. Let his glory fill the earth. Amen! Amen! – Ever blessed.

From the blessed apostle John's First Letter

Lesson iii Chapter 5

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the witness, because the Spirit is the truth. There are three witnesses in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

℟. iii. 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. – You are the God. – Glory. – Who works wonders.

II Nocturn

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 people 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 We call to you, we adore you, we praise you, O blessed Trinity!

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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 Our hope, our salvation, our glory, O blessed Trinity.

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 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 be his glorious name.

Let his glory fill the earth. * Amen ! Amen !

Ant. 6 Set us free, save us, sanctify us, O blessed Trinity !

℣. Blessed are you, O Lord, in the firmament of heaven. ℟. And to be sung and glorified for ever.

From the book On Faith, addressed to Peter, by St. Fulgentius, Bishop

Lesson iv Chapter 1

The faith, which the holy patriarchs and prophets received from God before the Incarnation of his Son, which too, the holy apostles received from the Lord himself in person, and, taught by the Holy Spirit, not only preached by word of mouth, but also left embodied in writing for the wholesome instruction of their followers, that same faith proclaims that the one God is a Trinity, that is, the Father, the Son and the Holy Spirit. But it would not be a true Trinity if one and the same person were termed Father, Son and Holy Spirit.

℟. iv. The Lord is great and mighty, * his wisdom can never be measured. ℣. The Lord is great, highly to be praised, his greatness cannot be measured. – His wisdom.

Lesson v

For if the Father, Son and Holy Spirit were one person just as they are one substance, then there

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would be nothing at all whereby one could truly speak of a Trinity. Again, if the Father, Son and Holy Spirit were so utterly different in their natures as they are distinct from each other in their persons, there might indeed be a Trinity, but there would not be one God. But in that one true God, the Trinity, it must be verified not alone that God is one, but also that he is triune. The true God, then, is a Trinity in the persons and one in the one nature.

℟. v. 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. ℣. Grant to us the fruits of joy; bestow the gifts of grace. Loose the chains of discord and seal the bonds of peace. – Through all the ages.

Lesson vi

By this unity of nature, the Father is wholly in the Son and in the Holy Spirit; the Son is wholly in the Father and in the Holy Spirit; the Holy Spirit, also, is wholly in the Father and in the Son. None of these exists apart from the others. For no one of them either precedes another in eternity, or surpasses in greatness, or outstrips in power. Thus, as far as the unity of the divine nature is concerned, the Father neither precedes, nor is he greater than, the Son and the Holy Spirit. Likewise, as if antecedent to or greater by nature, the eternity and immensity of the Son can neither precede nor surpass the eternity and immensity of the Holy Spirit.

℟. vi 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.

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 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. 7 The Father is love, Christ is grace, their fellowship is the Holy Spirit: O blessed Trinity.

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 name.

Ant. 8 The Father is true, the Son is truth, the Holy Spirit is truth: O blessed Trinity.

Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

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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 So the Father, Word and Counsellor are one substance: O blessed Trinity.

℣. By his word the heavens were made. ℟. By the breath of his mouth, all the stars.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 28

At that time, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Etc.

Homily of St. Gregory Nazianzen

Discourse on the Faith, near the beginning.

What catholic is unaware that the Father is really Father, the Son really Son, and the Holy Spirit really Holy Spirit? For the Lord himself says to his apostles: " Go therefore and baptize all nations in the name of the Father and of the Son and of the Holy Spirit." This is that perfect Trinity consisting in a unity, which we affirm to be but one substance. For we do not make divisions in God as in a bodily thing, but in accordance with the power of the divine nature, which is in no way bound by matter, we both believe that the Persons really correspond to the names and we testify to the unity of the Godhead.

℟. vii. Praise, glory and thanksgiving be to you * for endless ages, O blessed Trinity. ℣. And blessed is your glorious, holy name, and to be highly praised and highly exalted. – For endless ages.

Lesson viii

We do not say, as some have thought, that the Son of God is an extension of one part from another part ; neither do we understand the word, apart from that which it signifies, as the mere sound of a voice, but we believe that the three names, which are three persons, are one essence, one majesty, one power. And therefore we profess one God, because the unity of majesty prevents us from using the plural form ' gods.' Finally, the world over, we speak of the Father and the Son, but we cannot and ought not say that they are two gods.

℟. viii. 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. ℣. Blessed are you, Lord, in the firmament of heaven, and to be sung and glorified. – For ever.

Lesson ix

Not indeed that God's Son is not God. On the contrary, he is true God from true God. Because we know that the Son of God comes from the one Father and from no other, for this reason we say that God is one. It was this that the apostles and the prophets handed down. It was this that the Lord himself taught when he said, " I and the Father are one." The word " one" refers as I have said to the Oneness of the Deity: the word " are " to the Persons.

℟. ix. To the Supreme Trinity, the indivisible God, be one divinity, equal glory, the same eternal majesty ; the Father, Son and Holy Spirit, * who controls the whole universe by his laws. ℣. May the blessed Godhead of the Father and the Son, equally with the life-giving Spirit, bestow grace upon us. – Who controls. Glory. – Who controls.

Before Lauds. ℣. The Lord is great, highly to be praised. ℟. His greatness cannot be measured.

LAUDS

Antiphons (and at the Hours)

1. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

Psalm The Lord is king, etc. p. 29.

2. Praise and endless glory be for ever to God the Father and the Son together with the Holy Counsellor.

3. From every voice let the glory of praise resound to the Father and to his

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begotten Son ; equally let it re-echo to the Holy Spirit in everlasting praise.

4. May our voices always resound in everlasting praise to God the Father, to his co-equal Son, and to you, Holy Spirit.

5. From whom are all things, through whom are all things, to whom are all things ; to him be glory for ever.

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 !

Hymn

O Trinity most worshipful
And Unity most wonderful ;
O Power inexhaustible
In substance indivisible.

O Purity, O Charity,
O Peace and Immortality,
Supreme in glory evermore,
Of Father, Son, and Counsellor.

As faith crowns those who pray to you
And dutifully trust in you ;
The needy, view with pity kind,
And cleanse all meanness from the mind.

The Father unbegotten one
And equally his only Son,
And Holy Spirit too we praise,
The Triune God through all our days.
Amen.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

Bened. ant. Blessed be the Creator and Ruler of all, the holy and indivisible Trinity, now and always through endless ages.

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.

At the Small Hours, psalms from Sunday

TERCE

Ant. Praise and endless glory be for ever to God the Father and to the Son together with the Holy Counsellor.

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 !

℟. Let us bless the Father and the Son together with the Holy Spirit, ⋆ alleluia, alleluia. – Let us bless. ℣. Let us sing praise to him and highly exalt him for ever. – Alleluia. – Glory. – Let us bless.

℣. Blessed are you, O Lord, in the firmament of heaven. ℟. And to be sung and glorified for ever.

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.

SEXT

Ant. From every voice let the glory of praise resound to the Father and to his begotten Son ; equally let it re-echo to the Holy Spirit in everlasting praise.

Little Chapter 2 Cor. 13

The grace of Our Lord Jesus Christ and the charity of God, and the fellowship of the Holy Spirit be with you all.

℟. Blessed are you, O Lord, in the firmament of heaven, ⋆ alleluia, alleluia. – Blessed. ℣. And to be sung and glorified for ever.– Alleluia. – Glory. – Blessed.

℣. By his word the heavens were made. ℟. By the breath of his mouth all the stars.

NONE

Ant. From whom are all things, through whom are all things, to whom are all things ; to him be glory for ever.

Little Chapter 1 John 5

There are three witnesses in heaven: the Father, the Word and the Holy Spirit ; and these three are One.

℟. By his word the heavens were made, ⋆ alleluia, alleluia. – By his word.

℣. By the breath of his mouth all the stars. – Alleluia. – Glory. – By his word.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

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

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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. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

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 !

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.

Genuflexion 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 !

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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. With whole heart and voice we confess, praise, and bless you, God the Father unbegotten, and you the only-begotten Son, and you the Holy Spirit Counsellor: to you be glory for ever.

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.

Compline of the Sunday.

Monday

MATINS

Here begins the first book of Kings

Lesson i Chapter 1

There was a certain man of Ramatha′im-zo′phim of the hill country of E′phraim whose name was Elka′nah the son of Jero′-ham, son of Eli′hu, son of Tohu, son of Zuph, an E′phraimite. He had two wives; the name of one was Hannah, and the name of the other Penin′nah. And Penin′nah had children, but Hannah had no children. Now this man used to go up year by year from his city to worship and to sacrifice to the Lord of hosts at Shiloh, where the two sons of Eli, Hophni and Phin′ehas, were priests of the Lord.

℟. God listens to every one. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

This sequence is read until the First Sunday in August.

Lesson ii

On the day when Elka′-nah sacrificed, he would give portions to Penin′nah his wife and to all her sons and daughters; and, although he loved Hannah, he would give Hannah only one portion, because the Lord had closed her womb. And her rival used to provoke her sorely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. And Elka′nah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?"

℟. ii. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the door-post of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. And she vowed a vow and said, "O Lord of hosts, if you will indeed look on the affliction of your maidservant, and remember me, and not forget your maidservant, but will give to your maidservant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head."

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom. – Glory. – For ever.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

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Tuesday

MATINS

From the first book of Kings

Lesson i Chapter 1

And in due time Hannah conceived and bore a son and she called his name Samuel, for she said, " I have asked him of the Lord." And the man Elka'nah and all his house went up to offer to the Lord the yearly sacrifice, and to pay the vow. But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and abide there for ever."

℟. i. Direct your heart to the Lord and serve him only * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

Elka'nah her husband said to her, " Do what seems best to you, wait until you have weaned him; only may the Lord establish his word." So the woman remained and nursed her son, until she weaned him. And when she had weaned him, she took him up with her, along with a three-year-old bull, an ephah of flour, and a skin of wine; and she brought him to the house of the Lord at Shiloh.

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: " Saul has slain his thousands and David his ten thousands"? – And took away.

Lesson iii

And the child was young. Then they slew the bull, and they brought the child to Eli. And she said, " Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord. For this child I prayed; and the Lord has granted my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord." And they worshipped the Lord there.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the first book of Kings

Lesson i Chapter 2

Now the sons of Eli were worthless men; they had no regard for the Lord. The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, and he would thrust it into the pan, or kettle, or cauldron, or pot; all that the fork brought up the priest would take for himself.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open * toward this house, day and night. ℣. Look down Lord from your holy habitation, from heaven. – Toward this house.

Lesson ii

So they did at Shiloh to all the Israelites who came there. Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, " Give meat for the priest to roast; for he will not accept boiled meat from you, but raw." And the man used say to him, " Let them burn the fat first, and then take as much as you wish."

℟. ii. My sins outnumber the sands of the seashore so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

He would say, " No, you must give it now; and if not, I will take it by force." Thus the sin of the young men was very great in the sight of the Lord; for the men treated the offering of the Lord with contempt. Samuel was ministering before the Lord a boy girded with a linen ephod. And his mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a

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whirlwind, Eli'sha cried, ✱ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

Thursday

The feast of Corpus Christi is celebrated. The Office was composed by St. Thomas Aquinas.

Feast
OF THE MOST HOLY BODY OF CHRIST

I CLASS

I VESPERS

Ant. to psalms A priest for ever, after the order of Melchizedek, Christ the Lord offered bread and wine.

Psalm Praise O servants of the Lord, etc. [1]

Little Chapter 1 Cor. 11

The Lord Jesus, on the night that he was betrayed, took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you."

℟. A man once gave a great banquet, and sent his servant to say to those who had been invited, "Come, ✱ for all is now ready." ℣. Come, eat of my bread and drink of the wine I have mixed. – For all is now ready. – Glory. – For all is now ready.

Hymn

Sing my tongue the sacred Mystery
Of the glorious body made,
Of the precious blood outpouring—
Both the fruit of noble maid—
By the King of all the nations
For the world's redemption paid.

Given for us, to us descending,
Born of virgin chaste was he,
And on earth by life and teaching
Spread the truth to make us free;
Then with sacred celebration
Closed his life most wondrously.

On the night of that last supper
Seated with his brethren band,
He observed the Law most fully
And the feast it did command;
Then, as food to his apostles,
Gives himself with his own hand.

Word made Flesh, true bread he changes
By a word, his flesh to be;
Wine to blood of Christ transforming,
Though the eye no change may see;
Faith alone provides assurance,
If the heart sincere should be.

Genuflexion until Honour.

Humbly then in veneration
This great Mystery we adore;
For the ancient rite surrenders
To the new for evermore;
Faith divine supplies abundance
Where frail senses cannot soar.

Honour, praise and exaltation
To the Father and the Son,
Power, too, and joy and blessing
And salvation for all won;
To the One from both proceeding,
Be an equal worship done.
Amen.

℣. You supplied them with bread from heaven, alleluia. ℟. Providing in itself every pleasure, alleluia.

Magnif. ant. What a delightful spirit is yours, Lord! For, to show your goodness toward your children, you fill the starving with good things, providing them from heaven with a most delightful bread; but the rich who are disdainful, you send away empty.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion,

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grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

COMPLINE

Psalms as on Sunday.

Nunc dimittis ant. Alleluia. The bread which I shall give, alleluia, is my flesh, for the life of the world, alleluia, alleluia.

MATINS

Invit. Let us adore Christ, the King who rules the nations. * He gives abundance to the spirit of those who feed on him.

Hymn

In these Solemnities
May holy joy be found,
And from the inmost heart
Let sacred praise resound.
So let the old recede,
Be everything made new;
New heart, new voice, be
new each deed.

Now is recalled to mind
That supper last of all,
When Christ, as is believed,
Gave to his brethren all,
Both the unleavened bread
And lamb that did fulfil
Laws made of old for the
Fathers.

After the symbol lamb,
After the feast was done,
To his disciples, then,
Christ gave them, everyone,
His very body true,
Whole and entire to each.
So we proclaim did he feed
them.

Food to the feeble ones,
He his own body gave,
And, to the downcast souls,
Cup of his blood to save.
Saying, "Receive, each one.
This cup I pass to you.
Take then, drink of it
everyone."

Thus does he institute
That sacred Sacrifice,
And its dread ministry
To priests alone applies;
These, then, most fittingly,
First should themselves
partake,
Later to give to all others.

Bread of the angels blest,
Made bread of human
kind!
In this, true heaven's bread,
Symbols fulfilment find.
O truth most wonderful!
See, he receives the Lord,
Needy, servant and lowly
one!

O Godhead One in Three
Graciously hear our cry,
And, as we worship you,
Come to us from on high;
Through your own
heavenly paths,
Lead, where we long to go,
Into the light you inhabit.
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 At the time of his death, the Lord gave health-bringing fruit to be savoured.

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. 2 From the abundance of the fruit of corn and wine, the faithful rest in the peace of Christ.

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 their 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

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are my portion and my cup ; * it is 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 It is in the sharing of the chalice where God himself is received, and not in the blood of calves, that the Lord has brought us together.

℣. He gave them bread from heaven, alleluia. ℟. Mere men ate the bread of angels, alleluia.

From the book of Exodus

Lesson i Chapter 12

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months ; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household ; and if the household is too small for a lamb, then a man and his neighbour next to his house shall take according to the number of persons ; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old ; you shall take it from the sheep or from the goats ; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two door-posts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted ; with unleavened bread and bitter herbs they shall eat it.

℟. i. On the Passover, in the evening, the assembly of the congregation of Israel shall kill the young goat * and they shall eat the flesh with unleavened bread. ℣. Christ, our paschal lamb, has been sacrificed: let us therefore celebrate

the festival with the unleavened bread of sincerity and truth. – And they.

Lesson ii Chapter 16

As Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord said to Moses, "I have heard the murmurings of the people of Israel ; say to them, 'At twilight you shall eat flesh, and in the morning you shall be filled with bread ; then you shall know that I am the Lord your God.'" In the evening quails came up and covered the camp ; and in the morning dew lay round about the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoar-frost on the ground. When the people of Israel saw it, they said to one another, "What is it ?" For they did not know what it was. And Moses said to them, "It is the bread which the Lord has given you to eat."

℟. ii. You shall eat flesh and you shall be filled with bread. * It is the bread which the Lord has given you to eat. ℣. It was not Moses who gave you the bread from heaven ; my Father gives you the true bread from heaven. – It is.

From the third book of Kings

Lesson iii Chapter 19

Eli'jah came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree ; and he asked that he might die, saying, "It is enough ; now, O Lord, take away my life ; for I am no better than my fathers." And he lay down and slept under a broom tree ; and behold, an angel touched him, and said to him, "Arise and eat." And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank, and lay down again. And the angel of the Lord came a second time, and touched him, and said, "Arise and eat, else the journey will be too great for you." And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.

℟. iii. Eli'jah looked and saw at his head a cake baked on hot stones. Ris-

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ing, he ate and drank * and went in the strength of that food to the mount of God.
℣. If anyone eats of this bread, he will live for ever.–
And went. – Glory. – To the mount of God.

II Nocturn

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 our 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. 4 May the Lord remember your offering and receive your sacrifice with favour.

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. 5 The Lord's banquet is prepared for us in the sight of all our foes.

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 I will 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. 6 Let the guests at the Lord's banquet celebrate the feast amid cries of gladness.

℣. He fed them with finest wheat, alleluia. ℟. And filled them with honey from the rock, alleluia.

Sermon of St. Thomas Aquinas

Opusculum 57. Lesson iv

The immeasurable blessings of divine favour, which have been showered upon the people of God, confer on them an inestimable dignity. What great nation is there, or ever was, that has a God so near to it as the Lord our God is to us ! For the only-begotten Son of God, willing that we should share in his divinity, assumed our nature. He was made man, that he might make men divine. And what is more, he gave back to us for our salvation, all

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that he had assumed belonging to us. For he offered to God the Father, for our reconciliation, his own body as a victim on the altar of the cross. He shed his blood, at one and the same time, a ransom and a purification, that being redeemed from wretched slavery we might be washed clean of all sins.

℟. iv. The bread which I shall give for the life of the world is my flesh. The Jews therefore disputed, saying: * "How can this man give us his flesh to eat?" ℣. The people spoke against the Lord: "We loathe this worthless food." – How can.

Lesson v

But that the remembrance of so great a favour might remain with us, he left to be taken by the faithful, under the appearance of bread and wine, his body for food and his blood for drink. O precious and wonderful banquet, health-giving and full of all delight! For what can be more precious than this banquet, in which not the flesh of calves and goats, as in the old law, but Christ true God, is set before us to eat? What is more wonderful than this Sacrament? For in it the substance of the bread and wine is changed into the body and blood of Christ, and therefore Christ, perfect God and man, is contained under the appearance of a little bread and wine.

℟. v. As they were eating, Jesus took bread, and blessed and broke it, and gave to the disciples and said, * "Take, eat, this is my body." ℣. The men of my tent have said: "Who is there that has not been filled with his meat?" – Take, eat.

Lesson vi

He is therefore eaten by the faithful, but in no way is he mangled. Indeed when the Sacrament is divided, he remains whole under each particle. The accidents, however, remain here without any subject. And this, that faith may be exercised when what is visible is invisibly received, hidden under another appearance; furthermore, that the senses, which judge of the accidents according to appearances, may be preserved from error. No sacrament is more health-giving than this one, in which sins are cleansed, virtues increased, and the mind enriched with abundance of all spiritual gifts. It is offered in the church for the living and the dead,

so that what was instituted for the salvation of all, may profit all.

℟. vi. Jesus took the cup after supper, saying, "This cup, which is poured out for you, is the new covenant in my blood. * Do this in remembrance of me." ℣. My soul continually thinks of it and is bowed down within me. – Do this. – Glory. – Do this.

III Nocturn

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. 7 I will come to the altar of God, I will receive Christ who renews my youth.

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 out from the land of Egypt. * Open

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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 The Lord has fed us with finest wheat: and filled us with honey from the rock.

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. 9 From your altar, Lord, we receive Christ, in whom our hearts and souls ring out their joy.

℣. May you bring forth bread from the earth, alleluia. ℟. And wine to cheer man's heart, alleluia.

Reading from the holy Gospel according to John

Lesson vii Chapter 6

At that time: Jesus said to the crowds of Jews: " My flesh is food indeed and my blood is drink indeed." Etc.

Homily of St. Augustine, Bishop

Treatise 26 on John, near the end.

Men seek by eating and drinking to dispel hunger and thirst, but truly the only food or drink that will bring about this, is that which will render those who partake of it free from death and decay, the very bond of fellowship of the saints where there is peace and unity, full and perfect. Furthermore, as men of God perceived before us, it was for that purpose that Our Lord Jesus Christ presented his body and blood in those things which, out of many elements, are made into one. One of these is made one out of many grains, the other coalesces from the blending of many grapes.

℟. vii. He who eats my flesh and drinks my blood * abides in me and I in him. ℣. For what great nation is there that has a god so near to it as the Lord our God is to us. – Abides.

Lesson viii

Then he explains how this, of which he speaks, will be done, and what it means to eat his body and drink his blood. " He who eats my flesh and drinks my blood, abides in me and I in him." This, then, is to eat that food and drink of that drink—to abide in Christ and have him abiding in oneself. And so, the man who does not abide in Christ and in whom Christ does not abide, undoubtedly does not spiritually either eat his flesh or drink his blood, though he may physically and visibly press the Sacrament of Christ's body and blood with his teeth. Rather, is he eating and drinking the Sacrament of so great a reality to his own condemnation. For, being unclean, he had presumed to approach Christ's Sacrament, which no one receives worthily unless he be clean. Of such as this latter is said, " Blessed are the pure in heart, for they shall see God."

℟. viii. The living Father sent me and I live because of the Father, * so he who eats me will live because of me. ℣. The Lord has fed him with the bread of life and understanding. – So he who eats me.

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Lesson ix

"As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." It is as if he were to say, "That I live because of the Father, which means that I subordinate my life to him, as to one who is greater, was attained by that emptying of self for which he sent me. But that anyone should live because of me, is attained by that communion whereby he eats me. I, then, being brought low, live because of the Father, while man, raised up, lives because of me." If, however, the phrase, "I live because of the Father," is used because he proceeds from the latter, and not vice versa, such a statement indicates no inequality between them. Nor in saying, "So he who eats me will live because of me," did he indicate exact equality between himself and us, but, rather, pointed out the grace won for us by the Mediator.

℟. ix. One bread, we who are many, are one body, * for of the one bread and of the one cup we all partake. ℣. You provided, in your goodness, O God, for the poor: to those who are of one mind, you give a home. – For of. – Glory. – We all partake.

Before Lauds ℣. I eat my honeycomb with my honey, alleluia. ℟. I drink my wine with my milk, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Wisdom has built her house. She has mixed her wine, she has also set her table, alleluia.

Psalm The Lord is King, etc. p. 29.

2. You gave your people the food of angels: you supplied them from heaven with bread, alleluia.

3. Christ's food is rich; he shall yield royal dainties, alleluia.

4. The holy priests offer the burnt offering and the bread to God, alleluia.

5. To him who conquers I will give some of the hidden manna and a new name, alleluia.

Little Chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it and said: "This is my body which is for you."

Hymn

Proceeding forth, the Word sublime,
Though leaving not the Father's side,
Commenced his work upon the earth
And reached, at last, life's eventide.

He whom disciple soon would sell
To jealous men who sought to kill,
First gave, as very food of life,
Himself to his disciples still.

To whom beneath a twofold sign
He gave his blood, his flesh to eat,
That of the double substance there
He might replenish man complete.

At birth, he gave himself as friend,
At table, then, our food to be,
At death, as ransom for mankind,
Enthroned, as prize eternally.

O saving Sacrifice divine
That opens wide the heavenly door,
Attacks press on from foe malign,
Give strength! Bring help, we you implore.

Unto the One and Triune Lord
Be glory all the ages through,
Who life unending will bestow
On us in our true home with you.
Amen.

℣. He established peace on your borders, alleluia. ℟. He feeds you with finest wheat, alleluia.

Bened. ant. I am the living bread which came down from heaven. If anyone eats of this bread, he will live for ever, alleluia.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion, grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

At the Hours, psalms from Sunday.

TERCE

Ant. You gave your people the food of angels: you supplied them from heaven with bread, alleluia.

Little chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you."

℟. He gave them bread from heaven, * alleluia, alleluia. – He gave. ℣.

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Mere man ate the bread of angels. – Alleluia. – Glory. – He gave.

℣. He fed them with finest wheat, alleluia. ℟. And filled them with honey from the rock, alleluia.

SEXT

Ant. Christ's food is rich ; he shall yield royal dainties, alleluia.

Little Chapter 1 Cor. 11

For as often as you eat this bread and drink the cup, you proclaim the Lord's death, until he comes.

℟. He fed them with finest wheat, * alleluia, alleluia. – He fed them. ℣. And filled them with honey from the rock. – Alleluia. – Glory. – He fed them.

℣. May you bring forth bread from the earth, alleluia. ℟. And wine to cheer man's heart, alleluia.

NONE

Ant. To him who conquers, I will give some of the hidden manna and a new name, alleluia.

Little Chapter 1 Cor. 11

Whoever eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of profaning the body and blood of the Lord.

℟. May you bring forth bread from the earth, * alleluia, alleluia. – May you. ℣. And wine to cheer man's heart. – Alleluia, alleluia. – Glory. – May you.

℣. He established peace on your borders, alleluia. ℟. He feeds you with finest wheat, 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 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 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 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 blessed * the man who fears the Lord.

May the Lord bless you from Sion * all the days of your life !

May you see your child-

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ren's children in a happy Jerusalem ! * On Israel, peace !

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. Widsom has built her house. She has mixed her wine, she has also set her table, alleluia.

Little Chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread and, when he had given thanks, he broke it and said, " This is my body which is for you."

Hymn

Sing my tongue the sacred Mystery
Of the glorious body made,
Of the precious blood outpouring—
Both the fruit of noble maid—
By the King of all the nations
For the world's redemption paid.

Given for us, to us descending,
Born of virgin chaste was he,
And on earth by life and teaching
Spread the truth to make us free ;
Then with sacred celebration
Closed his life most wondrously.

On the night of that last supper
Seated with his brethren band,
He observed the Law most fully
And the feast it did command ;
Then, as food to his apostles,
Gives himself with his own hand.

Word made Flesh, true bread he changes
By a word, his flesh to be ;
Wine to blood of Christ transforming,
Though the eye no change may see ;
Faith alone provides assurance,
If the heart sincere should be.

Genuflexion until Honour.

Humbly then in veneration
This great Mystery we adore ;
For the ancient rite surrenders
To the new for evermore ;
Faith divine supplies abundance
Where frail senses cannot soar.

Honour, praise and exaltation
To the Father and the Son,
Power, too, and joy and blessing
And Salvation for all won ;
To the One from both proceeding,
Be an equal worship done.
Amen.

℣. You supplied them with bread from heaven, alleluia. ℟. Providing in itself every pleasure, alleluia.

Magnif. ant. O sacred banquet in which Christ is received: the remembrance of his passion is renewed ; the soul is filled with grace, and a pledge of future glory is given to us ! Alleluia, alleluia.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion, grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

COMPLINE

Psalms as on Sunday.

Nunc dimittis ant. Alleluia. The bread which I shall give, alleluia, is my flesh for the life of the world, alleluia, alleluia.

Friday

MATINS

From the first book of Kings.

Lesson i Chapter 2

And there came a man of God to Eli, and said to him, " Thus the Lord has said, ' I revealed myself to the house of your father when they were in Egypt subject to the house of Pharaoh. And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod

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before me; and I gave to the house of your father all my offerings by fire from the people of Israel. Why then look with greedy eye at my sacrifices and my offerings which I commanded, and honour your sons above me by fattening yourselves upon the choicest parts of every offering of my people Israel?' "

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

"Therefore the Lord God of Israel declares: 'I promised that your house and the house of your father should go in and out before me for ever'; but now the Lord declares: 'Far be it from me; for those who honour me I will honour, and those who despise me shall be lightly esteemed. Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. Then in distress you will look with envious eye on all the prosperity which shall be bestowed upon Israel; and there shall not be an old man in your house for ever. The man of you whom I shall not cut off from my altar shall be spared to weep out his eyes and grieve his heart; and all the increase of your house shall die by the sword of men.' "

℟. ii Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: "Saul has slain his thousands and David his ten thousands"? – And took away.

Lesson iii

"'And this which shall befall your two sons, Hophni and Phin'ehas, shall be the sign to you: both of them shall die on the same day. And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind; and I will build him a sure house, and he shall go in and out before my anointed for ever. And every one who is left in your house shall come to implore him for a piece of silver or a loaf of bread, and shall say, "Put me, I pray you, in one of the priest's places, that I may eat a morsel of bread."' "

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

Saturday

MATINS

From the first book of Kings

Lesson i Chapter 3

Now the boy Samuel was ministering to the Lord under Eli. And the word of the Lord was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place; the lamp of God had not yet gone out, and Samuel was lying down within the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!"

℟. i Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on vigils:

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight, I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

He ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and

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lay down. And the Lord called again, " Samuel ! " And Samuel arose and went to Eli, and said, " Here I am, for you called me." But, he said, " I did not call, my son ; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, " Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, " Go lie down ; and if he calls you, you shall say, ' Speak, Lord, for your servant hears.' " So Samuel went and lay down in his place. And the Lord came and stood forth, calling as at other times, " Samuel ! Samuel ! " And Samuel said, " Speak, Lord, for your servant hears."

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken from you it shall be so." – My father. – Glory. – My father.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers ; and, since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments, we may be pleasing to you both in desire and in deed. Through.

II SUNDAY AFTER PENTECOST

II CLASS

I VESPERS

Antiphons and psalms as in psalter for Saturday p. 210.

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.

℟. The Lord, who delivered me from the mouth of the lion and freed me from the paw of the wild beast, *he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is. – Glory. – He it is.

This responsory is said to-day only.

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. Speak, Lord, for your servant hears.

Prayer

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. Through.

MATINS

From the first book of Kings

Lesson i Chapter 3

Then the Lord said to Samuel, " Behold, I am about to do a thing in Israel, at which the two ears of every one that hears it will tingle. On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end. And I tell him that I am about to punish his house for ever, for the iniquity which he knew, because his sons were blaspheming God, and he did not restrain them."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

" Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering for ever." Samuel lay until morning ; then he opened the doors of the house of the Lord. And Samuel was afraid to tell the vision to

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Eli. But Eli called Samuel and said, " Samuel, my son." And he said, " Here I am." And Eli said, " What was it he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. And he said, " It is the Lord: let him do what seems good to him."

℟. ii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people, and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 14

At that time, Jesus told the Pharisees this parable: A man once gave a great banquet and invited many. Etc.

Homily of Pope St. Gregory

Homily 36 on the Gospel.

Bodily and spiritual pleasures, dearest brethren, usually differ in this way. The absence of bodily pleasures intensifies the longing for them; but, when present, they are indulged in and straightway produce, in the one who enjoyed them, a distaste consequent upon over-indulgence. Spiritual pleasures, on the other hand, seem unattractive when one does not possess them; but, once enjoyed, they are longed for, and the more one experiences them the more does one hunger for them. In anticipation, bodily pleasures seem attractive, but realisation proves disappointing; spiritual pleasures, however, in anticipation seem of little account, but realisation proves much more pleasing.

℟. iii And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken away from you, it shall be so." – My father, my father. – Glory.– My father, my father.

On the following Sundays, until Advent exclusive, in place of the responsory

And it came to pass, the responsory Honour will be said.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, " Come; for all is now ready," alleluia.

Prayer

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. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Go out quickly into the streets and lanes of the city, and compel the poor and maimed and blind and lame to come in, that my house may be filled, alleluia.

Monday

MATINS

From the first book of Kings

Lesson i Chapter 4

Now Israel went out to battle against the Philistines; they encamped at Ebene'zer, and the Philistines encamped at Aphek. The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated by the Philistines, who slew about four thousand men on the field of battle.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And when the troops came to the camp, the elders of Israel said, " Why has the Lord put us to rout today before the Philistines? Let us bring the ark of the covenant of the Lord here from Shiloh, that he may come among us and save us from the power of our enemies." So the people sent to Shiloh, and brought from there the ark of the covenant of the Lord of hosts, who is enthroned on the cherubim.

℟. ii. The Lord, who delivered me from the mouth of the lion and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣.

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May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii.

And the two sons of Eli, Hophni and Phin'ehas, were there with the ark of the covenant of God. When the ark of the covenant of the Lord came into the camp, all Israel gave a mighty shout, so that the earth resounded. And when the Philistines heard the noise of the shouting, they said, " What does this great shouting in the camp of the Hebrews mean?" And they learned that the ark of the Lord had come to the camp.

℣. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Prayer

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. Through.

Tuesday

MATINS

From the first book of Kings

Lesson i Chapter 4

A man of Benjamin ran from the battle line, and came to Shiloh the same day, with his clothes rent and with earth upon his head. When he arrived, Eli was sitting upon his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out. When Eli heard the sound of the outcry, he said, " What is this uproar?" Then the man hastened and came and told Eli.

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

Now Eli was ninety-eight years old and his eyes were set, so that he could not see. And the man said to Eli, " I am he who has come from the battle; I fled from the battle today." And he said, " How did it go, my son?" He who brought the tidings answered and said, " Israel has fled before the Philistines, and there has been a great slaughter among the people; your two sons also, Hophni and Phin'ehas, are dead, and the ark of God has been captured."

℟. ii. Saul has slain his thousands and David his ten thousands for the hand of the Lord was with him; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: " Saul has slain his thousands and David his ten thousands "? – And took away.

Lesson iii

When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate; and his neck was broken and he died, for he was an old man, and heavy. He had judged Israel forty years. Now his daughter-in-law, the wife of Phin'ehas, was with child, and about to give birth. And when she heard the tidings that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth; for her pains came upon her.

℟. iii Mountains of Gilbo'a, let there be no dew or rain upon you, ✱ where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the first book of Kings

Lesson i Chapter 5

When the Philistines captured the ark of God, they carried it from Ebene'zer to Ashdod; then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon. And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place. But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the

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ark of the Lord, and the head of Dagon and both his hands were lying cut off upon the threshold; only the trunk of Dagon was left to him.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open ✱ toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

The hand of the Lord was heavy upon the people of Ashdod, and he terrified and afflicted them with tumours, both Ashdod and its territory. And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us; for his hand is heavy upon us and upon Dagon our god." So they sent and gathered together all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath."

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath ✱ and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

So they brought the ark of the God of Israel there. But after they had brought it around, the hand of the Lord was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumours broke out upon them. So they sent the ark of God to Ekron. But when the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to slay us and our people." They sent therefore and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not slay us and our people." For there was a deathly panic throughout the whole city. The hand of God was very heavy there.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha

cried, ✱ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you it shall be so." – My father. – Glory. – My father.

Prayer

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. Through.

Thursday

MATINS

From the first book of Kings

Lesson i Chapter 6

The ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the Lord? Tell us with what we shall send it to its place." They said, "If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

"Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had made sport of them, did they not let the people go, and they departed? Now then, take and prepare a new cart and two milch cows upon which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them. And take the ark of the Lord and place it on the cart, and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off, and let it go its way. And watch; if it goes up on the way to its own land, to Beth-she'mesh, then it is he who has done us this great harm; but if not, then we shall know that it is not his hand that struck us, it happened to us by chance." The men did so.

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