

The Liturgy of the Hours

Texts for
Lent and Easter

December 2015

The International Commission on English in the Liturgy

A MIXED COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

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14 December 2015

Your Eminence,
Your Grace,
My Lord,

I am happy to send you the second Green Book of newly translated texts for the Liturgy of the Hours. (The first Green Book for Advent and Christmas was sent in May 2014.) This fascicle for Lent and Easter, containing Hymns, Antiphon, and Intercessions was approved by the Bishops of the Commission at their October 2015 meeting.

We would like to encourage all Bishops to comment on these texts. You will know that this project was initiated by the United States, but in due course any Conference will be able to make use of the ICEL translations. Therefore, even if your Conference has not yet made a determination to use the newly translated texts for this liturgical book, your comments will enhance the material presented here.

To facilitate the work on the Liturgy of Hours material we have developed a numbering system that follows the liturgical season, beginning with the First Sunday of Advent. Each text is given a unique identification number which represents its place in the total corpus. Thus, the first text in this Green Book is the hymn *Audi, benigne Conditor* for Evening Prayer of Sundays in Lent and is numbered "Q 1 hy". You may find it helpful to use these numbers when submitting comments on this material.

You are free to send comments or suggestions as a Conference of Bishops and/or as individual Bishops. I wish to assure you that all comments will receive careful attention. Please forward your observations to ICEL either through the national liturgical office of your Conference, directly to the ICEL Secretariat, or through your Bishop member on ICEL.

May I ask that you and/or your Conference submit comments by **1 August 2016**. This will provide time for careful study in preparation of the ICEL Bishops meeting in October 2016.

Yours fraternally in Christ,



The Most Revd. Arthur Serratelli
Bishop of Paterson
Chairman of ICEL

BACKGROUND ON THE PROJECT OF TRANSLATION FOR THE LITURGY OF THE HOURS

The Bishops of the Commission, including the representative on the Commission from your Conference, offer some background information on the development of this material.

The English text of *The Roman Missal*, translated in accord with the principles of *Liturgiam authenticam*, provides a basis or standard for ICEL's work on the remaining texts of the Roman Rite in accord with the principles of *Liturgiam authenticam*.

ICEL's total corpus of work consists of three fairly equal bodies of material—the Missal, the Liturgy of the Hours, and the twenty individual texts of the Pontifical and Ritual. With the Missal complete and work progressing on various other texts, our attention has turned to the Liturgy of the Hours.

Two Latin typical editions of *Liturgia Horarum* have been published: the *editio typica*, in 1971 and the *editio typica altera*, in 1985, later reprinted in 2000.

The ICEL translation of the *editio typica*, in use in a number of the English-speaking Conferences of Bishops, was published in four volumes in 1975 and 1976. The other translation entitled *The Divine Office*, was prepared by a commission established by the Episcopal Conferences of Australia, England and Wales, Ireland, and Scotland and was published in three volumes in 1974 and 1975.

The 1985 *editio typica altera* contains amendments of some of the biblical readings, the text of the Book of Psalms, and some responsories, which have been made to conform to the translation of the Neo-Vulgate. It also has provided antiphons for the *Benedictus* and *Magnificat* for use on Sundays and Solemnities throughout the year. The new antiphons reflect the three-year cycle of Gospel readings and, for the most part, are derived from these readings.

Some of the Latin hymns from the *editio typica* have been carefully edited and revised, in some instances, to conform to the ancient versions of these texts. Verse numberings have been added to the Psalms and the longer Scripture readings. The Psalms are presented with the Septuagint number along with the Hebrew (Masoretic) number in parentheses. Also, some texts of the Solemn Blessings and the Penitential Act, taken from the *Missale Romanum*, have been added in an appendix of the *editio typica altera*.

To date, the only approved translation of the new texts introduced in the *editio typica altera* is the 2009 AMECEA (Association of Member Episcopal conferences in Eastern Africa) edition of *The Liturgy of the Hours*, prepared under the direction of Paulines Publications Africa in Nairobi, Kenya. Apart from the new texts, the African edition contains the 1975 ICEL translations of the General Instruction, antiphons, prayers, second readings, intercessions, rubrics and other texts.

Unfortunately, the African edition is already out of date in that it contains the Collects from the 1973 edition of *The Roman Missal* rather than those of the third edition.

Updating the ICEL edition of The Liturgy of the Hours

In November 2012, with the consent of the Congregation for Divine Worship, the Bishops of the United States approved a plan to produce a revised edition of the Liturgy of the Hours. Msgr.

Richard Hilgartner, Executive Director of the Bishops Committee on Divine Worship, presented the scope of work to the Bishops of the Commission at their January 2013 meeting. The ICEL Bishops approved the plan, and work commenced immediately.

The ICEL Bishops were keen to ensure that any translations provided in support of a U.S. edition of the Liturgy of the Hours would also be available to the other Conferences of Bishops. Hence the new and revised translations will be issued in Green Book form for study and consultation followed by a Gray Book for canonical vote of the Conferences of Bishops.

The action plan includes new and emended translations of the following texts:

- General Instruction – to be updated
- Rubrics – only Missal related changes
- Hymns – to be provided by ICEL
- Orations for the conclusion of the Hours in the Psalter – to be re-translated
- Intercessions – to be re-translated
- Benedictus / Magnificat* antiphons – new translations
- Marian antiphons – ICEL to assist in determining whether a revision is necessary
- Te Deum – to be re-translated
- Proper of Saints (LH Supplement) – to be provided by ICEL
- Updated terminology and capitalization – in light of the Missal

The ICEL Bishops also decided that the work on new or re-translated material should be presented to the Conferences in seasonal fascicles, according to the liturgical year.

The Supplement of Readings added to the General Roman Calendar from 1984 to 2004 were prepared before the present updating project was envisioned and have now been issued to the Conferences of Bishops in Green and Gray Book form.

This first Green Book of new texts for the Liturgy of the Hours, containing Hymns, Intercessions, and Antiphons for Advent and Christmas was issued to the Conferences of Bishops in 2014. Thus the material is to be issued according to the following proposed schedule:

| Issuance of the LH to the Conferences of Bishops | | |
|---|------------|-----------|
| Text | Green Book | Gray Book |
| Advent & Christmas* | May 2014 | Dec 2015 |
| Lent, Holy Wk, Easter, Ordinary Time | Dec 2015 | Dec 2016 |
| Ordinary and Psalter, GILH, Saints 1 | Mar 2016 | Mar 2017 |
| Saints 2, Commons, Dead | Mar 2017 | Mar 2018 |
| *Each seasonal fascicle will include: Hymns, Intercessions, and Antiphons | | |

Also included in this Green Book is the table of contents for the entire Liturgy of the Hours.

Liturgia Horarum
Texts for
The Liturgy of the Hours

Lent and Easter

| | |
|--|----|
| Hymns | 1 |
| Magnificat and Benedictus Antiphons..... | 41 |
| Intercessions..... | 77 |

Contents of the Liturgy of the Hours

Decree of the Sacred Congregation for Divine Worship (11 April 1971)
Decree of the Congregation for Divine Worship (7 April 1985)
Apostolic Constitution *Laudis canticum* of Pope Paul VI (1 November 1970)
General Instruction of the Liturgy of the Hours
Table of Liturgical Days
Table of Principal Celebrations of the Liturgical Year
General Roman Calendar

Proper of Time

Advent

To 16 December

After 16 December

Christmas Time

To the Solemnity of the Epiphany

After the Solemnity of the Epiphany

Lent I: To Saturday of the Fifth Week

Lent II: Holy Week

Sacred Paschal Triduum

Easter Time I: To the Solemnity of the Ascension

Easter Time II: After the Solemnity of the Ascension

Prayers for Sunday and Weekdays in Ordinary Time

Ordinary Time: Weeks 1-34

Solemnities of the Lord in Ordinary Time

The Most Trinity Sunday

The Most Holy Body and Blood of Christ

The Most Sacred Heart of Jesus

Our Lord Jesus Christ, King of the Universe

Ordinary

Psalter

Week I

Week II

Week III

Week IV

Compline (Night Prayer)

Complementary Psalmody

Proper of Saints

Commons

Common of the Dedication of a Church
Common of the Blessed Virgin Mary
 Memorial of the Blessed Virgin Mary on Saturday
Common of Apostles
Common of Martyrs
 For Several Martyrs
 For One Martyr
Common of Pastors
Common of Doctors of the Church
Common of Virgins
Common of Holy Men
Common of Holy Women
 For Religious
 For Those Who Practiced Works of Mercy
 For Teachers
Antiphons for the *Benedictus* and the *Magnificat*

Office for the Dead

Appendices

- I. Canticles and Gospel Readings for the Vigils
 Proper of Seasons
 Proper of Saints
 Commons
- II. Shorter Forms of the Intercessions for Vespers (Evening Prayer)
- III. Introductory Formulas for the Lord's Prayer
- IV. Formulas of Blessing for Lauds (Morning Prayer) and Vespers (Evening Prayer)
- V. Formulas of the Penitential Act for Compline (Night Prayer)

Indices

Alphabetical Index of Celebrations
Index of Hymns
Index of Antiphons
Index of Psalms
Index of Canticles
Index of Biblical Readings
Index of Texts of the Sacred Readings
Index of Responsories
Index of Brief Responsories
Index of Sigla

ABBREVIATIONS

The following abbreviations are used in the footnotes:

| | |
|---------------|--|
| Blaise | <i>Dictionnaire latin-français des auteurs chrétiens</i> (1993) by Albert Blaise |
| Brit | <i>The Hymns of the Breviary and Missal</i> (1936) by Matthew Britt, O.S.B. |
| Fontaine | <i>Ambroise de Milan Hymnes</i> (ed. Jacques Fontaine, 1992) |
| Glare | <i>Oxford Latin Dictionary</i> (ed. P.G.W. Glare, 1982) |
| Grail | <i>The Revised Grail Psalms</i> (2010) |
| Lampe | <i>A Patristic Greek Lexicon</i> (ed. G.W.H. Lampe, 2000) |
| Lewis & Short | <i>A Latin Dictionary</i> (eds. Lewis & Short, 1975) |
| LSJ | <i>A Greek-English Lexicon</i> (eds. Liddell, Scott, & Jones, 1997) |
| RM | <i>The Roman Missal</i> (2010), ICEL |
| NABRE | <i>New American Bible: Revised Edition</i> (2011) |
| OED | <i>Oxford English Dictionary</i> (1989) |
| RSV | <i>Revised Standard Version: Catholic Edition</i> (1966) |
| Souter | <i>Glossary of Later Latin</i> (1964) by Alexander Souter |
| Walpole | <i>Early Latin Hymns</i> (1922) by A.S. Walpole |
| Vulg. | <i>Sixto-Clementine Vulgate</i> (ed. Tweeddale, 2005) |

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INTRODUCTION

The Hymns for the Liturgy of the Hours

There are 291 Latin hymns in the *editio typica altera* (1985) of the *Liturgia Horarum*, many from ancient sources, as the information given regarding the authorship illustrates. With few exceptions, most of the Latin hymns did not appear in translation in the English-language edition prepared by ICEL (*The Liturgy of the Hours*), nor in the edition prepared by the Hierarchies of Australia, England and Wales, and Ireland (*The Divine Office*), nor in the 2009 edition prepared by the Association of Member Episcopal Conferences in Eastern Africa (AMECEA), which incorporates the ICEL selection of hymns included in *The Liturgy of the Hours*.

This Green Book contains the hymns for Lent and Easter from the Proper of Time.

The following five basic principles or considerations have guided the work on the preparation of the translation of the Latin hymns:

1. *Fidelity to the Latin Text*

The Latin hymns focus on the theological and spiritual significance of the feasts of the liturgical year or the hours of the liturgical day. They are marked by a sobriety that is based on a solid and deep familiarity with Scripture, on the one hand, and with the liturgical tradition of the Church, on the other. Over time, individuals and communities learn to taste and appreciate the native sobriety of the Latin hymns; and once they are comfortable with this idiom that is the Church's heritage, then the theological and spiritual content of the hymns becomes anything but flat and lifeless. The hymns truly come to life, as one begins to understand that they are vehicles for the unveiling of the liturgical mystery. Expressed through rich and poetic imagery in a simple, yet elevated style, the hymns draw us into the flow of the unified thought that reveals the feast or the liturgical hour. Often, the Latin hymn will move with ever increasing richness and depth from a presentation of an historical event or an image from nature to the spiritual reality that stands behind the event or image to conclude with our participation in this spiritual reality. It is a magnificent lesson and a beautiful impetus to fervent prayer.

The task of the translator is to produce a faithful rendering of the hymn text, not to rewrite it. The original thought should be retained, and if a hymn is written in the second or third person, plural or singular, English translations should respect the form, insofar as possible. Because Latin is a highly inflected language, many transitional words are not actually present in the Latin text of the hymns, but only implied, whereas English grammar requires more transitional words for clear expression, which must be taken into account in the work on the translation. The natural rules of English usage should be respected, while striving to be faithful to the original Latin. The goal of the translation, therefore, is to provide a careful and accurate rendering of the Latin text in natural and idiomatic English, so that the entire message of the original hymn may be understood and contemplated in a new idiom.

2. *Nobility of Expression*

Hymns are sung prayers in poetic form. They have a prominent part in the liturgy and must be respected first and foremost as prayers. The aspect of poetry and music adds an element of beauty to prayer. It has the power to move the soul, aids in chanting, and facilitates memorization. Poetry, however, must not be allowed to dominate or obscure the meaning of the prayer.

Complicated, convoluted phrases should, whenever possible, be avoided. Worthy English should be employed throughout, and sentimental, colloquial or archaic expressions should be avoided, because liturgical prayer should bear an objective character which is suitable for all.

3. *Rhyme*

The patterns of accentuation in the English language are somewhat less regular when compared to many romance tongues, and, in the opinion of many, rhyme or assonance can soften and considerably enhance it. It is true that many Latin hymns do not strictly rhyme, though rhyme may occur merely as a function of the natural inflection of the language; for example, a series of words in the genitive and/or accusative case may all end in “um.” For this reason, and others of a similar nature, the Latin language offers a pleasing, natural assonance. This natural assonance both facilitates the artistic use of rhyme in Latin poetry and also minimizes the impact of rhyme on the poetic meter of the verse. On the other hand, due to the heavy stress accent natural to English, and due to the fact that English is not an inflected language, the use of rhyme brings into a stanza of English verse a dominant element that controls the structure of the verse. This may easily lead to the imposition of a structure that is alien to the natural rhythm and assonance of Latin verse. It also may require the sacrifice of content and nuance in favor of words that rhyme in English.

4. *Adaptability of the Hymn Texts to Various Uses*

Particular attention has been paid to the rhythm and meter of each text, allowing for both the sung and spoken recitation of each hymn. When the hymns are sung, many communities desire to sing them to the traditional Gregorian chant melodies; other communities are accustomed to using more modern, strophic melodies. Since the translation should accommodate either style of singing these texts, in the process of translation each text has been sung to the Gregorian melody associated with it and also to a metrical hymn tune. For this reason, certain metrical tunes will favor the natural accentuation of the texts above other tunes of the same meter.

It is recognized that a large number of individuals, or even communities, recite these texts rather than sing them. This has been taken into account in the presentation of texts, ensuring that the sense and structure are clear, as in a prose text, and not complicated by frequent inversions, which are often required by the use of rhyme.

5. Editorial Considerations

Vowels printed in italics in either the Latin or the English texts of the hymns are used to indicate the eliding of syllables when the text is sung, as in the following examples:

A kingdom that extends to all,
embracing earth and sea and sky,
from rising sun to evening star,
from netherworld to heaven above.

In the musical settings, the elision is indicated by the use of an apostrophe (e.g., vic-t'ry, heav'n).

The last verse of each hymn is the doxology—indicated by the abbreviation “D.” Many of these doxologies are repeated both in the Latin and the English texts of the hymns.

LENTEN SUNDAYS

Vespers (Evening Prayer)

LH, Q 1 hy

Author: attributed to Gregory the Great, d. 604
Meter: 8.8.8.8. (L.M.)

Audi, benígne Córditor,
nostras preces cum flétibus,
sacrátā in abstinéntia
fusas quadragenária.

Scrutátor alme córdium,
infirmā tu scis vírium;
ad te revérsis éxhibe
remissiónis grátiam.

Multum quidem peccávimus,
sed parce confiténtibus,
tuíque laude nóminis
confer medélam lánguidis.

Sic corpus extra cónteri
dona per abstinéntiam,
ieiúnet ut mens sóbria
a labe prorsus críminum.

Præsta, beáta Trínitas,
concéde, simplex Unitas,
ut fructuósa sint tuis
hæc parcitátis múnera. Amen.

1. Loving Maker, hear the prayers¹
we offer you with tears and sighs,
as we observe these forty days
with holy fast and abstinence.
 2. You search all hearts with love and care,
you know the weakness of our powers;
show mercy and forgive the sins
of those who turn to seek your grace.
 3. Though we, indeed, have greatly sinned,
yet spare us who with faith confess,
and as we praise your holy name
restore and heal our ailing souls.
 4. Grant us the grace through abstinence
to train the body in this way,
that inwardly with sober mind²
we fast from every stain of sin.
- D. Grant us, O Blessed Trinity
and Undivided Unity,
to see this service of our fast;
bring forth your fruit within our hearts. Amen.

¹Though the meter of the hymn is iambic dimeter, the chant melody for the first line is trochaic dimeter.

²An example of St. Ambrose's understanding of *sobrius* (-a, -um) is his treatment of the phrase *sobria ebrietas*. From the beginning, one of the many roles assigned to the Holy Spirit was to fill the mind and heart with a spiritual inebriation. Thus, the Acts of the Apostles records that on the day of Pentecost everyone heard the disciples speaking in tongues and thought they were drunk (cf. Acts 2:13-15). Also, in his letter to the Ephesians, Paul contrasts physical, and by implication, spiritual intoxication: "And do not get drunk with wine (*nolite inebriari vino*), for that is debauchery; but be filled with the Spirit" (Eph 5:18). Note also that in Latin, *ebrietas* is a strong

word. In English we tend to use “inebriated” as a slightly more elegant alternative to “drunk.” But in Latin it is simply the opposite of *sobrietas*. Ambrose cherished this traditional metaphor. In his written works, he often refers to the influence of the Spirit with the term *ebrietas*, or even better *sobria ebrietas*. He could have found other ways to express the same idea, but this image of a kind of ecstasy, a joyous state of letting oneself be filled with the goodness and power of the Spirit, is dear to his heart. For example: the sixth strophe of the hymn *Splendor Paternae Gloriae*, runs as follows:

*Christusque nobis sit cibus,
potusque noster sit fides,
laeti bibamus sobriam
ebrietatem Spiritus*

And may Christ be our food,
and our drink be faith,
with joy let us imbibe the sober
intoxication of the Spirit.^a

In the *De Noe*, Ambrose says, “The soul ought always to feast on thoughts of good works in order that the mind may get drunk and grow fat with the juice (*suco*) of prudence.”^b What happens to the mind that gets drunk in this way? It becomes spiritually sober, in the highest sense.^c In the *De Isaac* he says, “He [Christ] drinks this cup [in the soul] and his drink, by its intoxication, incites us to make an exodus away from inferior things towards those that are better and [even] the best.”^d One could multiply the examples. One of the results the association of *mens* with *sobrietas*: the result is spiritual inebriation brought by the Holy Spirit is a sober mind. But the identification of this image with Ambrose finds a striking corroboration in Augustine’s account of his first contact with him; clearly Augustine had been struck by the expression, and in general, by Ambrose’s food and drink imagery: “And I came to Milan to Ambrose the bishop... whose discourse at that time energetically ministered to your people the fatness of your grain and the joy of your oil and the sober intoxication of your wine.”^e

^aFontaine, *Hymnes*, 198-99; H. Lewy, *Sobria ebrietas. Untersuchungen zur Geschichte der antiken Mystik*, Beischriften zur ZNTW, 9 (Giessen 1929), p.67. See also Courcelle, *Recherches*, p.252 top and note 1.

^b*semper epulari debet animus bonorum operum cogitationis, ut prudentiae suco mens inebriata pinguescat (De Noe, 15.53,25).*

^cIn the *De Sacramentis*, when speaking of the effects of the Eucharist, Ambrose concludes: *Vides huiusmodi esse laetitiam, quae nullius peccati sordibus polluitur. Quotiescumque enim bibis, remissionem accipis peccatorum et inebriaris in spiritu. Unde et apostolus ait: Nolite inebriari vino, sed implemini spiritu (Eph 5:18). Vino enim qui inebriatur, vacillat et titubat, spiritu qui inebriatur, radicatus in Christo est. Et ideo praeclara ebrietas, quae sobrietatem mentis operator (De Sacr. 5.17).*

^d*hoc poculum bibit et eius potus ebrietate nos prouocat, ut ad meliora et optima ab inferioribus faciamus excessum (De Isaac, 5.49).*

^e*Et veni Mediolanum ad Ambrosium episcopum... cuius tunc eloquia strenue ministrabant adipem fruimenti tui et laetitiam olei et sobriam vini ebrietatem populo tuo (Conf. 5.13).*

LENTEN WEEKDAYS

Vespers (Evening Prayer)

LH, Q 2 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Iesu, quadragenária
dicátor abstinéntiæ,
quí ob salútem méntium
præcéperas ieiúnium,

1. O Jesus, who have set apart
these forty days for abstinence
and have decreed a holy fast
to heal and save our mind and heart:

Adésto nunc Ecclésiæ,
adésto pæniténtiæ,
qua supplicámus cernui
peccáta nostra díluí.

2. Now come, be present to your Church,
be near and aid our penitence,
by which, before you bending low,
we beg forgiveness for our sins.

Tu retroácta críminia
tua remítte grátia
et a futúris ádhíbe
custódiám mitíssime,

3. Remit and pardon with your grace
misdeeds from which we turn aside;
from future perils keep us safe
by your most meek and gentle guard,

Ut, expiáti ánnuis
compunctiónis áctibus,
tendámus ad paschália
digne colénda gáudia.

4. That through our yearly Lenten fast
and by compunction¹ purified,
we may press on to celebrate
the Paschal feast with worthy praise.

Te rerum univérsitas,
clemens, adóret, Trínitas,
et nos novi per véniam
novum canámus cánticum. Amen

D. Let all the universe adore
the merciful and triune God;
may we by pardon now restored
renew our canticle of praise. Amen.

¹St. Gregory the Great, *Moralia* 23.21: this passage is a beautiful exposition of the compunction characteristic of those who have attained a high level of virtue: “Indeed, there are four qualities which strongly move with compunction the soul of a just man. When he remembers his own sins, he considers where he has been; or when he fears the verdict of the judgments of God and searches his own heart, he considers where he will be; or when he carefully attends to the evils of the present life, he considers with sorrow where he is; or when he contemplates the goods of the heavenly homeland, which he does not yet possess, he mourns and sees where he is not” (*Quatuor quippe sunt qualitates quibus justí viri anima in compunctíone vehementer afficitur, cum aut malorum suorum reminiscitur, considerans ubi fuit; aut judiciorum Dei sententiam metuens, et secum quaerens, cogitat ubi erit; aut cum mala vitae praesentis solerter attendens, moerens considerat ubi est, aut cum bona supernae patriae contemplatur, quae quia necdum adipiscitur, lugens conspicit ubi non est*). The paragraph continues with the examples from the writings of St. Paul.

LENTEN SUNDAYS

Office of Readings

LH, Q 5 hy

Author: attributed to Gregory the Great, d. 604
Meter: 8.8.8.8. (L.M.)

Ex more docti mýstico
servémus abstinentiam,
deno diérum círculo
ducto quater notíssimo.

1. For forty days¹ the circuit runs,
this holy season of renown;
by mystery and by number taught
let us observe our Lenten fast.

Lex et prophétæ prímitus
hanc prætulérunt, póstmodum
Christus sacrávit, ómnium
rex atque factor témporum.

2. This fast proclaimed and practiced first
by prophets and the Law of old,
Christ consecrated in due course
as King and Maker of all time.

Utámur ergo párcius
verbis, cibis et pótibus,
somno, iocis et árcitius
perstémus in custódia.

3. So let us use with more restraint
our speech, our sleep, our idle mirth,
and, frugal in our food and drink,
stand guard with heightened vigilance.

Vitémus autem péssima
quæ súbruunt mentes vagas,
nullúmque demus cállido
hosti locum tyránnidis.

4. Let us avoid all wicked sin
that undermines the heedless heart
and grant no room for ruthless power
to our deceitful, wily foe.

Præsta, beáta Trínitas,
concéde, simplex Unitas,
ut fructuósa sint tuis
hæc parcitátis múnera. Amen.

D. Grant us, O Blessed Trinity
and Undivided Unity,
to see this service of our fast;
bring forth your fruit within our hearts. Amen.

¹The *more mystico* refers both to number and to the Paschal Mystery. St. Gregory the Great remarks in a sermon that 10 commandments x 4 Evangelists = 40 days of Lent (cf. *Homiliarium in Evangelia*, Lib. I, hom. 16, 5).

LENTEN WEEKDAYS

Office of Readings

LH, Q 6 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Nunc tempus acceptabile
fulget datum divinitus,
ut sanet orbem lánguidum
medéla parsimóniæ.

Christi decóro lúmine
dies salútis émicat,
dum corda culpís sáucia
refórmát abstinéntia.

Hanc mente nos et córpore,
Deus, tenére pérfice,
ut appetámus próspéro
perénne pascha tránsitu.

Te rerum univérsitas,
clemens, adóret, Trínitas,
et nos novi per véniam
novum canámus cánticum. Amen

1. Now is the favored time of grace,¹
a holy gift from God shines forth
to cure the sick and weary world
with healing balm of abstinence.
2. Salvation dawns this very day
by gift of grace and light of Christ,
as wounded hearts are cured of sin,
reformed by temperance and restraint.
3. O God, perfect our firm resolve
to fast with body, mind, and heart,
that we may strive by way of grace
to safely reach the eternal Pasch.
- D. Let all the universe adore
the merciful and triune God;
may we by pardon now restored
renew our canticle of praise. Amen.

¹This hymn is based on the well-known verse 2 Cor 6:2 (NABRE: “For he says: ‘In an acceptable time I heard you, and on the day of salvation I helped you’”). “Acceptable time” [*tempus acceptabile*], translated in stanza 1 as “favored time of grace,” and “day of salvation” [*dies salutis*] translated in stanza 2 as “salvation...this very day,” are rhythmically difficult.

LENTEN SUNDAYS

Lauds (Morning Prayer)

LH, Q 7 hy

Author: attributed to St. Gregory the Great, d. 604
Meter: 8.8.8.8. (L.M.)

Precémur omnes cernui,
clamémus atque singuli,
plorémus ante iúdicem,
flectámus iram vindicem:

1. Let each of us bow down in prayer¹
and cry for mercy with full voice;
before the Judge let us all weep,
forestalling his avenging wrath.

Nostris malis offéndimus
tuam, Deus, cleméntiam;
effúnde nobis désuper,
remíssor, indulgéntiam.

2. By sin and evil we offend
your loving clemency, O God;
pour forth upon us from above
forgiveness and remission, Lord.

Meménto quod sumus tui,
licet cadúci, plásmatis;
ne des honórem nóminis
tui, precámur, álteri.

3. Remember, we belong to you,
formed by your hand, yet prone to fall;
give to no other, Lord, we pray,
the honor of your Holy Name.²

Laxa malum quod fécimur,
auge bonum quod póscimus,
placére quo tandem tibi
possímus hic et pérpetim.

4. Forgive the evil we have done,
increase the good for which we pray,
by which we may be fit at last
to please you here and evermore.

Præsta, beáta Trínitas,
concéde, simplex Unitas,
ut fructuósa sint tuis
hæc parcitátis múnera. Amen.

- D. Grant us, O Blessed Trinity
and Undivided Unity,
to see this service of our fast;
bring forth your fruit within our hearts. Amen.

¹In the chant melody the first line is trochaic dimeter.

²Cf. Is 42:8 (NABRE: “I am the LORD, LORD is my name; my glory I give to no other, nor my praise to idols”) and Is 48:11 (NABRE: “For my sake, for my own sake, I do this; why should my name be profaned? My glory I will not give to another”).

LENTEN WEEKDAYS

Lauds (Morning Prayer)

LH, Q 8 hy

Author: 6th c.
Meter: 8.8.8.8. (L.M.)

Iam, Christe, sol iustitiæ,
mentis dehíscant ténebræ,
virtútum ut lux rédeat,
terris diem cum réparas.

Dans tempus acceptábile
et pænítens cor tríbue,
convértat ut benígnitas
quos longa suffert píetas;

Quiddámque pænítentiæ
da ferre, quo fit démpcio,
maióre tuo múnere,
culpárum quamvis grándium.

Dies venit, dies tua,
per quam reflórent ómnia;
lætémur in hac ut tuæ
per hanc redúcti grátia.

Te rerum univérsitas,
clemens, adóret, Trínitas.
et nos novi per véniam
novum canámus cánticum. Amen

1. O Sun of Justice, Christ our Lord,
as you restore the day to earth,
now rend¹ the darkness of our minds
that light from virtue may return.
 2. In this, your favored time of grace,
Lord, grant repentance from the heart,
that your compassion may convert
those whom your love has long endured.
 3. Grant us to bear the penances
that bring atonement for our sins:
however great our faults and guilt
yet greater is your gift of grace.
 4. The day shall come, your holy day,²
through which all things re-bloom and live;
let us receive it and rejoice,
since through it you lead us to grace.
- D. Let all the universe adore
the merciful and triune God;
may we by pardon now restored
renew our canticle of praise. Amen.

¹The word *dehisco* is an intransitive verb, but it was easier to fit it in with a “now” by using “rend.” See also footnote 1 of the hymn *Ternis ter horis numerus* (pg.13) below.

²Cf. Ps 118[117]:24 (Grail: “This is the day the LORD has made; let us rejoice in it and be glad”).

ASH WEDNESDAY UNTIL GOOD FRIDAY

Terce (Midmorning)

LH, Q 9 hy

Author: 8th c.
Meter: 8.8.8.8. (L.M.)

Dei fide, qua vivimus,
qua spe perenni credimus,
per caritatis gratiam
Christi canamus gloriam,

1. With faith in God by which we live,
by lasting hope that spurs faith on,
by gift of charity and grace
now let us sing Christ's majesty.

Qui ductus hora tertia
ad passionis hostiam,
crucis ferens suspendia
ovem reduxit perditam.

2. Led forth at this third hour to die,
he gave himself in sacrifice
and suffered hanging on the Cross,
to seek his sheep and lead them home.

Precemur ergo subditi,
redemptione liberi,
ut eruat a saeculo
quos solvit a chirographo.

3. By his redeeming blood made free,
as humble servants, let us pray
that those released from certain death
he rescue now from worldly pride.

Christum rogamus et Patrem,
Christi Patrisque Spiritum;
unum potens per omnia,
fove precantes, Trinitas. Amen.

D. We pray the Father and the Son,
one with the Spirit of them both,
sustain us with your loving care,
who reign for ever Three in One. Amen.

ASH WEDNESDAY UNTIL GOOD FRIDAY

Sext (Midday)

LH, Q 11 hy

Author: 8th c.
Meter: 8.8.8.8. (L.M.)

Qua Christus hora síitiit
 crucem vel in qua súbiit,
 quos præstat in hac psállere
 ditet siti iustítiæ.

Simul sit his esúries,
 quam ipse de se sátiat,
 crimen sit ut fastídium
 virtúsque desiderium.

Charisma Sancti Spíritus
 sic influat psalléntibus,
 ut carnis æstus frígeat
 et mentis alior férveat.

Christum rogámus et Patrem,
 Christi Patrísque Spíritum;
 unum potens per ómnia,
 fove precántes, Trínitas. Amen.

1. May Christ, as he ascends the Cross,
 consumed with thirst in noon-day heat,
 grant those he gathers here in praise
 to grow in thirst for righteousness.
2. May hunger likewise fill their hearts
 which he himself alone shall sate,
 that they may lose all taste for sin
 and virtue be their sole desire.
3. Then may the Holy Spirit's gifts
 so fill the souls of those who sing,
 that passion in the flesh may cool
 and frozen heart and mind grow warm.
- D. We pray the Father and the Son,
 one with the Spirit of them both,
 sustain us with your loving care,
 who reign for ever Three in One. Amen.

ASH WEDNESDAY UNTIL GOOD FRIDAY

None (Midafternoon)

LH, Q 13 hy

Author: 8th c.
Meter: 8.8.8.8. (L.M.)

Ternis ter horis númerus
nobis sacrátus pánditur,
sanctóque Iesu nómine
munus precémur véniaë.

1. Three times three hours, a sacred sum,
unfolds before us as we sing,
and in the holy name of Christ
we beg for mercy, pardon, grace.

Latrónis, en, conféssio
Christi merétur grátiam;
laus nostra vel devótio
mercétur indulgéntiam.

2. See how the thief confessed his faith
and won Christ's grace and Paradise;
let our devotion and our praise
his pardon and his mercy gain.

Mors per crucem nunc íterit
et post tenébras lux redit;
horror dehíscat críminum,
splendor nitéscat méntium.

3. Now death is ruined by the Cross
and after darkness light returns;
so rend¹ the horror sin has brought,
let splendor shine in hearts and minds.

Christum rogámus et Patrem,
Christi Patrísque Spíritum;
unum potens per ómnia,
fove precántes, Trínitas. Amen.

D. We pray the Father and the Son,
one with the Spirit of them both,
sustain us with your loving care,
who reign for ever Three in One. Amen.

¹The verb “rend” translates *dehisce*; cf. Glare, p. 505: *dehisco* : (1) to develop a gap, split open, yawn, gape; (2) to become situated apart, leave a gap; (3) said of a preexisting gap) to remain open, gape. It is used in the Fathers to describe the opening of the Red Sea and also the opening of the earth for Dathan and Abiram (Num 16:25-35). The idea seems to be that the horror of death should split open to reveal the splendor of the light of minds and hearts cleansed of sin.

PALM SUNDAY OF THE PASSION OF THE LORD

Vespers (Evening Prayer)

LH, T 904 hy

Author: Venantius Fortunatus 530-609
Meter: 8.8.8.8. (L.M.)

Vexilla regis proudeunt,
fulget crucis mysterium,
quo carne carnis conditor
suspendus est patibulo;

1. The banners of the King go forth,
the gleaming mystery of the Cross,
by which the Maker of all flesh
was yoked in flesh upon the wood;

Quo, vulneratus insuper
mucrone diro lanceae,
ut nos lavaret crimine,
manavit unda et sanguine.

2. Where, wounded as he hung on high
by dreaded blade of sharpened spear,
there flowed forth water mixed with blood,
to wash us clean from every sin.

Arbor decora et sanguine
ornata regis purpura,
electa digno stipite
tam sancta membra tangere!

3. O noble tree with blood adorned,
the splendid purple of the King,
selected from a worthy stock
to touch and bear such holy limbs.

Beata, cuius brachiis
saeculi pependit pretium;
statim facta est corporis
praedam tulitque tartari.

4. O blessed! From your branches hung
the price and ransom of the world;
like scales it weighed the body's worth
and bore away the spoils of hell.

Salve, ara, salve, victima,
de passionis gloria,
qua vita mortem pertulit
et morte vitam reddidit!

5. Hail altar, victim, sacrifice,
for glory gained through grief and death,
by which our life endured to die
and by his death restored our life.

O crux, ave, spes unica!
hoc passionis tempore
piis adauge gratiam
reisque dele crimina.

6. All hail! O Cross, our one true hope!
in this most holy Passiontide,
increase the grace of loving hearts
and rid the guilty of their sin.

Te, fons salutis, Trinitas,
collaudet omnis spiritus;
quos per crucis mysterium
salvas, fove per saecula. Amen.

D. O Triune God, let all sing praise
to you, the font of saving grace;
sustain for ever those you save
by mystery of the Holy Cross. Amen.

PALM SUNDAY OF THE PASSION OF THE LORD

Terce (Midmorning)

LH, T 936 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Celsæ salútis gáudia
mundus fidélis iúbilet:
Iesus, redémptor ómnium,
mortis perémit princípem.

Palmæ et olivæ súrculos
coetus viándo déferens,
"Hosánna David filio"
claris frequéntat vóciбус.

Nos ergo summo princípí
currámus omnes óbviam;
melos canéntes glóriæ,
palmas gerámus gáudii.

Cursúsque nostros lúbricos
donis beátis súblevet,
grates ut omni témpore
ipsi ferámus débitas.

Deo Patri sit glória
eiúsque soli Fílio
cum Spíritu Paráclito,
in sempitérna sáecula. Amen.

1. O let the faithful world cry out
with joy at heaven's saving grace:
that Christ, Redeemer of us all,
has overthrown the Prince of Death.

2. The crowds advancing on their way
are waving palm and olive boughs;
they fill the air with loud acclaim:
"Hosanna to King David's Son!"

3. So let us all run forth to meet
this high exalted Prince and Lord;
a song of glory let us sing
and lift on high our palms of joy.

4. May he uphold with gifts of grace
our steps that falter on the way,
that we may give with grateful hearts
the thanks we owe him all our days.

D. To God the Father, endless praise,
all glory to his only Son,
who with the Spirit Paraclete
now reign for all eternity. Amen.

HOLY THURSDAY

I Vespers (Evening Prayer)

LH, T 1053 hy

Author: n/a
Meter: 11.11.11.11.

O memoriále mortis Dómini,
panis vivus vitam præstans hómini,
præsta meæ menti de te vívere
et te illi semper dulce sápere.

Pie pellicáne, Iesu Dómine,
me immundum munda tuo ságuine,
cuius una stilla salvum fácere
totum mundum quit ab omni scélere.

Te cum reveláta cernam fácie
visu tandem lætus tuæ glóriæ,
Patri, tibi laudes et Spíritui
dicam beatórum iunctus cœtui. Amen.

1. O sublime memorial of our Savior's death,
living bread from heaven giving us true life,
give my mind and spirit grace to live from you
and to taste you always sweet within my soul.
 2. Pelican most loving, Jesus Christ my Lord,
wash all my uncleanness in your holy blood;
you could save the whole world by one drop alone,
cleansing it of evil and all stain of sin.
- D. When at last I see you clearly face to face,
joyful in the vision of your glorious light,
I shall sing your praises, joined to heaven's host:
Father, Son, and Spirit, joy of all the blest.
Amen.

GOOD FRIDAY OF THE PASSION OF THE LORD

Terce (Midmorning)

LH, T 1087 hy

Author: 10th c.
Meter: 12.12.12.12.

Salva, Redemptor, plasma tuum nobile,
signatum sancto vultus tui lumine,
ne lacerari sinas fraude demonum,
propter quod mortis exsolvistis pretium.

Dole captivos esse tuos servulos,
absolve reos, compeditos erige,
et quos crude redemisti proprio,
rex bone, tecum fac gaudere perpetim.
Amen.

1. Save us, Redeemer, noble creatures formed by you,
sealed with holy light from your sacred countenance;
keep us uninjured by the demons' sly deceit,
since for this reason you once paid the price of death.
- D. Pity your servants held in base captivity,
pardon the guilty, lift them from their fetters;
King, good and holy, bring to your eternal joy
those whom you ransomed by your own redeeming
blood. Amen.

GOOD FRIDAY OF THE PASSION OF THE LORD

Sext (Midday)

LH, T 1089 hy

Author: St. Peter Damian, d. 1072
Meter: 8.8.8.8. (L.M.)

Crux, mundi benedictio,
spes certaue redemptio,
olim gehennæ báiuula,
nunc clara cæli iánua,

In te levátur hóstia
ad se qui traxit ómnia,
quam mundi princeps ímpetit
suúmque nihil inuenit.

Patri, tibi, Paráclito
sit æqua, Iesu, glória,
qui nos crucis victória
concédis usque pérfrui. Amen.

1. O Cross, true blessing for the world,
our sure redemption, certain hope,
of old you bore the curse of hell
and now shine forth as heaven's gate.

2. The Victim, lifted high on you,
has drawn all things unto himself,
while this world's prince attacks again,
yet nothing finds to call his own.

D. All glory be to you, O Christ,
to Father and to Spirit blest,
who give the victory of the Cross
to be our joy for evermore. Amen.

GOOD FRIDAY OF THE PASSION OF THE LORD

None (Midafternoon)

LH, T 1091 hy

Author: St. Peter Damian, d. 1072
Meter: 8.8.8.8. (L.M.)

Per crucem, Christe, quæsumus,
ad vitæ transfer præmium
quos ligni fixus stípite
dignátus es redímere.

Tuæ legis artículus
vetus cassat chirógraphum;
antíqua perit sérvitus,
vera libértas rédditur.

Patri, tibi, Paráclito
sit æqua, Iesu, glória,
qui nos crucis victória
concédis usque pérfrui. Amen.

1. O Christ, hung high upon the wood,
we beg you through your holy Cross
to mercifully redeem us all
and bring us to the crown of life.
2. The finger of your law of love
annuls the ancient writ of sin;
the age-old bondage is undone,
true lasting freedom is restored.
- D. All glory be to you, O Christ,
to Father and to Spirit blest,
who give the victory of the Cross
to be our joy for evermore. Amen.

HOLY SATURDAY

Office of Readings

LH, T 1113 hy

Author: 5-6th c.
Meter: 8.8.8.8. (L.M.)

Christe, cælórum Dómine,
mundi salvátor máxime,
quí crucis omnes múnere
mortis solvísti légibus,

Te nunc orántes póscimus,
tua consérves múnera,
quæ sacra per mystéria
cunctis donásti géntibus.

Tu agnus mitis, ínnocens,
oblátus terræ víctima,
sanctórum vestes ómnium
tuo lavásti ságuine.

Quos redemísti prétio
tui sacráti córporis,
cælo resúrgens ádvēhis
ubi te laudant pérpetim.

Quorum nos addas número,
te deprecámur, Dómine,
quí Patri nos ex ómnibus
fecísti regnum pópulis. Amen.

1. O Christ, our King and heavenly Lord,
most glorious Savior of the world,
who by your suffering on the Cross
has freed us from the laws of death,
 2. We beg you now with fervent prayer:
preserve, O Lord, those holy gifts,
which on all nations you bestow
through your most sacred Mysteries.
 3. As innocent and gentle Lamb
and Victim offered for the world,
you washed in your redeeming blood
the robes of all your blessed saints.
 4. Those whom you ransomed with the price
of your most sacred flesh and blood
you bring to heaven as you rise
where they extol you evermore.
- D. Include us in their number, Lord,
we beg you, who have made of us
a kingdom for the Father, drawn
from every nation, race, and tongue. Amen.

HOLY SATURDAY

Lauds (Morning Prayer)

LH, T 1126 hy

Author: 5-6th c.
Meter: 8.8.8.8. (L.M.)

Tibi, Redemptor omnium,
hymnum deflentes canimus;
ignosce nobis, Domine,
ignosce confitentibus.

Qui vires hostis veteris
per crucem mortis conteris,
qua nos vexillum fidei,
fronte signati, ferimus,

Illum a nobis iugiter
repellere dignaveris,
ne possit unquam laedere
redemptos tuo sanguine.

Qui propter nos ad inferos
descendere dignatus es,
ut mortis debitoribus
vitae donares munera,

Tu es qui certo tempore
daturus finem saeculo,
iustus cunctorum merita
remunerator statues.

Te ergo, Christe, quaesumus,
ut nostra cures vulnera,
qui es cum Patre et Spiritu
laudandus in perpetuum. Amen.

1. To you, Redeemer of us all,
we sing our hymn with tears and pray:
forgive us, Lord, for each offense,
forgive the sins that we confess.
 2. By death upon the Cross you crushed
the forces of our ancient foe;
we trace the Cross upon our brow
and raise the banner of our faith.
 3. For ever in your kindness, Lord,
drive far from us our enemy,
that he may never wound again
those you have ransomed by your blood.
 4. You willed in mercy to descend
to harrow hell on our behalf,
that you might give the gift of life
to all who owe a debt to death.
 5. You set the time for your return,
when you shall end this passing world:
the Judge who justly grants to each
the recompense their lives deserve.
- D. We beg you: heal our wounds, O Christ,
who with the Father, ever blest,
and with the Spirit, evermore,
are worthy of eternal praise. Amen.

HOLY SATURDAY

Vespers (Evening Prayer)

LH, T 1151 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Auctor salutis únice,
mundi redemptor ínclite,
rex, Christe, nobis ánnue
crucis fecúndæ glóriam.

Tu morte mortem díruens
vitámque vita lárgiens,
mortis mínistrum súbdolum
devíceras diábolum.

Piis amóris ártibus
somno sepúlcri tráditus,
sedes reclúdis ínferi
patrésque dicis líberos.

Nunc in Paréntis délixtera
sacráta fulgens víctima,
audi, precámur, vívido
tuo redemptos sángine,

Quo te diébus ómnibus
puris sequéntes móribus,
advérsus omnes ímpetus
crucis ferámus lábarum.

Patri, tibi, Paráclito
sit æqua, Iesu, glória,
qui nos crucis víctória
concédis usque pérfrui. Amen.

1. Sole Author of redeeming grace,
exalted Savior of the world,
O Christ, our King, grant us this day
the glory of your fruitful Cross.
 2. Destroying death for us by death,
bestowing life on us by life,
you crushed the devil, evil foe,
the cunning minister of death.
 3. Consigned to sleep within the tomb
by holy rites with acts of love,
you open wide the underworld,
declaring righteous forebears free.
 4. O sacred Victim clothed in light,
now at the Father's right enthroned,
receive our humble prayers and hear
those ransomed by your living blood,
 5. That by it we may follow you
with righteous deeds through all our days
and raise the standard of the Cross
against attack from every foe.
- D. All glory be to you, O Christ,
to Father and to Spirit blest,
who give the victory of the Cross
to be our joy for evermore. Amen.

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Lauds (Morning Prayer)

LH, P 1178 hy

Author: 5th c.
Meter: 8.8.8.8. (L.M.)

Aurora lucis rútilat,
cælum resúltat láudibus,
mundus exsúltans iúbilat,
gemens inférnus úlulat,

1. The morning light dawns crimson gold,
all heaven echoes hymns of praise,
the world exulting shouts for joy,
and hell with groaning howls in grief,

Cum rex ille fortíssimus,
mortis confráctis víribus,
pede concúlcanz tártara
solvit caténa míseros.

2. As that most strong and mighty King,
in crushing all the powers of death
and trampling hell beneath his feet,
has freed the wretched from their chains.

Ille, quem clausum lápide
miles custódit ácritér,
triúmphans pompa nóbili
victor surgit de fúnere.

3. Enclosed within a tomb of stone,
secured by strong and zealous guard,
the Victor rises from the grave,
in triumph nobly marching forth.

Inférni iam gemítibus
solútis et dolóribus,
quia surréxit Dóminus
respléndens clamat ángelus

4. Now grief of hell and cries of woe,
all pain and sorrow are undone;
an angel, clothed in light, cries out:
The Lord is risen as he said.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátiae
tuis triúmphis ágrega.

5. O Jesus, be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

Iesu, tibi sit glória,
qui morte victa práenites
cum Patre et almo Spírítu,
in sempitérna sáecula. Amen.

D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Vespers (Evening Prayer)

LH, P 1200 hy

Author: Nicetas de Remesiana? 5th c.
Meter: 8.8.8.8. (L.M.)

Ad cenam Agni próvidi,
stolis salútis cándidi,
post tránsitum maris Rubri
Christo canámus príncipi.

1. As we await the Lamb's high feast
in snow-white robes of saving grace,
and having crossed the Red Sea tide,
we sing to Christ, our Prince and Head.

Cuius corpus sanctíssimum
in ara crucis tórridum,
sed et cruórem róseum
gustándo, Deo vivimus.

2. His sacred Body, sacrificed
upon the altar of the Cross,
his crimson Blood, outpoured for us,
are food by which we live for God.

Protécti paschæ véspéro
a devastánte ángelo,
de Pharaónis áspero
sumus erépti império.

3. Once on the evening of the Pasch
from devastating angel sword
we were delivered and set free
from Pharaoh's harsh and bitter rule.

Iam pascha nostrum Christus est,
agnus occísus innocens;
sinceritátis ázyma
qui carnem suam óbtulit.

4. And now our Pasch is Christ himself,
the pure and spotless Lamb once slain,
unleavened bread of truthfulness,
who gives¹ his flesh in sacrifice.

O vera, digna hóstia,
per quam frangúntur tártara,
captíva plebs redímitur,
reddúntur vitæ práemia!

5. O worthy Victim, real and true,
that rends and breaks the power² of hell,
redeeming those held captive there
and giving back the prize of life!

Consúrgit Christus túmulo,
victor redit de bá Rathro,
tyránnum trudens vínculo
et paradísium réserans.

6. Christ rises from the tomb indeed,
triumphant Victor from the depths,
who thrusts the tyrant down in chains
and clears the way to Paradise.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátiae
tuis triúmphis ággrega.

7. O Jesus, be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

[continued]

Iesu, tibi sit glória,
qui morte victa prænitescit
cum Patre et almo Spíritu,
in sempiterna sæcula. Amen.

D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹The present tense is retained in order to preserve the sequence of tenses in the next stanza.

²“Power” was retained as it is more inclusive as an expression of the fact that the whole reality of hell is broken by Christ’s sacrifice.

EASTER TO THE ASCENSION

Vespers (Evening Prayer)

LH, P 1214 hy

Author: 5-6th c.
Meter: 8.8.8.8. (L.M.)

O rex ætérne, Dómine,
semper cum Patre Fílius,
iuxta tuam imáginem
Adam plasmásti hóminem.

Quem diábolus decéperat
hostis humáni géneris,
eius et formam córporis
sumpsísti tu de Vírgine,

Ut nos Deo coniúgeres
per carnis contubérnium,
datúrus in baptísmate,
Redémptor, indulgéntiam.

Tu crucem propter hóminem
suscíperere dignátus es;
dedísti tuum sánguinem
nostræ salútis prétium.

Tu surrexísti, glóriam
a Patre sumens débitam;
per te et nos resúrgere
devóta mente crédimus.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátiae
tuis triúmphis ágrega.

Iesu, tibi sit glória,
qui morte victa pránites
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

1. O Lord, eternal King and Son,
for ever at the Father's side:
in Adam you created man,
in your own image was he formed.
 2. Since Adam Satan had deceived
in hatred for the human race,
you took from Mary, Virgin pure,
our human body, flesh and form,
 3. That by your marriage with our flesh
you might unite us all to God;
in Baptism, by your design,
Redeemer, you forgive our sin.
 4. On our account you bore the Cross
and willingly you chose to die;
you gave your blood in sacrifice,
the price of our deliverance.
 5. Now you are risen, glorified
with glory from the Father due;
devoted minds and hearts believe
that we through you shall rise again.
 6. O Jesus, be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.
- D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

EASTER TO THE ASCENSION

Office of Readings

LH, P 1218 hy

Author: St. Ambrose, d. 397
Meter: 8.8.8.8. (L.M.)

Hic est dies verus Dei,
sancto serénus lúmine,
quo díluit sanguis sacer
probrósa mundi crímina.

1. This is the day, true day of God,
serene with clear and holy light,
on which the sacred blood has washed
both shame and guilt from all the world.

Fidem refúndit pérditis
cæcósque visu illúminat;
quem non gravi solvit metu
latrónis absolútio?

2. This day the lost regain their faith,
the blind receive the gift of light;
can one remain in anxious fear
who sees forgiveness for the thief?

Opus stupent et ángeli,
pœnam vidéntes córporis
Christóque adhæréntem reum
vitam beátam cárpere.

3. The angels wonder at this work,
they see the body wracked with pain,
they see the thief draw near to Christ
to pluck the fruit of blessed life.

Mystérium mirábile,
ut ábluat mundi luem,
peccáta tollat ómnium
carnis vitia mundans caro.

4. O mystery most wonderful!
that flesh should cleanse the sins of flesh,
to take away the guilt of all
and wash the world of foul decay.

Quid hoc potest sublímius,
ut culpa quærat grátiam,
metúmque solvat cáritas
reddátque mors vitam novam?

5. What could be more sublime than this:
that guilt should seek the gift of grace,
that charity should cast out fear,
and death should render life renewed?

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátiae
tuis triúmphis ágrega.

6. O Jesus, be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

Iesu, tibi sit glória,
qui morte victa prænites
cum Patre et almo Spíritu,
in sempitérna sácula. Amen.

D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

EASTER TO THE ASCENSION

Office of Readings

LH, P 1219 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Lætáre, cælum, désuper,
appláude, tellus ac mare:
Christus resúrgens post crucem
vitam dedit mortálibus.

1. Rejoice, O heaven, from on high,
all earth and sea, acclaim your Lord;
for after death upon the Cross
Christ rose again and gave us life.

Iam tempus accéptum redit,
dies salútis cernitur,
quo mundus Agni ságuine
refúlsit a calígine.

2. The accepted time has now returned:
we see the day of saving grace,
on which the blood shed by the Lamb
restored our darkened world to light.

Mors illa, mortis pássio,
est críminis remíssio;
illáesa virtus pérmanet,
victus dedit victóriam.

3. His death brings agony to death
and absolution from all sin;
all power for good remains unharmed:
the vanquished gave us victory.

Nostræ fuit gustus spei
hic, ut fidéles créderent
se posse post resúrgere,
vitam beátam súmer.

4. This was our harbinger of hope,
that we, the faithful, might believe
we too shall rise and follow him
to live with joy the blessed life.

Nunc ergo pascha cándidum
causa bonórum tálum
colámus omnes strénue
tanto repléti múnere.

5. Now, therefore, let us celebrate,
with zeal and hearts on fire with grace,
the splendor of this Eastertide,
the source of such great gifts for all.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátiae
tuis triúmphis ággrega.

6. O Jesus be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

Iesu, tibi sit glória,
qui morte victa prénites
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

EASTER TO THE ASCENSION

Lauds (Morning Prayer)

LH, P 1221 hy

Author: Fulbert of Chartres, d. 1029

Meter: 8.8.8.8. (L.M.)

Chorus novæ Ierúsalem
hymni novam dulcédinem
promat, colens cùm sóbriis
paschále festum gáudiis,

1. Let us, the new Jerusalem,¹
draw forth new sweetness from our hymn,
and let our chorus celebrate
with solemn joy the Paschal Feast.

Quo Christus invíctus leo,
dracóne surgens óbruto,
dum voce viva pérsonat,
a morte functos éxcitat.

2. For Christ, unconquered lion, comes,
the dragon crushed beneath his feet;
with living voice he cries aloud,
and, rising, wakes the dead from death.

Quam devorárat ímprobis,
prædam refúndit tártarus;
captivítate líbera
Iesum sequúntur ágmina.

3. The plunder Satan had devoured
his nether kingdom must expel;
a crowd of captives, free at last,
now follows Jesus from the tomb.

Triúmphant ille spléndide
et dignus amplitúdine,
soli políque pátriam
unam facit rem públicam.

4. He triumphs, filled with splendid light,
with honor, power, majesty;
he joins to form one commonwealth,
the native land in heaven and earth.

Ipsam canéndo súpplices
Regem precémur mílites,
ut in suo claríssimo
nos órduet palátio.

5. Let us entreat him with our hymn
as soldiers of our God and King,
that rank on rank he order us
within the splendor of his courts.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos grátie
tuis triúmphis ágrega.

6. O Jesus, be for mind and heart
our everlasting Paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

Iesu, tibi sit glória,
qui morte victa prænites
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

- D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹Here the proposed translation strengthens the identification of the worshipping assembly with the choir of the New Jerusalem.

EASTER TO THE ASCENSION

Terce (Midmorning)

LH, P 1222 hy

Author: St. Ambrose, d. 397
Meter: 8.8.8.8. (L.M.)

Iam surgit hora tertia,
qua Christus ascendit crucem;
nil insolens mens cogitet,
intendat affectum precis.

Qui corde Christum suscipit,
innoxium sensum gerit
votisque praestat sedulis
Sanctum mereri Spiritum.

Haec hora, quae finem dedit
diri veterno criminis;
hinc iam beata tempora
coepere Christi gratia.

Iesu, tibi sit gloria,
qui morte victa praenites
cum Patre et almo Spiritu,
in sempiterna saecula. Amen.

1. Behold the third hour rises now,
when Christ ascends the saving Cross;
our minds should think no thoughts of pride,
intent on fervor in our prayer.
 2. The heart that truly welcomes Christ
brings forth a conscience free from sin:
by faithful, ardent prayer it seeks
to gain the Holy Spirit's grace.
 3. This is the hour that brought an end
to dire, deep rooted, ancient sin;
in this Christ now inaugurates
the blessed seasons of his grace.
- D. To you, Lord Jesus, glory be,
who shine in victory over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

EASTER TO THE ASCENSION

Sext (Midday)

LH, P 1223 hy

Author: 5-6th c.
Meter: 8.8.8.8. (L.M.)

Veníte, servi, súplices,
et mente et ore extóllite
dignis beátum láudibus
nomen Dei cum cántico.

Hoc namque tempus illud est,
quo sæculórum iúdicem
iniústa morti trádedit
mortálium senténtia.

Et nos amóre débito,
timóre iusto súbditi.
advérsus omnes ímpetus
quos scævus hostis íncutit,

Unum rogémus et Patrem
Deum regémque Fílium
simúlque Sanctum Spíritum,
in Trinitáte Dóminum. Amen.

1. Come, servants, join in humble prayer
with canticles of worthy praise;
let heart and mind and lips extol
the blessed, holy name of God.
 2. For this is that dread time and hour,
in which the Judge of ages stood
condemned to death by false decree,
unjustly judged by mortal foes.
 3. And though we face such fierce assaults,
by which the wicked foe attacks,
we plead with all the love we owe,
compelled by just and humble fear.
- D. Let us implore the one true God,
the Father and the Son, our King,
the Holy Spirit, Paraclete,
in Trinity, our God and Lord. Amen.

ASCENSION UNITL PENTECOST

None (Midafternoon)

LH, P 1224 hy

Author: 5-6th c.
Meter: 8.8.8.8. (L.M.)

Hæc hora, quæ resplénduit
 crucisque solvit núbila,
 mundum tenébris éxuens,
 reddens seréna lúmina.

Hæc hora, qua resúscitans
 Iesus sepúlcris córpora,
 prodíre mortis líbera
 iussit refúso spírítu.

Nováta sæcla crédimus
 mortis solútis légibus,
 vitæ beátæ múnera
 cursum perénnem cúrrere.

Iesu, tibi sit glória,
 qui morte victa práenites
 cum Patre et almo Spírítu,
 in sempitérna sáecula. Amen.

1. This is the hour that splendid shone,
 and rent the thick clouds of the Cross,
 divesting earth of dark and gloom,
 restoring pure, unclouded light.
2. This is the hour when Jesus raised
 the holy bodies from their tombs;
 now freed from death, with breath of life,
 at his command they issue forth.
3. And we believe that time renewed
 shall run a never-ending course;
 the laws of death dissolved now yield
 to gifts of grace and blessed life.
- D. To you, Lord Jesus, glory be,
 who shine in victory over death,
 with God the Father, ever blest,
 and loving Spirit, ever one. Amen.

THE ASCENSION OF THE LORD

Vespers (Evening Prayer)

LH, P 2120 hy

Author: 7-8th c.
Meter: 8.8.8.8. (L.M.)

Iesu, nostra redemptio,
amor et desiderium,
Deus creator omnium,
homo in fine temporum,

1. O Jesus, our redeeming Lord,
the source of love and all desire,
true God, creator of the world,
true Man beyond the end of time,

Quæ te vicit clementia,
ut ferres nostra crimina,
crudellem mortem patiens,
ut nos a morte tolleres;

2. What clemency has mastered you,
that you should bear our grievous sins,
and suffer cruel and bitter death
to rescue us from death's domain?

Infèrni claustra penetrans,
tuos captivos redimens;
victor triumpho nobili
ad dextram Patris residens?

3. For us you breached the walls of hell,
and ransomed all your captives there;
as victor at the Father's right,
in noble triumph you preside.

Ipsa te cogat pietas,
ut mala nostra superes
parcendo, et voti cōmpotes
nos tuo vultu säties.

4. May this same¹ love impel you still
to overcome our evil deeds,
to pardon them and grant our prayer,
to gaze for ever on your face.

Tu esto nostrum gaudium,
qui es futurus præmium;
sit nostra in te gloria
per cuncta semper sæcula. Amen.

D. Lord Jesus, be all joy for us,
for you shall be our great reward;
may all our glory be in you
through endless ages evermore. Amen.

¹We expect *ipse* to mean “itself” or “the very thing.” In later, Christian Latin, it also means “the same,” as in *idipsum*. Both Blaise and Souter indicate this sense. See also Jas 3:10 (VUL: *ex ipso ore procedit benedictio et maledictio*; NABRE: “From the same mouth come blessing and cursing”). The theological logic of the hymn seems to require this sense of *ipsa*: the stanza refers to “this very mercy/love/kindness (*pietas*),” that is the same as Christ displayed above in stanzas 2 and 3.

ASCENSION UNTIL PENTECOST

Vespers (Evening Prayer)

LH, P 2132 hy

Author: Rabanus Maurus, d. 856
Meter: 8.8.8.8. (L.M.)

Veni, créator Spíritus,
mentes tuórum vísitá,
imple supérna grátia,
quæ tu créasti, péctora.

1. Come, O Creator Spirit, come
visit the souls that are your own
and fill the hearts that you have made
with grace and blessing from on high.

Qui díceris Paráclitus,
donum Dei altíssimi,
fons vivus, ignis, cáritas
et spirítalis únctio.

2. You that are called the Paraclete,
the holy gift of God most High,
are living wellspring, fire and love,
divine anointing of the soul.

Tu septifórmis múnere,
dextræ Dei tu dígitus,
tu rite promíssum Patris
sermóne ditans gúttura.

3. In graces you are sevenfold,
the Finger of God's strong right hand,
and you, the Father's promised one,
adorning tongues with gracious speech.

Accénde lumen sensibus,
infúnde amórem córdibus,
infirma nostri córporis,
virtúte firmans pépeti.

4. In flame our minds with holy light,
pour forth your love within our hearts,
the weakness of our mortal frame
confirm with everlasting power.

Hostem repéllas lóngius
pacémque dones prótinus;
ductóre sic te prævio
vitémus omne nóxium.

5. Drive far from us our deadly foe,
and in his stead grant lasting peace;¹
with you to guide and lead the way,
let us avoid all harm and sin.

Per te sciámus da Patrem,
noscámus atque Filium,
te utriúsque Spíritum
credámus omni témpore. Amen

D. Now through your presence may we know
and love the Father and the Son;
and you, the Spirit of them both,
may we profess throughout all time. Amen.

¹In this context, *protinus* means “by the same action,” i.e. by throwing out Satan the Holy Spirit ushers in peace.

ASCENSION UNITL PENTECOST

Office of Readings

LH, P 2136 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Ætérne rex, altíssime,
redémptor et fidélium,
quo mors solúta déperit,
datur triúmphus grátiã,

1. Eternal King and God most high,
Redeemer of all faithful souls,
by whom death's power has been destroyed,
and triumph shown in gifts of grace,¹

Scandis tribúnal dèxteræ
Patris, tibíque cælitus
fertur potéstas ómnium,
quæ non erat humánitus.

2. You mount the holy judgment seat,
established at the Father's right,
receiving power over all:
divine, not human, sovereignty,

Ut trina rerum máchina
cæléstium, terréstrium
et inferórum cóndita,
flectat genu iam súbdita.

3. That all in heaven and on earth
and in the netherworld below,
the threefold Kingdom you have made,
should bend the knee in tribute now.

Tremunt vidéntes ángeli
versam vicem mortálium:
culpat caro, purgat caro,
regnat caro Verbum Dei.

4. The angels tremble as they watch
the mortal order overturned:
in flesh the sin, in flesh the cure,
in flesh the reign of God the Word.

Tu, Christe, nostrum gáudium,
manens perénne præmium,
mundi regis qui fábricam,
mundána vincens gáudia.

5. O Christ, you are our lasting joy,
our sure, abiding recompense,
who rule the fabric of this world,
yet far surpass all earthly joys.

Hinc te precántes quæsumus,
ignósce culpís ómnibus
et corda sursum súbleva
ad te supérna grátia,

6. And so with humble prayer we ask
that you forgive us all our faults,
and by your heavenly gift of grace
lift up our hearts to you on high,

Ut, cum rubénte cœperis
clarére nube iúdicis,
pœnas repéllas débitas,
reddas corónas pérditas.

7. That when the clouds are red with dawn
and you, the Judge, appear in light,
you may remit the debts we owe,
and give the crowns that we have lost.

Iesu, tibi sit glória,
qui scandis ad cæléstia
cum Patre et almo Spírítu
in sempitérna sáecula. Amen.

D. To you, Lord Jesus, glory be,
who now ascend to heaven's height,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹*Gratiæ* can be either genitive or dative. The translation preserves the polyvalence of this term.

ASCENSION UNTIL PENTECOST

Lauds (Morning Prayer)

LH, P 2137 hy

Author: 10th c.
Meter: 8.8.8.8. (L.M.)

Optátus votis ómnium
sacrátus illúxit dies,
quo Christus, mundi spes, Deus,
conscéndit cælos árdus.

Magni triúmphum prælii,
mundi perémpto príncipe,
Patri præsentans vultibus
victicis carnis glóriam,

In nube fertur lúcida
et spem facit credéntibus,
iam paradísum réserans,
quem protoplásti cláuserant.

O grande cunctis gáudium,
quod partus nostræ Vírginis,
post dira flagra, post cruce,
patérnæ sedi iúngitur.

Agámus ergo grátias
nostræ salútis víndici,
nostrum quod corpus véxerit
sublíme ad cæli régium.

Sit nobis cum cælestibus
commúne manens gáudium:
illis, quod semet óbtulit,
nobis, quod se non ábstulit.

Nunc, Christe, scandens æthera
ad te cor nostrum súbleva,
tuum Patrísque Spíritum
emíttens nobis cælitus. Amen.

1. The sacred day has dawned in light,
desired by all with fervent prayer,
when Christ ascends to heaven's height,
our God and hope of all the world.
 2. Presenting in the Father's sight
the victory of his glorious flesh
and triumph from the mighty duel
that crushed the tyrant of this world,
 3. He rises, borne on clouds of light,
and gives to all believers hope,
as he reopens Paradise,
which Eve and Adam closed by sin.
 4. O joy profound, immense for all:
that from our Virgin came the child,
who after dreadful scourge and Cross
rejoins the Father's seat and power.
 5. So let us all give thanks to Christ,
our Savior and our strong defense,
since he has borne our flesh aloft
to highest heaven's royal court.
 6. May he remain the single joy
for us and those who dwell on high:
for them he sacrificed himself,
from us he never shall depart.
- D. O Christ, now scaling starry heights,
raise up our hearts to you on high,
the Father's Spirit and your own,
send forth to us from heaven above. Amen.

PENTECOST SUNDAY

Office of Readings

LH, P 2337 hy

Author: Adam of St. Victor, d. 368?
Meter: Irregular

Lux iucúnda, lux insígnis,
qua de throno missus ignis
in Christi discípulos,

1. Light of gladness, light exalted,
from the throne as fire emitted,
sent on Christ's disciples all,

Conda replet, linguas ditat,
ad concórdes nos invitat
cordis, linguæ módulos.

2. Filling hearts, in tongues bestowing,
light invites us all to concord,
one in heart and gracious speech:¹

Consolátor alme, veni,
linguas rege, corda leni;
nihil fellis aut venéni
sub tua præséntia.

3. Come, O Comforter most loving,
rule our tongues, our hearts make gentle;
nothing bitter or malicious
can before your presence stand.²

Nova facti creatúra,
te laudámus mente pura,
grátiae nunc, sed natúra
prius iræ filii.

4. Made again a new creation,
pure in mind and heart, we praise you,
formerly, by nature, children
sealed in wrath, but now in grace.

Tu qui dator es et donum,
nostri cordis omne bonum,
cor ad laudem redde pronum,
nostræ linguæ formans sonum
in tua præcónia.

5. You are both the gift and giver,
for the heart, sole cause of goodness;
make our hearts disposed to praise you,
form our tongues in speech and singing
for your praise and majesty.

Tu nos purges a peccátis,
auctor ipse pietátis,
et in Christo renovátis
da perféctæ novitátis
plena nobis gáudia. Amen.

D. You, the very source of mercy,
cleanse us of our sins and failings;
grant to us, who in Christ Jesus
are reborn in perfect newness,
full and everlasting joy.³ Amen.

¹In the sequence 12 three line verses come between this verse and the next. A colon at the end of this verse may be a way to prepare the prayer that follows.

²Two verses are omitted from the Latin text of the original Sequence.

³The chant melody is that of *Lauda, Sion, Salvatorem*, which copes with the unequal length of stanzas. A particular feature of this melody is that the last line stands alone, whereas in this text the sense runs on from the previous line.

PENTECOST SUNDAY

Lauds (Morning Prayer)

LH, P 2349 hy

Author: St. Hilary of Portiers? 6th c.
Meter: 8.8.8.8. (L.M.)

Beáta nobis gáudia
anni redúxit órbita,
cum Spíritus Paráclitus
effúlsit in discipulos.

1. The running cycle of the year
brings back to us the blessed joys:
the day the Spirit Paraclete
upon the Lord's disciples shone.

Ignis vibránte lúmine
linguæ figúram détulit,
verbis ut essent próflui
et caritáte férvidi.

2. A fire with gleaming, flashing light,
appeared as tongues and on them fell,
that they might burn with charity
and speak with words that flow with power.

Linguís loquúntur ómniúm;
turbæ pavent gentíliúm,
musto madére députant,
quos Spíritus repléverat.

3. Those whom the Spirit filled with gifts
then speak in every native tongue;
bewildered crowds from every land
suppose them drunk with new-made wine.

Patrátá sunt hæc mýstíce
Paschæ perácto témpore,
sacro diérúm número,
quo lege fit remíssio.

4. These things are done in mystery
as Paschaltide draws to a close:
the sacred number of the days
from which by law remission comes.¹

Te nunc, Deus piíssime,
vultu precámur cérnuo:
illápsa nobis cælitus
largíre dona Spíritus.

5. Before your face, most loving God,
we bow our heads and humbly pray:
bestow on us the Spirit's gifts,
sent down this day from heaven above.

Dudum sacrátá pécóra
tua replésti grátia;
dimítte nunc peccámina
et da quiéta témpora.

6. As once you filled those hallowed hearts
with your most holy gifts of grace,
so now forgive our sins and faults
and grant us lives serene with peace.

Per te sciámus da Patrem,
noscámus atque Filium,
te utriúsque Spíritum
credámus omni témpore. Amen.

D. Now through your presence may we know
and love the Father and the Son,
and you, the Spirit of them both,
may we profess throughout all time. Amen.

¹“Remission” suggests the implied reference to the Jubilee year, cf. Dt 15:1-11 (NABRE: “At the end of every seven-year period you shall have a remission of debts...”).

PENTECOST SUNDAY

Terce (Midmorning)

LH, P 2358 hy

Author: 9th c.
Meter: 8.8.8.8. (L.M.)

Iam Christus astra ascénderat
regréssus unde vénerat,
promíssa Patris múnera,
Sanctum datúrus Spíritum,

Cum hora felix tértia
repénte mundo íntonat,
Apóstolis orántibus
Deum venísse núntians.

De Patris ergo lúmine
decórus ignis almus est,
qui fida Christi péctora
calóre verbi cómpleat.

Descénde, Sancte Spíritus,
ac nostra corda altária
orna tibi virtútibus,
tibíque templa dedíca.

Per te sciámus da Patrem,
noscámus atque Filium,
te utriúsque Spíritum
credámus omni témpore. Amen.

1. Once Christ ascended to the stars,
returning whence he first had come:
that from the Father he might send
the Holy Spirit, promised gift.
 2. Then suddenly with thunderous sound,
as his Apostles joined in prayer,
that blest third hour told all the world
the Spirit of our God had come.
 3. Thus from the Father's light proceeds
a fire of beauty, giving life,
that fills with fervor for the Word
all faithful hearts that live for Christ.
 4. Come down, O Holy Spirit, come,
adorn our hearts with righteousness,
as altars given to your praise
and temples hallowed for your use.
- D. Now through your presence may we know
and love the Father and the Son,
and you, the Spirit of them both,
may we profess throughout all time. Amen.

INTRODUCTION

The *Magnificat* and *Benedictus* Antiphons

The 1985 second typical edition (*editio typica altera*) of the *Liturgia Horarum* has provided new antiphons for the *Magnificat* and *Benedictus* for use on Sundays and some Solemnities throughout the year. These new antiphons reflect the three-year cycle of Gospel Readings for Sundays and Solemnities in the *Lectionary for Mass* and, for the most part, are derived from or based on these readings. The following four considerations have been brought to bear on the Green Book translation of these new antiphons.

1. *Textual Considerations*

The antiphon texts are not necessarily to be seen as quotations of Scripture passages but as “texts of ecclesiastical composition” (cf. *Liturgiam authenticam*, no. 23). As such, they are texts constructed for liturgical use. Many of the antiphons have been centonized, consisting of a patchwork of two or more verses from different sections of the Gospel narrative upon which they are based. They almost always at least allude to, if not quote, Scriptural passages, sometimes combining and conflating terms and meanings from various sources. The translation should respect those associations, which are meant to evoke a sensibility that is both biblical and ecclesial, and consequently, liturgical. Therefore, in keeping with the nature of these texts (“texts of ecclesiastical composition”), it is “the text of the Latin *editio typica* itself that is to be translated” (cf. *Liturgiam authenticam*, no. 23).

Whereas most of the antiphon texts are derived from or based on the Neo-Vulgate text, some are derived from or based on the Vulgate text. Furthermore, of their nature these texts do not precisely replicate the content of the Hebrew or Greek originals and consequently contemporary translations of the Scriptures translated from critical editions of the ancient texts. Still the character of the antiphons also requires that those who recite or sing the translation recognize the familiar biblical passage on which the translation is based and that the translation be able to be used alongside any of the currently employed translations of the Scriptures.

For the sake of the appropriation of the texts, variant translations of a single term should be avoided, if and when possible. Because of the highly inflected nature of the Latin language, antecedents are readily perceived by those who know Latin. It is sometimes necessary in the English text, however, to introduce an element not explicit in the source text, for example, the name “Jesus” when there is only a pronoun.

2. *Oral and Aural Considerations*

Particular attention should be paid to the rhythm of the translated text, since rhythm reinforces memory and the prayerful appropriation of the text. Insofar as possible, awkward phrasing and syntax and difficult juxtaposition of consonant clusters should be avoided. Words or phrases that

would be confusing or ambiguous when heard should likewise be avoided. In the process of translation, the texts should always be read aloud to test their suitability for proclamation.

3. *Musical Considerations*

Antiphons are by their very nature musical texts intended for singing (cf. General Instruction of the Liturgy of the Hours, no. 277). Texts like the antiphons are lyrical in form and “do not yield their fuller meaning, unless they are sung” (General Instruction of the Liturgy of the Hours, no. 269).

In assessing the draft translation of the antiphons, close attention should be paid to the rhythm of these texts and to their oral proclamation both as spoken and potentially sung texts. The translation of these antiphon texts in this Green Book generally reflects the “sprung rhythm” patterns which have characterized the various editions of the *Grail Psalter*.

4. *Editorial Considerations*

The Green Book translation of these antiphons has followed the style of capitalization given in the “*Ratio Translationis* for the English Language,” issued by the Congregation for Divine Worship and Discipline of the Sacraments in 2007. As in *The Roman Missal*, quotation marks are avoided, wherever possible, in the translated texts of the antiphons. Direct quotations in the texts are preceded by a colon followed by a capital letter as in the following example:

Jesus said to his disciples: Come and eat.
And he took bread and gave it to them, alleluia.

The Scriptural citations that appear above each antiphon are given as an aid to the appraisal of the texts and do not form part of the *editio typica* of the text and will not appear in the final version of the text. The citations also help to illustrate that many of the antiphons are centonized derivations from more than one Scriptural verse.

FIRST SUNDAY OF LENT

Year A

LH, Q 99 am
Magnificat

(Mt 4:1 and 2)

Ductus est Iesus in desértum a Spíritu, ut
tentarétur a diábolo; et cum ieiunásset
quadragínta diébus et quadragínta nóctibus,
póstea esúriit.

Jesus was led into the desert by the Spirit, to
be tempted by the devil, and after he had
fasted forty days and forty nights, he was
hungry.

LH, Q 114 am
Benedictus

(Mt 4:4)

Non in solo pane vivit homo, sed in omni
verbo quod procédit de ore Dei.

Man does not live on bread alone, but on
every word that comes forth from the mouth
of God.

LH, Q 130 am
Magnificat

(Cf. Mt 4:10 and 11)

Dicit Iesus: Vade, Sátanas! Scriptum est
enim: Dóminum Deum tuum adorábis et illi
soli sérvies. Et ángeli accessérunt et
ministrábant ei.

Jesus said: Begone, Satan! For it is written:
The Lord your God shall you adore, and him
alone shall you serve. Then angels came and
ministered to him.

FIRST SUNDAY OF LENT

Year B

LH, Q 100 am

Magnificat

(Cf. Mk 1:13)

Iesus erat in desérto quadragínta diébus et tentabátur a Sátana; erátque cum béstiis, et ángeli ministrábant illi.

Jesus remained in the desert forty days, tempted by Satan; he was among wild beasts, and angels ministered to him.

LH, Q 115 am

Benedictus

(Mk 1:14)

Venit Iesus in Galilæam prædicans evangélium Dei et dicens: Implétum est tempus, et appropinquávit regnum Dei. Pænitémini et créдите evangélio.

Jesus came to Galilee, preaching the Gospel of God and proclaiming: The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the Gospel.

LH, Q 131 am

Magnificat

(Cf. Mt 4:3)

Evígila super nos, ætérne Salvátor, ne nos apprehéndat cállidus tentátor, quia tu nobis factus es sempitérnus adiútor.

Keep watch over us, eternal Savior, lest the cunning tempter seize us, for you have become our unfailing helper.

FIRST SUNDAY OF LENT

Year C

LH, Q 101 am
Magnificat

Cf. Lk 4:1-2)

Iesus plenus Spíritu Sancto regréssus est ab Iordáne et agebátur in Spíritu in desértum diébus quadragínta et tentabátur a diábolo.

Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, and was tempted by the devil.

LH, Q 116 am
Benedictus

(Lk 4:2)

Nihil manducávit Iesus in diébus illis et, consummátis illis, esúriit.

In those days Jesus ate nothing, and afterward he was hungry.

LH, Q 132 am
Magnificat

(Lk 4:13)

Consummáta omni tentatióne, diábolus recéssit ab illo, usque ad tempus.

When all these temptations were ended, the devil departed from him, for a time.

SECOND SUNDAY OF LENT

Year A

LH, Q 261 am

Magnificat

(Mt 17:4)

Dixit Petrus ad Iesum: Dómine, bonum est nos hic esse. Si vis, fáciam hic tria tabernácula: tibi unum et Móysi unum et Eliáe unum.

Peter said to Jesus: Lord, it is good for us to be here. If you will it, I will set up three tents here: one for you, one for Moses, and one for Elijah.

LH, Q 276 am

Benedictus

(Cf. Mt 17:5)

Ecce vox de nube dicens: Hic est Fílius meus diléctus, in quo mihi bene complácu: ipsum audíte.

Behold, a voice came from the cloud, saying: This is my beloved Son, in whom I am well pleased: listen to him.

LH, Q 292 am

Magnificat

(Cf. Mt 17:9)

Visiónem, quam vidístis, némini dixéritis, donec a mórtuis resúrgat Fílius hóminis.

Tell no one of the vision you have seen, until the Son of Man has risen from the dead.

SECOND SUNDAY OF LENT

Year B

LH, Q 262 am

Magnificat

(Cf. Mk 9:2-4)

Transfigurátus est Iesus coram ipsis; et vestiménta eius facta sunt splendéntia, cándida nimis. Et apparuit illis Elías cum Móyse, et erant loquéntes cum Iesu.

Jesus was transfigured before them; and his garments became dazzling, exceedingly white. And Elijah appeared to them with Moses, and they were speaking with Jesus.

LH, Q 277 am

Benedictus

(Mk 9:5)

Petrus dixit Iesu: Rabbi, bonum est nos hic esse; et faciámus tria tabernácula: tibi unum, et Móysi unum et Elíæ unum.

Peter said to Jesus: Rabbi, it is good for us to be here; let us set up three tents: one for you, one for Moses and one for Elijah.

LH, Q 293 am

Magnificat

(Mk 9:7)

Facta est nubes obúmbrans eos, et venit vox de nube: Hic est Fílius meus diléctus: audíte illum.

A cloud overshadowed them, and a voice came from the cloud: This is my beloved Son: Listen to him.

SECOND SUNDAY OF LENT

Year C

LH, Q 263 am

Magnificat

(Lk 9:39-30)

Facta est, dum oráret Iesus, spécies vultus eius áltera et vestítus eius albus refúlgens. Et ecce duo viri loquebántur cum illo, et erant Móyses et Elías.

It came to pass, while Jesus was praying, that his face changed in appearance, and his clothes became dazzling white. And behold, two men were conversing with him; they were Moses and Elijah.

LH, Q 278 am

Benedictus

(Cf. 2 Tim 1:10)

Dóminus noster Iesus Christus destrúxit mortem et illuminávit vitam et incorruptiónem per Evangélium.

Our Lord Jesus Christ has destroyed death and brought life and immortality to light through the Gospel.

LH, Q 294 am

Magnificat

(Lk 9: 35-36)

Vox facta est de nube dicens: Hic est Fílius meus diléctus; ipsum audíte. Et dum fieret vox, invéntus est Iesus solus.

A voice came from the cloud, saying: This is my beloved Son; listen to him. And when the voice had ceased, Jesus was found alone.

THIRD SUNDAY OF LENT

Year A

LH, Q 423 am

Magnificat

(Cf. Jn 4:14)

Dicit Dóminus: Si quis bíberit aquam, quam ego dabo ei, non sítiet in aetérnum.

The Lord says: If anyone shall drink the water that I will give him, he shall not thirst for ever.

LH, Q 438 am

Benedictus

(Jn 4:23)

Venit hora et nunc est, quando veri adoratóres adorábunt Patrem in Spíritu et veritate: nam et Pater tales quærit, qui adórent eum.

The hour is coming and is now here, when true worshipers shall worship the Father in Spirit and in truth: for the Father seeks people such as these to worship him.

LH, Q 454 am

Magnificat

(Jn 4:41-42)

Multo plures credidérunt et mulieri dicébant: Iam non propter tuam loquélam crédimus; ipsi enim audívimus et scimus quia hic est vere Salvátor mundi!

Many more came to believe and said to the woman: We no longer believe because of your words; for we indeed have heard for ourselves and we know that this man is truly the Savior of the world!

THIRD SUNDAY OF LENT

Year B

LH, Q 424 am

Magnificat

(Cf. Jn 2:16)

Dixit Iesus: Auférte ista hinc: Nolíte fácere domum Patris mei domum negotiatiónis.

Jesus said: Take these things out of here; do not make my Father's house a marketplace.

LH, Q 439 am

Benedictus

(Cf. Jn 2:19 and 21)

Sólvite templum hoc, dicit Dóminus, et post tríduum reádicábo illud. Hoc autem dicébat de templo córporis sui.

Destroy this temple, says the Lord, and after three days I will rebuild it. But he was speaking about the temple of his body.

LH, Q 455 am

Magnificat

(Cf. Jn 2:23)

Cum esset Iesus Hierosólymis in Pascha, in die festo, multi credidérunt in nómine Iesu, vidéntes signa eius, quæ faciébat.

When Jesus was in Jerusalem for the feast of Passover, many came to believe in the name of Jesus, seeing the signs that he performed.

THIRD SUNDAY OF LENT

Year C

LH, Q 425 am

Magnificat

(Cf. Lk 13:3)

Dico vobis: Nisi pœnitentiam egéritis,
omnes simíliter períbitis.

I say to you: Unless you repent, you shall all
likewise perish.

LH, Q 440 am

Benedictus

(Cf. Rm 5:1)

Iustificáti ex fide, pacem habeámus ad
Deum, per Dóminum nostrum Iesum
Christum.

Justified by faith, let us be at peace with
God through our Lord Jesus Christ.

LH, Q 456 am

Magnificat

(Lk 13:8-9)

Dómine, dimítte illam et hoc anno, usque
dum fódiam circa illam, et síquidem fécerit
fructum in futúrum.

Sir, leave it again for this year, and I shall
cultivate around it, and it may bear fruit in
the future.

FOURTH SUNDAY OF LENT

Year A

LH, Q 585 am

Magnificat

(Jn 9:2-3)

Rabbi, quis peccávit, hic aut paréntes eius,
ut cæcus nascerétur? Respóndit Iesus: Neque
hic peccávit neque paréntes eius, sed ut
manifesténtur ópera Dei in illo.

Rabbi, which of them has sinned, this man
or his parents, that he should be born blind?
Jesus answered: Neither he nor his parents
have sinned; it is so that the works of God
may be revealed in him.

LH, Q 600 am

Benedictus

(Cf. Jn 9:11)

Homo, qui dícitur Iesus, lutum fecit et unxit
óculos meos: ábii et lavi et modo vídeo.

The man called Jesus made some clay, and
anointed my eyes: I went and washed, and
now I see.

LH, Q 616 am

Magnificat

(Cf. Jn 9:32)

A sæculo non est audítum quia quis apérui
óculos cæci nati, nisi Christus Fílius Dei.

Never since the world began, has it been
heard that anyone, except Christ the Son of
God, opened the eyes of one born blind.

FOURTH SUNDAY OF LENT

Year B

LH, Q 586 am

Magnificat

(Jn 3:14-15)

Sicut Móyses exaltávit serpéntem in desérto,
ita exaltári opórtet Fílium hóminis, ut omnis
qui credit, in ipso hábeat vitam aetérnam.

Just as Moses lifted up the serpent in the
desert, so must the Son of Man be lifted up,
so that all who believe in him may have
eternal life.

LH, Q 601 am

Benedictus

(Jn 3:16)

Sic Deus diléxit mundum, ut Fílium suum
unigénitum daret; ut omnis, qui credit in
ipsum, non péreat, sed hábeat vitam
aetérnam.

God so loved the world, that he gave his
Only Begotten Son, so that everyone who
believes in him might not perish, but have
eternal life.

LH, Q 617 am

Magnificat

(Jn 3:21)

Qui facit veritátem venit ad lucem, ut
manifesténtur eius ópera, quia in Deo sunt
facta.

Whoever does the truth comes forth into the
light, so that it may be clearly seen that his
deeds have been done in God.

FOURTH SUNDAY OF LENT

Year C

LH, Q 587 am

Magnificat

(Lk 15:18-19)

Surgam et ibo ad patrem meum, et dicam illi: Pater, peccávi in cælum et coram te, et iam non sum dignus vocári filius tuus.

I will arise and go to my father, and say to him: Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.

LH, Q 602 am

Benedictus

(Lk 15:22 and 24)

Cito proférte stolam primam et indúite illum et date ánulum in manum eius et calceaménta in pedes: quia hic filius meus mórtuus erat et revíxit, perierat et invéntus est.

Quickly, bring out the finest robe and put it on him, and put a ring on his finger and sandals on his feet: for this son of mine was dead and has come back to life, was lost and is found.

LH, Q 618 am

Magnificat

(Lk 15:31-32)

Fili, tu semper mecum es, et ómnia mea tua sunt; epulári autem et gaudére oportébat, quia frater tuus mórtuus fúerat et revíxit, perierat et invéntus est.

My son, you are with me always, and all I have is yours; but it was right that we should have a feast and rejoice, for your brother was dead and has come back to life, was lost and is found.

FIFTH SUNDAY OF LENT

Year A

LH, Q 747 am

Magnificat

(Cf. Jn 11:11)

Lázarus, amicus noster, dormit; eámus, et a somno excitémus eum.

Lazarus, our friend, is sleeping; let us go and awaken him from sleep.

LH, Q 762 am

Benedictus

(Jn 11:25-26)

Ego sum resurrectio et vita. Qui credit in me, etsi mórtuus fúerit, vivet; et omnis qui vivit et credit in me, non moriétur in ætérnum.

I am the Resurrection and the Life, says the Lord. Whoever believes in me, even though he dies, will live, and everyone who lives and believes in me will not die for ever.

LH, Q 778 am

Magnificat

(Jn 11:27)

Ego crédidi quia tu es Christus Fílius Dei, qui in mundum venísti.

I have come to believe that you are the Christ, the Son of God, who have come into the world.

FIFTH SUNDAY OF LENT

Year B

LH, Q 748 am

Magnificat

(Jn 12:24)

Nisi granum fruménti cadens in terram
mórtuum fúerit, ipsum solum manet; si
autem mórtuum fúerit, multum fructum
áfert.

Unless a grain of wheat falls into the ground
and dies, it remains alone; but if it dies, it
bears much fruit.

LH, Q 763 am

Benedictus

(Jn 12:26)

Si quis mihi minístrat, me sequátur, et ubi
sum ego, illic et miníster meus erit.

Whoever serves me, let him follow me, and
where I am, there shall my servant be also.

LH, Q 779 am

Magnificat

(Cf. Jn 12:32; Neo Vulgate reads, *omnes*)

Ego, si exaltátus fúero a terra, ómnia traham
ad meípsum.

When I am lifted up from the earth, I will
draw all things to myself.

FIFTH SUNDAY OF LENT

Year C

LH, Q 749 am

Magnificat

(Cf. Jn 8:6 and 7)

Iesus inclinans se deorsum dígito scribébat
in terra. Qui sine peccáto est vestrum,
primus in illam lápidem mittat.

Bending down, Jesus wrote on the ground
with his finger. And he said: Let whoever
among you is without sin be the first to cast
a stone at her.

LH, Q 764 am

Benedictus

(Cf. Jn 8:9)

Audiéntes unus post unum exíbant,
incipiéntes a senióribus, et remánsit solus, et
múlier in médio stans.

Those hearing this went away one by one,
beginning with the oldest among them, and
Jesus remained alone, with the woman
standing before him.

LH, Q 780 am

Magnificat

(Jn 8:10-11)

Múlier, ubi sunt? Nemo te condemnávit?
Nemo, Dómine. Dixit autem Iesus: Nec ego
te condémno. Vade, et iam noli peccáre.

Woman, where are they? Has no one
condemned you? No one, Lord. And Jesus
said: Neither do I condemn you. Go, and sin
no more.

PALM SUNDAY OF THE PASSION OF THE LORD

Year A

LH, T 916 am

Magnificat

(Mt 21:5)

Dícite filiæ Sion: Ecce Rex tuus venit tibi, mansuétus et sedens super ásinam et super pullum filium subiugális.

Say to the daughter of Zion: Behold, your King comes to you, meek and sitting upon a donkey, and upon a colt, the foal of a beast of burden.

LH, T 931 am

Benedictus

(Cf. Mt 21:8-9)

Fulgéntibus palmis prostérnimur adveniénti Dómino; huic omnes occurrámus cum hymnis et cánticis, glorificántes et dicétes: Benedíctus Dóminus.

With festive palm branches let us bow down before the Lord who comes; with hymns and songs, let us run to meet him, glorifying him and saying: Blessed be the Lord.

LH, T 948 am

Magnificat

(Cf. Mt 26:31-32)

Scriptum est: Percútiám pastórem, et dispergéntur oves gregis; postquam autem resurréxero, præcédam vos in Galilæam; ibi me vidébitis, dicit Dóminus.

It is written: I will strike the shepherd, and the sheep of the flock will be scattered; but after I have risen, I will go before you to Galilee; there you shall see me, says the Lord.

PALM SUNDAY OF THE PASSION OF THE LORD

Year B

LH, T 917 am

Magnificat

(Cf. Mk 11:8,9, and 10)

Multi vestiménta sua straverunt in via, álii autem frondes quas excíderant in agris. Et clamábant: Hosánna in excélsis!

Many people spread their cloaks on the road, while others spread branches they had cut in the fields. And they cried out: Hosanna in the highest!

LH, T 932 am

Benedictus

(Mk 11:9-10)

Qui præíbant et qui sequebántur clamábant: Hosánna! Benedíctus qui venit in nómine Dómini! Benedíctum, quod venit regnum patris nostri David!

Those who went before him and those who followed after cried out: Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David!

LH, T 949 am

Magnificat

Ave, Rex noster, fili David, redémptor mundi, quem prophétæ prædixerunt salvatórem esse ventúrum.

Hail, our King, son of David, Redeemer of the world, whom the prophets foretold would be the Savior who is to come.

PALM SUNDAY OF THE PASSION OF THE LORD

Year C

LH, T 918 am

Magnificat

(Cf. Lk 19:35 and 36)

Discípuli iactántes vestiménta sua supra
pullum imposuérunt Iesum. Eúnte autem
illo, substernébant vestiménta sua in via.

The disciples laid their cloaks upon the colt,
and they helped Jesus to mount. As he went,
they spread their cloaks before him on the
road.

LH, T 933 am

Benedictus

(Cf. Lk 19:37 and 38)

Cœpérunt omnes turbæ discéntium
gaudéntes laudáre Deum voce magna,
dicéntes: Benedíctus qui venit rex in nómine
Dómini! Pax in cælo et glória in excélsis!

The whole crowd of disciples began to
praise God joyfully with full voice,
acclaiming; Blessed is the King who comes
in the name of the Lord! Peace in heaven
and glory in the highest!

LH, T 950 am

Magnificat

(Lk 22:37)

Dico enim vobis: Hoc, quod scriptum est,
opórtet impléri in me, illud: Cum iniústis
deputátus est. Etenim ea, quæ sunt de me,
adimpletióem habent.

For I say to you: What has been written must
be fulfilled in me: He was counted among
the wicked. And indeed, those things written
of me are coming to fulfillment.

THIRD SUNDAY OF EASTER

Year A

LH, P 1550 am

Magnificat

(Lk 24:29)

Mane nobiscum, quóniam advesperáscit et
inclináta est iam dies, allelúia.

Stay with us, for it is nearly evening and the
day is far spent, alleluia.

LH, P 1565 am

Benedictus

(Cf. Lk 24:46, cf. RM P699am, P726am)

Oportébat Christum pati et resúrgere a
mórtuis tértia die, allelúia.

The Christ had to suffer, and on the third day
rise from the dead, alleluia.

LH, P 1578 am

Magnificat

(Lk 24:30-31)

Dum recumberet cum illis, accépit panem et
benedíxit ac fregit et porrigébat illis. Et
apérti sunt óculi eórum et cognovérunt eum,
allelúia.

While he was at table with them, he took
bread, then blessed and broke it, and gave it
to them. And their eyes were opened and
they recognized him, alleluia.

THIRD SUNDAY OF EASTER

Year B

LH, P 1551 am

Magnificat

(Lk 24:36)

Ipse Iesus stetit in médio discipulórum, et
dicit eis: Pax vobis, allelúia.

Jesus himself stood in the midst of his
disciples, and said to them: Peace be with
you, alleluia.

LH, P 1566 am

Benedictus

(Lk 24:39)

Vidéte manus meas et pedes meos, quia ego
sum. Palpáte me et vidéte, allelúia.

Behold my hands and my feet: it is truly I.
Touch me and see, alleluia.

LH, P 1579 am

Magnificat

(Lk 24:46-47)

Sic scriptum est, Christum pati et resúrgere a
mórtuis die tértia, et prædicári in nómine
eius pæniténtiam in remissionem
peccatórum in omnes gentes, allelúia.

Thus it is written that the Christ would
suffer and rise from the dead on the third
day, and that repentance for the forgiveness
of sins would be preached in his name to all
the nations, alleluia.

THIRD SUNDAY OF EASTER

Year C

LH, P 1552 am

Magnificat

(Cf. Jn 21:10-11)

Dixit Iesus discipulis suis: Afférte de píceibus, quos prendidístis nunc. Ascéndit autem Simon Petrus et traxit rete in terram, plenam magnis píceibus, allelúia.

Jesus said to his disciples: Bring some of the fish you caught just now. So Simon Peter went up and dragged the net ashore, full of large fish, alleluia.

LH, P 1567 am

Benedictus

(Jn 21:13-14)

Venit Iesus et áccipit panem et dat eis, et piscem simíliter. Hoc iam tértio manifestátus est Iesus discipulis, cum resurrexisset a mórtuis, allelúia.

Jesus came and took the bread and gave it to them, and likewise the fish. This was now the third time Jesus was revealed to his disciples after he had risen from the dead, alleluia.

LH, P 1580 am

Magnificat

(Cf. Jn 21:15)

Simon Ioánnis, amas me? Dómine, tu ómnia scis, tu cognóscis quia amo te. Dicit ei Iesus: Pasce oves meas, allelúia.

Simon, son of John, do you love me? Lord, you know all things, you know that I love you. Jesus said to him: Feed my sheep, alleluia.

FOURTH SUNDAY OF EASTER

Year A

LH, P 1692 am

Magnificat

(Jn 10:1 and 2 and 4)

Amen dico vobis: qui intrat per óstium,
 pastor est óvium. Ante eas vadit, et oves
 illum sequúntur, quia sciunt vocem eius,
 allelúia.

Amen I say to you: The one who enters
 through the gate is the shepherd of the
 sheep. He goes before them, and the sheep
 follow him, because they know his voice,
 alleluia.

LH, P 1707 am

Benedictus

(Cf. Jn 10:9)

Ego sum óstium, dicit Dóminus; per me si
 quis introíerit, salvábitur et páscua invéniet,
 allelúia.

I am the gate, says the Lord; whoever enters
 through me will be saved and find pasture,
 alleluia.

LH, P 1720 am

Magnificat

(Cf. Jn 10:10 and 11)

Ego sum pastor bonus: ego veni, ut vitam
 hábeant, et abundántius hábeant, allelúia.

I am the good shepherd: I have come that
 they may have life, and have it more
 abundantly, alleluia.

FOURTH SUNDAY OF EASTER

Year B

LH, P 1693 am

Magnificat

(Jn 10:11)

Ego sum pastor bonus: bonus pastor animam
suam ponit pro óvibus, allelúia.

I am the good shepherd: the good shepherd
lays down his life for the sheep, alleluia.

LH, P 1708 am

Benedictus

(Cf. Jn 10:14 and 14:6)

Ego sum pastor óvium; ego sum via, véritas
et vita; ego sum pastor bonus, et cognóscó
oves meas, et cognóscunt me meæ, allelúia.

I am the shepherd of the sheep; I am the
way, the truth and the life; I am the good
shepherd; I know my sheep, and mine know
me, alleluia.

LH, P 1721 am

Magnificat

(Jn 10:16)

Alias oves hábeo, quæ non sunt ex hoc ovíli,
et illas opórtet me addúcere, et vocem meam
áudient, et fiet unus grex, unus pastor,
allelúia.

I have other sheep that are not of this fold,
and I must lead them also, and they will hear
my voice, and there will be one flock, one
shepherd, alleluia.

FOURTH SUNDAY OF EASTER

Year C

LH, P 1694 am

Magnificat

(Jn 10:27)

Oves meæ vocem meam áudiunt, et ego
Dóminus agnósco eas, allelúia.

My sheep hear my voice, and I, the Lord,
know them, alleluia.

LH, P 1709 am

Benedictus

(Cf. Jn 10:28)

Ego vitam ætérnam do óvibus meis, et non
períbunt in ætérnum, et non rápiet eas
quisquam de manu mea, allelúia.

I give my sheep eternal life, and they shall
never perish, and no one can snatch them
from my hand, alleluia.

LH, P 1722 am

Magnificat

(Jn 10:29)

Pater meus quod dedit mihi, máius ómnibus
est, et nemo potest rápere de manu Patris,
allelúia.

What my Father has given me is greater than
all else, and no one can snatch it from the
hand of the Father, alleluia.

FIFTH SUNDAY OF EASTER

Year A

LH, P 1834 am

Magnificat

(Jn 14:3)

Si abiero et præparávero vobis locum,
íterum vénio et accípíam vos ad meípsum, ut
ubi sum ego, et vos sitis, allelúia.

If I go and prepare a place for you, I will
come again and take you to myself, that
where I am, you also may be, alleluia.

LH, P 1849 am

Benedictus

(Jn 14:6)

Ego sum via, véritas et vita: nemo venit ad
Patrem, nisi per me, allelúia.

I am the way, the truth and the life: no one
comes to the Father except through me,
alleluia.

LH, P 1862 am

Magnificat

(Jn 14:8-9)

Dómine, osténde nobis Patrem, et súfficit
nobis. Dicit ei Iesus: Tanto témpore
vobíscum sum, et non cognovísti me,
Philíppe? Qui vidit me, vidit Patrem,
allelúia.

Lord, show us the Father, and that will be
enough for us. Jesus said to him: Have I
been with you for so long a time, and you
still do not know me, Philip? Whoever has
seen me has seen the Father, alleluia.

FIFTH SUNDAY OF EASTER

Year B

LH, P 1835 am

Magnificat

(Jn 15:1-2)

Ego sum vitis vera, et Pater meus agricola est. Omnem pálmitem qui fert fructum, purgat eum ut fructum plus áfferat, allelúia.

I am the true vine, and my Father is the vine dresser. Every branch that bears fruit, he prunes so that it bears more fruit, alleluia.

LH, P 1850 am

Benedictus

(Cf. Jn 15:5)

Qui manet in me, et ego in eo, hic fert fructum multum, dicit Dóminus, allelúia.

Whoever remains in me, and I in him, brings forth much fruit, says the Lord, alleluia.

LH, P 1863 am

Magnificat

(Jn 15:8)

In hoc clarificátus est Pater meus, ut fructum multum afferátis et efficiámini mei discípuli, allelúia.

By this is my Father glorified, that you bear much fruit and become my disciples, alleluia.

FIFTH SUNDAY OF EASTER

Year C

LH, P 1836 am

Magnificat

(Jn 13:31)

Nunc clarificátus est Fílius hóminis, et Deus
clarificátus est in eo, allelúia.

Now is the Son of Man glorified, and God is
glorified in him, alleluia.

LH, P 1851 am

Benedictus

(Cf. Jn 13:34)

Mandátum novum do vobis: ut diligátis
ínvicem sicut diléxi vos, dicit Dóminus,
allelúia.

I give you a new commandment: love one
another as I have loved you, says the Lord,
alleluia.

LH, P 1864 am

Magnificat

(Jn 13:35)

In hoc cognóscet omnes quia mei discípuli
estis, si dilectiónem habuéritis ad ínvicem,
allelúia.

This is how all will know that you are my
disciples, if you have love for one another,
alleluia.

SIXTH SUNDAY OF EASTER

Year A

LH, P 1976 am

Magnificat

(Jn 14:16)

Ego rogábo Patrem, et álium Paráclitum
dabit vobis, ut máneat vobíscum in ætérnum,
allelúia.

I will ask the Father, and he will give you
another Paraclete, to abide with you for ever,
alleluia.

LH, P 1991 am

Benedictus

(Cf. Jn 14:18 and 16:22)

Non vos relínquam órphanos: vado et vénio
ad vos, et gaudébit cor vestrum, allelúia.

I will not leave you orphans: I am going, but
I will come back to you, and your heart will
rejoice, alleluia.

LH, P 2004 am

Magnificat

(Jn 14:21)

Qui díligit me, diligétur a Patre meo; et ego
díligam eum, et manifestábo ei meípsum,
allelúia.

Whoever loves me will be loved by my
Father; and I will love him and reveal myself
to him, alleluia.

SIXTH SUNDAY OF EASTER

Year B

LH, P 1977 am

Magnificat

(Jn 15:9)

Sicut diléxit me Pater, et ego diléxi vos;
manéte in dilectióne mea, allelúia.

As the Father has loved me, so also I have
loved you; abide in my love, alleluia.

LH, P 1992 am

Benedictus

(Jn 15:11)

Hæc locútus sum vobis, ut gáudium meum
in vobis sit, et gáudium vestrum impleátur,
allelúia.

These things I have said to you, that my joy
may be in you, and your joy may be
complete, alleluia.

LH, P 2005 am

Magnificat

(Jn 15:12-13)

Hoc est præcéptum meum, ut diligátis
ínvicem sicut diléxi vos; maiórem hac
dilectiónem nemo habet, ut ánimam suam
quis ponat pro amícis suis, allelúia.

This is my commandment, that you love one
another as I have loved you; greater love has
no one than this: to lay down his life for his
friends, alleluia.

SIXTH SUNDAY OF EASTER

Year C

LH, P 1978 am

Magnificat

(Jn 14:23)

Si quis diligit me, sermónem meum servábit,
et Pater meus diliget eum, et ad eum
veniémus, et mansiónem apud eum
faciémus, allelúia.

Whoever loves me will keep my word, and
my Father will love him, and we will come
to him and make our home with him,
alleluia.

LH, P 1993 am

Benedictus

(Jn 14:26)

Spíritus Sanctus, quem mittet Pater in
nómine meo, ille vos docébit ómnia et
súggeret vobis ómnia quæ dixi vobis,
allelúia.

The Holy Spirit, whom the Father will send
in my name, will teach you all things and
remind you of all that I told you, alleluia.

LH, P 2006 am

Magnificat

(Jn 14:27)

Pacem relínquo vobis, pacem meam do
vobis; non quómodo mundus dat, ego do
vobis. Non turbétur cor vestrum neque
formídet, allelúia.

Peace I leave with you; my peace I give to
you. Not as the world gives, do I give it to
you. Let not your heart be troubled or afraid,
alleluia.

SEVENTH SUNDAY OF EASTER

Year A

LH, P 2185 am

Magnificat

(Cf. Jn 17:3)

Hæc est vita ætérna, ut cognóscant te solum
verum Deum, et quem misísti, Iesum
Christum, allelúia.

This is eternal life, that they should know
you, the only true God, and Jesus Christ,
whom you have sent, alleluia.

LH, P 2203 am

Benedictus

(Jn 17:4)

Pater, ego te clarificávi super terram; opus
consummávi, quod dedísti mihi ut fáciam,
allelúia.

Father, I have glorified you on earth; I have
accomplished the work you have given me
to do, alleluia.

LH, P 2216 am

Magnificat

(Cf. Jn 15:26)

Cum vénerit Paráclitus, quem ego mittam
vobis, Spíritum veritátis, qui a Patre
procédit, ille testimónium perhibébit de me,
allelúia.

When the Paraclete comes, whom I will
send to you, the Spirit of truth, who
proceeds from the Father, he will bear
witness to me, alleluia.

SEVENTH SUNDAY OF EASTER

Year B

LH, P 2186 am

Magnificat

(Jn 17:11)

Pater sancte, serva eos in nómine tuo, quod dedísti mihi, ut sint unum sicut nos, allelúia.

Holy Father, keep them in your name, which you have given me, that they may be one as we are one, alleluia.

LH, P 2204 am

Benedictus

(Cf. Jn 17:13)

Nunc ad te vénio et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetípsis, allelúia.

Now I am coming to you, and I say all this in the world, that they may have my joy fulfilled in themselves, alleluia.

LH, P 2217 am

Magnificat

(Jn 17:18-19)

Sicut me misísti in mundum, et ego misi eos in mundum; et pro eis ego sanctífico meípsum, ut sint et ipsi sanctificáti in veritáte, allelúia.

As you have sent me into the world, so have I sent these into the world; and for them I consecrate myself, that they also may be consecrated in truth, alleluia.

SEVENTH SUNDAY OF EASTER

Year C

LH, P 2187 am

Magnificat

(Cf. Jn 17:(20-21))

Non pro his rogo tantum, sed et pro eis qui
credituri sunt per verbum eorum in me, ut
omnes unum sint, allelúia.

I pray not only for these, but also for those
who will believe in me through their word,
that they may all be one, alleluia.

LH, P 2205 am

Benedictus

(Jn 17:22)

Ego claritatem quam dedisti mihi, dedi illis,
ut sint unum sicut nos unum sumus, allelúia.

The glory you gave to me I have given to
them, that they may be one as we are one,
alleluia.

LH, P 2218 am

Magnificat

(Jn 17:24)

Pater, quos dedisti mihi, volo ut ubi ego
sum, et illi sint mecum, ut videant claritatem
meam quam dedisti mihi, allelúia.

Father, I desire that where I am, those you
have given me may also be with me, that
they may see my glory, which you gave me,
alleluia.

INTRODUCTION

The Intercessions for the Liturgy of the Hours

The *Liturgia Horarum* provides different intercessory formularies (designated *Preces* in the Latin text) for Vespers (Evening Prayer) and Lauds (Morning Prayer) of each day of the four-week Psalter in Ordinary Time, for Advent, Christmas Time, Lent, and Easter Time in the Proper of Time, for certain feasts in the Proper of Saints, for the Common of Saints, and for the Office for the Dead. As indicated in number 182 of the General Instruction of the Liturgy of the Hours, the term *Preces*, translated in *The Liturgy of the Hours* as “Intercessions,” applies to both the Intercessions at Vespers (Evening Prayer) and to the invocations for dedicating the day to God at Lauds (Morning Prayer).

This prayer form is new to the history of the Liturgy of the Hours, and the texts themselves were newly composed by various members of the *coetus* (committee) on the Breviary of the Consilium for the Implementation of the Constitution on the Sacred Liturgy.¹ While petitions of this kind are new to the Divine Office, the *Preces* for Vespers (Evening Prayer) always conclude with a petition for the dead, thus preserving the preconiliar tradition of a brief prayer for the dead. Members of the *coetus*, who had provided sample vernacular translations of the Intercessions, encouraged some freedom in the translation of these texts,² and this same freedom was later referred to in number 184 of the General Instruction of the Liturgy of the Hours, which states that “Conferences of Bishops have the right to adapt the formularies given in the Liturgy of the Hours and also to approve new formulas” in accordance with the norms given in numbers 185 to 193 of the Instruction.

This Green Book contains a translation of the Latin texts, but some minor syntactical accommodations had to be made in order to take into account those parts of the texts that either serve as a cue for the community’s response or may be prayed by the entire community. In several instances, the Latin texts of the Intercessions were slightly altered or changed in the second typical edition.

The following considerations were taken into account in the preparation of the translation of the Intercessions in this Green Book:

1. *Scriptural and Patristic Considerations*

As the footnotes illustrate, the Intercessions allude to and rely heavily and frequently upon Scriptural texts and occasionally on Patristic and conciliar texts. In the preparation

¹ Cf. Sacra Congregatio pro Cultu Divino: Commissio Specialis ad Instaurationem Liturgicam Absolvendam, *Preces: Ad Laudes Matutinas et ad Vesperas Officii Divini Instaurandi* [hereafter *Preces*], Manuscripti instar, Vatican Polyglot Press, 1969.

² *Preces*, Introductio, p.10, no. 4.

of this translation special care has been taken to reflect these allusions and to ensure that the biblical text is recognizable and can readily fit alongside any of the currently approved translations of the Scriptures.

2. Liturgical Considerations

The Intercessions consist of an introduction, followed by a response, then by four to six intentions, and conclude with the Lord's Prayer. If prayed in common, the introduction is said by the Priest or minister, the response is said by the Priest or minister and then repeated by the entire community, the intentions, which are divided into two parts, are said by the Priest or minister in their entirety or are divided between the Priest or minister, with the second part said by the community as an alternative response.

While the Intercessions in the Liturgy of the Hours share some similarities with the sample texts of the Universal Prayer in the Roman Missal, there are significant differences between the two forms, not only in the way they are prayed in common, but also in their content. Unlike the intentions given in the Missal, which contain a statement of what is being prayed for, the intentions in the Liturgy of the Hours directly address God.³ Furthermore most of the intentions in the Missal conclude with a cue, for example, "let us pray to the Lord," which directly signals when the community is to say or sing the response. This cue is not present in the texts of the Liturgy of the Hours.

3. Linguistic and Stylistic Considerations

A review of the texts of the *Preces* will show a somewhat wide variety of syntactical structures and content. In the translation, every attempt has been made to fully capture the content of the original, while at the same time the demands of the communal praying of these texts in English necessitated, insofar as possible, a regularity of syntactical pattern.

Thus, for example, many of the introductions to the response end with a verb in the present subjunctive (e.g., *supplices quæramus*, translated "let us humbly ask") or with a present participle in Latin. To serve as a cue for the response, participles like *dicentes* are translated "as we say," rather than "saying" (cf. also *clamantes*, *deprecantes*). This is the same approach taken to the translation of all the present participles that conclude the Prefaces in the Missal (e.g., "as we acclaim") and cue the *Sanctus*.

The intentions are divided into two parts, which allow for the first part to be said by the Priest or minister and the second, by the congregation, when this has been the customary way of praying them. To facilitate congregational participation, the syntax of the translation has been slightly simplified, even in the case of shorter intentions. For example, the intention *Qui venisti contritis corde mederi—populi tui sana languores* is translated, "You came to heal the contrite of heart—cure the weaknesses of your people" rather than "You who came to heal the contrite of heart—cure the weaknesses of your people."

³ Cf. General Instruction of the Liturgy of the Hours, no. 191.

ASH WEDNESDAY
SECOND AND FOURTH WEDNESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0023 pc

Gratias agamus Deo Patri, qui donum
quadagesimalis initii hodie nobis impendit.
Supplices eum rogemus, ut his salutis diebus,
per infusionem et operationem Spiritus Sancti,
corda nostra purificet et in caritate confirmet.
Ei supplici prece dicamus:
Da nobis, Domine, Spiritum Sanctum tuum.

Præsta ut in omni verbo satiemur,
–quod procedit de ore tuo.

Concede nobis non in magnis tantum rebus
caritatem sectari,
–sed etiam in solitis vitæ adiunctis protenus
exercere.

Tribue nobis a superfluis abstinere,
–ut fratribus indigentibus opem ferre
valeamus.

Da nobis mortificationem Filii tui in corpore
nostro circumferre,
–qui nos vivificasti in corpore eius.

Pater noster.

1. Let us give thanks to God the Father, who today
offers us the gift of beginning Lent. Let us
humbly ask him, that, in these days of salvation,
he may purify our hearts and strengthen them in
charity through the indwelling and working of
the Holy Spirit, and let us say with humble
prayer,
Give us your Holy Spirit, Lord.

2. Grant that we may be satisfied by every word
–that comes forth from your mouth.¹

3. Grant that we may pursue charity not only in
great matters
–but also practice it readily in the ordinary
circumstances of life.

4. Grant us to abstain from things we do not need,
–that we may assist our brothers and sisters in
need.²

5. Grant us to carry about in our body the dying of
your Son,
–for you have brought us to life in his Body.³

Our Father.

¹ Cf. Mt 4:4 (NABRE: “One does not live by bread alone, but by every word that comes forth from the mouth of God”).

² Cf. Gal 6:2 (NABRE: “Bear one another’s burdens, and so you will fulfill the law of Christ”).

³ Cf. 2 Cor 4:10 (NABRE: “always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body”).

ASH WEDNESDAY
SECOND AND FOURTH WEDNESDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0034 pc

Gloria et honor Deo, qui fœdus novum et æternum cum populo suo pepigit in sanguine Christi, et renovat in sacramento altaris. Sic eum rogemus:

Benedic, Domine, populum tuum.

Dirige, Domine, in voluntate tua, mentes populorum atque regentium,
–ut sincere ad commune omnium bonum annitantur.

Auge devotionem eorum, qui, relictis omnibus, secuti sunt Christum,
–ut præclarum hominibus sanctitatis Ecclesiæ testimonium præbeant et exemplum.

Qui cunctos homines ad imaginem tuam fecisti,
–fac ut ab iniusta inæqualitate abhorreant.

Omnes errantes ad tuam reduc amicitiam et veritatem,
–et doce nos illis adiumentum impendere.

Da defunctis in tuam gloriam introire,
–teque in æternum collaudare.

Pater noster.

1. Glory and honor to God, who sealed in the blood of Christ the new and eternal covenant with his people, and renews it in the Sacrament of the altar. And so let us ask him,¹

Bless your people, Lord.

2. Direct in accordance with your will, O Lord, the minds and hearts of peoples and their rulers,
–that they may sincerely strive for the common good of all.

3. Increase the devotion of those who have left all things to follow Christ,²
–that they may offer others a shining example and testimony of the holiness of your Church.

4. You created all people in your own image,³
–grant that they may abhor all injustice and inequality.

5. Lead back to your friendship and truth all who stray,
–and teach us to come to their aid.

6. Grant that the dead may enter into your glory,
–and praise you for eternity.

Our Father.

¹ Cf. Mt 26:28 (NABRE: “for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins”) and Sacred Congregation for Rites, Instruction on Worship of the Eucharist, *Eucharisticum mysterium*, 25 May, 1967, no. 3 (“[The Mass is] the sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice, renew the New Covenant with us made once and for all by God in Christ’s Blood”).

² Cf. Mt 19:27 (NABRE: “Then Peter said to him in reply, ‘We have given up everything and followed you. What will there be for us?’”).

³ Cf. Gen 1:27 (NABRE: “God created mankind in his image; in the image of God he created them; male and female he created them”).

THURSDAY AFTER ASH WEDNESDAY
SECOND AND FOURTH THURSDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0044 pc

| | |
|--|---|
| <p>Pietatem Dei celebremus, qui in Christo sese revelavit. Ex corde ei supplicemus: <i>Memento nostri, Domine, quia filii tui sumus.</i></p> | <p>1. Let us celebrate the faithful love of God, who revealed himself in Christ, and let us wholeheartedly beseech him: <i>Remember us, O Lord, for we are your children.</i>¹</p> |
| <p>Da nos mysterium Ecclesiae altius percipere, –ut eadem sit nobis et omnibus efficacius salutis sacramentum.</p> | <p>2. Enable us to fathom more deeply the mystery of the Church, –that she may be for us and for all more efficacious as a sacrament of salvation.²</p> |
| <p>Fac nos, hominis amator, humanae civitatis incrementa fovere, –atque in omnibus regnum tuum intendere.</p> | <p>3. Lover of mankind, grant us to foster the development of civil society³ –and to make your kingdom our goal in all things.</p> |
| <p>Præsta nobis, ut ad Christum sitientes curramus, –qui fontem aquae vivae nobis se præbuit.</p> | <p>4. Grant that thirsting for Christ, we may run to him, –who offers himself to us as the font of living water.⁴</p> |
| <p>Dimitte nobis iniquitates nostras, –et gressus nostros dirige in viam iustitiae et sinceritatis.</p> | <p>5. Forgive us our sins,⁵ –and guide our steps along the path of righteousness and sincerity.⁶</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Mt 6:9 (NABRE: “This is how you are to pray: Our Father in heaven, hallowed be your name”).

² Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 48 (Vatican website: “He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation”).

³ Cf. *Ho theos ho philanthropos* from Byzantine liturgy.

⁴ Cf. Sg 4:15 (NABRE: “A garden fountain, a well of living water, streams flowing from Lebanon”) and Jn 4:14 (NABRE: “the water I shall give will become in him a spring of water welling up to eternal life”).

⁵ Cf. Mt 6:12 (NABRE: “and forgive us our debts, as we forgive our debtors”).

⁶ Cf. Ps 23[22]:3 (Grail: “He guides me along the right path, for the sake of his name”).

THURSDAY AFTER ASH WEDNESDAY
SECOND AND FOURTH THURSDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0055 pc

Dei misericordiam celebremus, qui nos illuminat gratia Spiritus Sancti, ut operibus iustitiæ ac fidei luceamus. Oremus, dicentes: *Vivifica, Domine, populum a Christo redemptum.*

Domine, fons et auctor omnis sanctitatis, episcopos, presbyteros et diaconos arctius per mysterium eucharisticum Christo coniunge, –ut gratiam, per impositionem manuum acceptam, magis in dies resuscitent.

Doce fideles tuos digne et actuose mensam verbi et corporis Christi frequentare, –ut, quod fide et sacramento perceperunt, vita et moribus teneant.

Dignitatem cuiusque hominis, Filii tui sanguine redempti, te donante, agnoscamus, –ut libertatem et conscientiam fratrum nostrorum observemus.

Da, ut homines immodicam terrestrium bonorum cupidinem moderentur, –et aliorum inopiæ consulant.

1. Let us celebrate the mercy of God, who enlightens us by the grace of the Holy Spirit, that we may be radiant with deeds of justice and faith. And in prayer, let us say:
Give life, O Lord, to the people redeemed by Christ.
2. Lord, source and author of all holiness, draw Bishops, Priests and Deacons closer to Christ through the mystery of the Eucharist,¹
–that each day they may stir up more and more the grace they received through the imposition of hands.²
3. Teach your faithful to participate worthily and attentively at the table of the Word and of the Body of Christ,³
–that, in their life and conduct, they may hold fast to what they have received by faith and sacrament.⁴
4. Let us recognize by your grace the dignity of each person, redeemed by the blood of your Son,
–that we may respect the freedom and conscience of our brothers and sisters.⁵
5. Grant that all people may restrain an excessive desire for earthly goods
–and have concern for the needs of others.

[continued]

¹ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, 21 November 1964, no. 47 (Vatican website: “Let him do this for the increased holiness of the Church, for the greater glory of the one and undivided Trinity, which in and through Christ is the fount and the source of all holiness”).

² Cf. 2 Tim 1:6 (NABRE: “stir into flame the gift of God that you have through the imposition of my hands”).

³ Cf. General Instruction of the Roman Missal, no. 28: “For in the Mass is spread the table both of God’s Word and the Body of Christ.”

⁴ Cf. Sacred Congregation for Rites, Instruction on Worship of the Eucharist, *Eucharisticum mysterium*, 25 May, 1967, no. 13 (Vatican website: “What the faithful have received by faith and sacrament in the celebration of the Eucharist should have its effect on their way of life”).

⁵ Cf. Vatican Council II, Declaration on Religious Freedom, *Dignitatis Humanae*, 7 December 1965, nos. 1-2 (Vatican website: “A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man.... This Vatican Council declares that the human person has a right to religious freedom”).

Miserere fidelium, quos de hac vita ad te
hodie vocasti,
–isque donum beatitudinis æternæ concede.
Pater noster.

6. Have mercy on the faithful whom you have called
today from this life to yourself,
–and grant them the gift of eternal blessedness.
Our Father.

FRIDAY AFTER ASH WEDNESDAY
SECOND AND FOURTH FRIDAY OF LENT
MONDAY, TUESDAY AND WEDNESDAY OF HOLY WEEK

Lauds (Morning Prayer)

LH, Q 0065 pc

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| <p>Christum salvatorem, qui per mortem et resurrectionem suam nos redemit, imploremus: <i>Domine, miserere nostri.</i></p> | <p>1. Let us implore Christ the Savior, who redeemed us by his Death and Resurrection: <i>Have mercy on us, O Lord.</i>¹</p> |
| <p>Qui Ierusalem ascendisti ad passionem subeundam, ut intrares in gloriam, –perduc Ecclesiam tuam in Pascha æternitatis.</p> | <p>2. You went up to Jerusalem to undergo your Passion and so enter into glory;² –lead your Church into the eternal Passover.³</p> |
| <p>Qui, in cruce exaltatus, lancea militis transfigi voluisti, –sana vulnera nostra.</p> | <p>3. Lifted up on the Cross, you willed to be pierced by the soldier’s lance;⁴ –heal our wounds.</p> |
| <p>Qui crucem tuam arborem vitæ constituisti, –fructus eiusdem baptismate renatis largire.</p> | <p>4. You established your Cross as the tree of life; –bestow its fruit on those reborn in Baptism.</p> |
| <p>Qui, in ligno pendens, latroni pœnitenti pepercisti, –nobis peccatoribus ignosce.</p> | <p>5. As you hung on the Cross, you pardoned the repentant thief;⁵ –forgive us our sins.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. RM, M1163fr, Order of Mass, no. 5: “Have mercy on us, O Lord” (*Miserere nostri, Domine*).

² Cf. Lk 9:51 (NABRE: “When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem”) and Lk 24:26 (NABRE: “Was it not necessary that the Messiah should suffer these things and enter into his glory?”).

³ Cf. RM, M1211vd, caption, Preface VI of the Sundays in Ordinary Time: “The pledge of the eternal Passover” (*De pignore æterni Paschatis*).

⁴ Cf. Jn 19:34 (NABRE: “one soldier thrust his lance into his side, and immediately blood and water flowed out”).

⁵ Cf. Lk 23:43 (NABRE: “Amen, I say to you, today you will be with me in Paradise”).

FRIDAY AFTER ASH WEDNESDAY
SECOND AND FOURTH FRIDAY OF LENT
MONDAY, TUESDAY AND WEDNESDAY OF HOLY WEEK AND PALM SUNDAY

Vespers (Evening Prayer)

LH, Q 0076 pc

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|---|--|
| <p>Salvatorem humani generis adoremus, qui mortem moriendo destruxit et vitam resurgendo reparavit. Humiliter postulemus: <i>Sanctifica populum, quem sanguine tuo redemisti.</i></p> | <p>1. Let us adore the Savior of the human race, who by dying destroyed death and rising restored life, and let us humbly ask: ¹ <i>Sanctify the people redeemed by your blood.</i></p> |
| <p>Redemptor noster, da nos passioni tuæ per pænitentiam plenius adhærere, –ut resurrectionis gloriam consequamur.</p> | <p>2. Christ our Redeemer, unite us more closely to your Passion through penance, –that we may obtain the glory of the Resurrection.²</p> |
| <p>Præsta, ut Matris tuæ, solatricis afflictorum, protectionem assequamur, –mærentesque confortemus ea consolatione, qua et ipsi a te recreamur.</p> | <p>3. Grant that we may receive the protection of your mother, comforter of the afflicted, –and may we comfort the sorrowful with that same consolation by which you restore us.³</p> |
| <p>Fidelibus concede passionis tuæ in ærumnis suis esse participes, –ut salutare tuum in seipsis manifestent.</p> | <p>4. Grant that your faithful in their hardships may share in your Passion, –that they may manifest in themselves your saving power.⁴</p> |
| <p>Qui humiliasti te ipsum, factus obœdiens usque ad mortem, mortem autem crucis, –da servis tuis obœdientiam et patientiam.</p> | <p>5. You humbled yourself, becoming obedient to death, even death on a cross,⁵ –give your servants obedience and patience.</p> |

[continued]

¹ Cf. RM M1199vd, Easter Preface I (“For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life” [*Ipse enim verus est Agnus qui abstulit peccata mundi Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit*]).

² Cf. 2 Cor 1:7 (NABRE: “Our hope for you is firm, for we know that as you share in the sufferings, you also share in the encouragement”).

³ Cf. 2 Cor 1:4-5 (NABRE: “who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God. For as Christ’s sufferings overflow to us, so through Christ does our encouragement also overflow”).

⁴ Cf. 2 Cor 4:10 (NABRE: “always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body”).

⁵ Cf. Phil 2:8 (NABRE: “he humbled himself, becoming obedient to death, even death on a cross”).

Corpori claritatis tuæ defunctos configurare
digneris,
–nosque aliquando eorum redde consortes.

Pater noster.

6. Be pleased to conform the dead to your glorified
body;⁶
–grant that we may one day share their company.

Our Father.

⁶ Cf. Phil 3:21 (NABRE: “He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself”).

SATURDAY AFTER ASH WEDNESDAY
SECOND AND FOURTH SATURDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0086 pc

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|---|---|
| <p>Semper et ubique gratias Christo agamus, qui salvat nos, eique fidenter supplicemus: <i>Subveni nobis, Domine, gratia tua.</i></p> | <p>1. Let us always and everywhere give thanks to Christ who saves us, and let us confidently beseech him: <i>Come to our aid, O Lord, by your grace.</i></p> |
| <p>Tribue nos corpora nostra incontaminata servare, –ut possit Spiritus Sanctus illic habitare.</p> | <p>2. Enable us to keep our bodies pure, –that the Holy Spirit may dwell there.</p> |
| <p>Doce nos iam mane pro fratribus nosmetipsos impendere, –et tota die in omnibus tuam implere voluntatem.</p> | <p>3. Teach us this morning to spend ourselves for the sake of our brothers and sisters, –and to fulfill your will in all things throughout the day.</p> |
| <p>Da nobis quærere panem, qui permaneat in vitam æternam, –quem tu præstas nobis.</p> | <p>4. Grant that we may seek the bread you offer us, –which endures for eternal life.¹</p> |
| <p>Mater tua, refugium peccatorum, pro nobis intercedat, –ut peccatis nostris benignus ignoscas.</p> | <p>5. May your mother, the refuge of sinners, intercede for us, –that in your mercy you will pardon our sins.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 6:27 (NABRE: “Do not work for food that perishes but for the food that endures for eternal life”).

FIRST, THIRD AND FIFTH SUNDAY OF LENT

Vespers (Evening Prayer) I

LH, Q 0102 pc

Christum Dominum glorificemus, qui
magister, exemplar et frater factus est noster.
Ei supplicemus, dicentes:
Populum tuum vivifica, Domine.

Christe, qui per omnia nobis assimilatus es
absque peccato, da ut sciamus cum
gaudentibus gaudere et cum flentibus flere,
–ut caritas nostra magis in dies abundet.

Concede nobis tibi esurienti ministrare in
esurientibus,
–et tibi sitienti in sitientibus.

Qui Lazarum a somno mortis excitasti,
–fac ut, qui ex peccato mortui sunt, per fidem
et pœnitentiam redeant ad vitam.

Fac ut multi vestigia tua impensius atque
perfectius sequantur,
–exemplo beatæ Mariæ Virginis atque
sanctorum.

Præsta, ut in gloria tua defuncti resurgant,
–ac tuo in æternum fruantur amore.

Pater noster.

1. Let us glorify Christ the Lord, who has become
our teacher, exemplar, and brother, and beseech
him, as we say:
Give life to your people, Lord.

2. Christ Jesus, who became like us in all things
except sin, grant that we may know how to
rejoice with those who rejoice and to weep with
those who weep,¹
–that our charity may grow greater each day.²

3. Help us to feed you in feeding the hungry,
–and to give you drink in giving drink to the
thirsty.³

4. You roused Lazarus from the sleep of death,
–grant that those who are dead through sin may
return to life through faith and penance.

5. Grant that many may follow in your footsteps
more zealously and more perfectly,
–after the example of the Blessed Virgin Mary
and the Saints.

6. Grant that the dead may rise in your glory,
–and enjoy your love throughout eternity.

Our Father.

¹ Cf. Heb 2:17 (NABRE: “he had to become like his brothers in every way”) and Heb 4:15 (NABRE: “but one who has similarly been tested in every way, yet without sin”), Rom 12:15 (NABRE: “Rejoice with those who rejoice, weep with those who weep”).

² Cf. Phil 1:9 (NABRE: “And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception”).

³ Cf. Mt 25:35 (NABRE: “For I was hungry and you gave me food, I was thirsty and you gave me drink”).

FIRST, THIRD AND FIFTH SUNDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0117 pc

Redemptorem nostrum, qui hoc tempus salutis
nobis benigne meruit, benedicamus, eumque
supplices exoremus:

Spiritum novum crea in nobis, Domine.

Christe, vita nostra, qui per baptismum nos
mýstice tecum sepeliri donasti ac per eundem
tecum resuscitari voluisti,
–tribue nos hodie in novitate vitæ ambulare.

Domine, qui omnibus benefecisti,
–fac nos etiam de communi omnium bono
esse sollicitos.

Tribue nobis ad terrenam civitatem
ædificandam concorditer operari,
–et simul cælestem inquirere.

Medice corporum et animarum, sana nostri
vulnera cordis,
–ut continua capiamus subsidia sanctitatis.

Pater noster.

1. Let us bless our Redeemer, who in his goodness won for us this time of salvation, and let us implore him, as we say:¹
*Create in us a new spirit, O Lord.*²
2. Christ, our life, through Baptism you granted us to be mystically buried with you and willed that we be raised up with you;³
–grant us this day to walk in newness of life.
3. Lord, you do good to all;
–make us also solicitous for the common good of all.
4. Enable us to work together in harmony to build the earthly city,
–while also seeking the heavenly city.
5. Physician of bodies and souls, heal the wounds of our hearts,
–that we may attain the enduring assistance of holiness.

Our Father.

¹ Cf. 2 Cor 6:2 (NABRE: “Behold, now is a very acceptable time; behold, now is the day of salvation”).

² Cf. Ez 36:26 (NABRE: “I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh”).

³ Cf. Rom 6:4 (NABRE: “We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life”) and Rom 6:11 (NABRE: “Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus”).

FIRST, THIRD AND FIFTH SUNDAY OF LENT

Vespers (Evening Prayer) II

LH, Q 0133 pc

Laus Deo Patri, qui populum electionis e
semine incorruptibili renasci voluit per
Verbum suum, quod manet in æternum. Ei pie
supplicemus:

Propitius esto, Domine, populo tuo.

Audi, misericors Deus, supplicationes, quas
pro cuncto populo tuo deferimus,
–ut desideret se tuo potius verbo quam cibo
satiare corporeo.

Doce nos gentem nostram et cunctos homines
sine discrimine vere et efficaciter amare,
–eosque in pace et bono semper ædificare.

Respice omnes per baptismum regenerandos,
–ut domum spiritalem, tamquam lapides vivi,
tibi constituent.

1. Praise be to God the Father, who willed the
chosen people to be born anew from
imperishable seed through his Word, who abides
for ever. Let us devoutly beseech him:¹
Be merciful, O Lord, to your people.

2. Merciful God, hear the supplications we offer for
all your people,
–that they may long to satisfy themselves with
your word rather than with bodily food.²

3. Teach us to love our nation and all people in truth
and in deed without distinction
–and to build them up always in peace and
goodness.³

4. Look favorably upon all those who are about to
be reborn in Baptism,
–that, like living stones, they may be built into a
spiritual house for you.⁴

[continued]

¹ Cf. 1 Pet 1:23-25 (NABRE: “You have been born anew, not from perishable but from imperishable seed, through the living and abiding word of God, for: ‘All flesh is like grass, and all its glory like the flower of the field; the grass withers, and the flower wilts; but the word of the Lord remains forever’”).

² Cf. Saint Leo the Great, Sermon XL, On Lent II, no. 4, as tr. by Charles Lett Feltoe in *Nicene and Post-Nicene Fathers*, Vol. 12, ed by Philip Schaff and Henry Wace (Buffalo, NY: Christian Literature Publishing Co., 1895): “Therefore, dearly-beloved, seeing that, as we are taught by our Redeemer’s precept, ‘man lives not in bread alone, but in every word of God,’ and it is right that Christian people, whatever the amount of their abstinence, should rather desire to satisfy themselves with the ‘Word of God’ than with bodily food” [*Quia ergo, sicut redemptoris nostri magisterio edocti sumus, non in pane solo vivit homo, sed in omni verbo Dei, dignumque est ut populus christianus in quantacumque abstinentia constitutus, magis desideret Dei se verbo quam cibo satiare corporeo magis*].

³ Cf. Vatican Council II, Decree on the Mission Activity of the Church, *Ad gentes*, 7 December 1965, no. 14 (Vatican website: “The Christian faithful gathered together out of all nations into the Church ‘are not marked off from the rest of men by their government, nor by their language, nor by their political institutions,’ and so they should live for God and Christ in a respectable way of their own national life. As good citizens, they should be true and effective patriots, all together avoiding racial prejudice and hypernationalism, and should foster a universal love for man”).

⁴ Cf. 1 Pet 2:5 (NABRE: “like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ”).

Qui, per Ionam prædicantem, Ninivitas ad
pænitentiam excitasti,
–verbo tuo peccatorum corda converte
propitius.

Tribue morientibus in spe Christo iudici
occurrere,
–tuique aspectu in æternum gaudere.

Pater noster.

5. You stirred the Ninevites to repentance by the
preaching of Jonah;
–by your word graciously convert the hearts of
sinners.⁵
6. Grant that the dying may go forth in hope to meet
Christ the judge,
–and rejoice for ever in your presence.

Our Father.

⁵ Cf. Jon 3:1-10, especially 10 (NABRE: “when God saw by their actions how they had turned from their evil way, he repented of the evil he had threatened to do to them; he did not carry it out”).

FIRST, THIRD AND FIFTH MONDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0143 pc

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| <p>Benedictus Iesus, salvator noster, qui per mortem suam salutis nobis semitam reseravit. Oremus: <i>Dirige, Domine, populum tuum in viam rectam.</i></p> | <p>1. Blessed be Jesus our Savior, who opened for us the way of salvation through his death. Let us pray: <i>Guide your people along the right path, O Lord.</i>¹</p> |
| <p>Misericors Deus, qui per baptismum novitatem vitæ nobis dedisti, –fac ut magis in dies tuæ conformemur imagini.</p> | <p>2. Merciful God, you have given us newness of life through Baptism; –conform us to your image more and more each day.²</p> |
| <p>Præsta, ut indigentes benevolentia nostra hodie lætificemus, –eisque subvenientes teipsum inveniamus.</p> | <p>3. Grant that we may bring joy to those in need of our generosity today, –that in coming to their aid we may find you.³</p> |
| <p>Tribue nobis bonum, rectum et verum coram te operari, –teque semper toto corde requirere.</p> | <p>4. Grant us to do what is good, upright, and true in your sight –and ever to seek you with all our heart.⁴</p> |
| <p>Quæ contra unitatem familiæ tuæ commisimus, benignus indulge, –atque cor unum et animam unam nos esse concede.</p> | <p>5. Mercifully pardon whatever offenses we have committed against the unity of your family, –and grant us to be of one heart and one mind.⁵</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Ps 23[22]:3 (Grail: “He guides me along the right path, for the sake of his name”).

² Cf. Rom 8:29 (NABRE: “For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers”).

³ Cf. Mt 25:35 (NABRE: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me”).

⁴ Cf. 2 Chr 31:20-21 (NABRE: “Hezekiah did this in all Judah. He did what was good, upright, and faithful before the LORD, his God. Everything that he undertook, for the service of the house of God or for the law and the commandment, was to seek his God. He did this with all his heart, and he prospered”) and Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 36 (Vatican website: “[The faithful] must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace”).

⁵ Cf. Acts 4:32 (NABRE: “The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common”).

FIRST, THIRD AND FIFTH MONDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0154 pc

Dominum Iesum Christum, qui nos populum
suum a peccatis salvos fecit, humiliter
invocemus:

Iesu, Fili David, miserere nostri.

Oramus te, Christe, pro sancta Ecclesia tua, pro
qua te ipsum tradidisti ut eam sanctificares,
mundans lavacro aquæ in verbo vitæ;
–continenter renova eam et purifica pænitentia.

Magister bone, notam fac iuvenibus viam,
quam unicuique eorum mandasti,
–ut ambulent in ea et bene sit eis.

Qui misertus es omnium languorum, erige
spem ægrotantium et sana eos,
–nosque fac de iis sublevandis sollicitos.

Redde nos memores dignitatis, quam per
baptismum nobis dedisti,
–ut tibi semper vivamus.

1. Let us humbly invoke the Lord Jesus Christ, who has saved us, his people, from our sins.¹
*Jesus, Son of David, have pity on us.*²
2. Christ Jesus, we pray for your holy Church, for whom you gave yourself up in order to sanctify her, cleansing her by the washing of water and the word of life;³
–renew and purify her continuously by penance.
3. Good teacher, make known to the young the path you have ordained for each one of them,
–that they may walk in it and so flourish.⁴
4. You had pity on every weakness; strengthen the hope of those who are sick and heal them,⁵
–and make us solicitous for those in need of support.
5. Keep us mindful of the dignity you have conferred on us through Baptism,
–that we may always live for you.⁶

[continued]

¹ Cf. Mt 1:21 (NABRE: “She will bear a son and you are to name him Jesus, because he will save his people from their sins”).

² Cf. Mk 10:47 (NABRE: “On hearing that it was Jesus of Nazareth, he began to cry out and say, “Jesus, son of David, have pity on me”).

³ Cf. Eph 5:25-26 (NABRE: “Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word”).

⁴ Cf. Ps 143[142]:8 (Grail: “In the morning, let me know your loving mercy, for in you I place my trust. Make me know the way I should walk; to you I lift up my soul”) and Jer 7:23 (NABRE: “This rather is what I commanded them: Listen to my voice; then I will be your God and you shall be my people. Walk exactly in the way I command you, so that you may prosper”).

⁵ Cf. Mt 4:23 (NABRE: “He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people”), Mt 9:35 (NABRE: “Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness”), and Mk 1:34 (NABRE: “He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him”).

⁶ Cf. Rom 6:10 (NABRE: “As to his death, he died to sin once and for all; as to his life, he lives for God”).

Pacem et gloriam largire defunctis,
–nobisque cum illis aliquando tecum regnare
concede.

Pater noster.

6. Bestow peace and glory upon the dead,
–and grant that with them we may reign one day
with you.⁷

Our Father.

⁷ Cf. 1 Cor 4:8 (NABRE: “You are already satisfied; you have already grown rich; you have become kings without us! Indeed, I wish that you had become kings, so that we also might become kings with you”) and 2 Tim 2:12 (NABRE: “if we persevere we shall also reign with him”).

FIRST, THIRD AND FIFTH TUESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0164 pc

Benedicamus Christo, qui se nobis dedit ut panem de cælo descendentem, atque ad eum orationem nostram dirigamus:

Christe, panis et medela animarum, roboranos.

Domine, fac ut, eucharistico satiati convivio, –dona sacrificii paschalis plene participemus.

Tribue nobis verbum tuum in corde bono et optimo retinere,
–ut fructum afferamus in patientia.

Fac ut in perficiendo ordine mundi tibi alacres cooperemur,
–ut per Ecclesiam tuam præconium pacis facilius diffundatur.

Peccavimus, Domine, peccavimus,
–dele iniquitates nostras gratia tua salutari.

Pater noster.

1. Let us bless Christ, who gave himself to us as the bread that came down from heaven, and let us make our prayer to him:¹

Strengthen us, Christ Jesus, food and medicine for our souls.

2. Lord, grant that we who are nourished at the Eucharistic banquet,
–may share fully in the blessings of the Paschal Sacrifice.²

3. Grant us to hold on to your word with a good and generous heart,
–that we may bear fruit through perseverance.³

4. Make us eager to cooperate with you in furthering your design for the world,
–that through your Church the message of peace may be more widely proclaimed.⁴

5. We have sinned, O Lord, we have sinned;
–blot out our iniquities by your saving grace.⁵

Our Father.

¹ Cf. Mt 9:2 (NABRE: “For the bread of God is that which comes down from heaven and gives life to the world”) and Jn 6:33 (NABRE: “And there people brought to him a paralytic lying on a stretcher. When Jesus saw their faith, he said to the paralytic, ‘Courage, child, your sins are forgiven’”).

² Cf. Sacred Congregation for Rites, Instruction on Worship of the Eucharist, *Eucharisticum mysterium*, 25 May, 1967, no. 3 (“[Mass is a] sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice”).

³ Cf. Lk 8:15 (NABRE: “But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance”).

⁴ Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 36 (Vatican website: “The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace.... [the laity] will open wider the doors of the Church by which the message of peace may enter the world”).

⁵ Cf. *Miss. Stowe*.

FIRST, THIRD AND FIFTH TUESDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0175 pc

Christum Dominum, a quo iubemur ut
vigilantiam et orationem adversus tentationes
adhibeamus, enixe deprecemur:
Attende, Domine, et miserere.

1. Let us earnestly pray to Christ the Lord, who
commanded us to watch and pray against
temptations:¹
Hear us, O Lord, and show us your mercy.

Christe Iesu, qui congregatis ad orandum in
nomine tuo te affuturum promisisti,
–nos tecum Patrem in Spiritu Sancto semper
orare concede.

2. Christ Jesus, you promised to be present with
those gathered to pray in your name;²
–grant that we may always pray with you to the
Father in the Holy Spirit.³

Cælestis Sponse, maculas ab Ecclesia tua
dilecta exclude,
–eamque ambulare concede in spe et virtute
Spiritus Sancti.

3. Heavenly Bridegroom, preserve your beloved
Church from every stain,
–and grant her to walk in the hope and the power
of the Holy Spirit.⁴

Hominis amator, redde nos sollicitos de
proximo nostro, sicut unicuique mandasti,
–ut salutare lumen tuum vividius omnibus
effulgeat.

4. Lover of all people, make us concerned for our
neighbor, as you have commanded us,
–that your saving light may shine more brightly
on all.⁵

Rex pacifice, da pacem tuam in mundo vigere,
–ut præsentia tua salutaris ubique magis
percipiatur.

5. King of peace, make your peace flourish in the
world,⁶
–that your saving presence may everywhere be
more deeply perceived.

Omnibus defunctis beatæ æternitatis introitum
resera,
–eisque incorruptionis aperi limen et gloriæ.

6. Open the gateway of eternal blessedness to all
who have died,
–and lead them over the threshold to incorruption
and glory.

Pater noster.

Our Father.

¹ Cf. Mt 26:41 (NABRE: “Watch and pray that you may not undergo the test”) and Lk 21:36 (NABRE: “Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man”).

² Cf. Mt 18:20 (NABRE: “For where two or three are gathered together in my name, there am I in the midst of them”).

³ Cf. Eph 6:18 (“With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones”).

⁴ Cf. Rom 15:13 (NABRE: “May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the holy Spirit”).

⁵ Cf. Sir 17:13 (NABRE: “His majestic glory their eyes beheld, his glorious voice their ears heard”).

⁶ Cf. Is 9:6 (NABRE: “His dominion is vast and forever peaceful”).

FIRST, THIRD AND FIFTH WEDNESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0185 pc

Benedicatur Auctor salutis nostræ, qui vult homines fieri in se novam creaturam, ut vetera transeant et omnia renoventur. Quapropter viva spe fulti eum rogemus:
Renova nos, Domine, in Spiritu tuo.

1. Blessed be the Author of our salvation, who wills that the human race become a new creation in him, so that the old passes away and all becomes new. Therefore, sustained by living hope, let us ask him:¹
Renew us, Lord, in your Spirit.

Domine, qui cælum novum terramque novam promisisti, semper nos renova per Spiritum tuum,
–ut in cælesti Ierusalem te iugiter perfruamur.

2. Lord, you promised a new heaven and a new earth; renew us always by your Spirit,²
–that we may find our joy endlessly in you in the heavenly Jerusalem.³

Da nos tecum operari ut hunc mundum Spiritu tuo imbuamus,
–atque in iustitia, caritate et pace civitas terrena finem suum efficacius assequatur.

3. Enable us to cooperate with you and so fill this world with your Spirit,
–and may the earthly city more effectively attain its purpose in justice, charity and peace.⁴

[continued]

¹ Cf. 2 Cor 5:17 (NABRE: “So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come”).

² Cf. 2 Pet 3:13 (NABRE: “But according to his promise we await new heavens and a new earth in which righteousness dwells” 2).

³ Cf. Rev 21:1 (NABRE: “Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more”).

⁴ Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 36 (Vatican website: “this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace”).

Tribue nos omnes desidias et negligentias
castigare,
–et supernis delectari muneribus.

Libera nos a malo,
–nosque a fascinatione nugacitatis, quæ bona
obscurat, defende.

Pater noster.

4. Grant us to refrain from all sloth and neglect
–and to take delight in the higher gifts.⁵

5. Deliver us from evil,⁶
–and protect us from a fascination with empty
pursuits that obscure what is good.⁷

Our Father.

⁵ Cf. Saint Leo the Great, Sermon XXXIX, On Lent I, no. 2 by Charles Lett Feltoe in *Nicene and Post-Nicene Fathers*, Vol. 12, ed by Philip Schaff and Henry Wace (Buffalo, NY: Christian Literature Publishing Co., 1895): “But if the mind, being subject to its Ruler, and delighting in gifts from above, shall have trampled under foot the allurements of earthly pleasure, and shall not have allowed sin to reign in its mortal body, reason will maintain a well-ordered supremacy, ... For knowing that the most hallowed days of Lent are now at hand, in the keeping of which all past slothfulnesses are chastised, all negligences alerted for, they direct all the force of their spite on this one thing, that they who intend to celebrate the Lord's holy Passover may be found unclean in some matter, and that cause of offense may arise where propitiation ought to have been obtained”) [*Si autem mens rectori suo subdita et supernis muneribus delectata, terrenæ voluptatis incitamenta calcaverit, et in suo mortali corpore peccatum regnare non siverit, ordinatissimum tenebit ratio principatum, ... Scientes enim adesse sacratissimos quadragesimæ dies, in quorum observantia omnes præteritæ desidiæ castigantur, omnes negligentia diluuntur, ad hoc totam vim suæ malignitatis intendunt, ut celebraturi sanctum pascha Domini in aliquo inveniantur inmundi, et unde eis obtinenda erat propitiatio, inde contrahatur offensio*] and 1 Cor 12:31 (NABRE: “Stive eagerly for the greatest spiritual gifts”).

⁶ Cf. Mt 6:13 (NABRE: “Deliver us from evil”).

⁷ Cf. Wis 4:12 (NABRE: “For the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind”).

FIRST, THIRD AND FIFTH WEDNESDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0196 pc

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| <p>Deum omnipotentem et providentem exaltemus. Ipse scit omnia, quibus indiget populus suus, sed vult nos primum de regno suo sollicitos. Ideo acclamemus: <i>Adveniat regnum tuum et iustitia eius.</i></p> | <p>1. Let us exalt the almighty and provident God. He knows all that his people need, but desires that we seek first his kingdom. And so, let us acclaim: <i>May your kingdom and its righteousness come.</i>¹</p> |
| <p>Pater sancte, qui Christum ut pastorem animarum nostrarum dedisti, adesto pastoribus et populis eorum diligentiae creditis, ne gregi desit cura pastoris, –neque pastoribus obœdientia gregis.</p> | <p>2. Father most holy, you gave Christ as the Shepherd of our souls; be present to pastors and the people placed in their charge, –lest the flock lack a shepherd’s care, and shepherds, the obedience of the flock.²</p> |
| <p>Induc christianos, ut fraterna pietate infirmis auxiliarentur, –et ipsi Filio tuo in iis subveniant.</p> | <p>3. Inspire Christians to help the sick with fraternal devotion, –and in caring for them to care for your own Son.³</p> |
| <p>Fac ut nondum Evangelio credentes Ecclesiam tuam ingrediantur, –eamque bonis operibus semper œdificent in caritate.</p> | <p>4. Lead into your Church those who do not yet believe in the Gospel, –and by good works may they always build her up in charity.</p> |
| <p>Da nobis peccatoribus veniam a te impetrare, –et simul reconciliari cum Ecclesia tua.</p> | <p>5. Grant that we sinners may obtain your pardon, –and so be reconciled with your Church.⁴</p> |

[continued]

¹ Cf. Mt 6:32-33 (NABRE: “All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides”).

² Cf. 1 Pet 2:25 (“For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls”). and RM, S1473co, Collect, 23 April, Saint Adalbert: “:that the obedience of the flock may never fail the shepherds, nor the care of the shepherds be ever lacking to the flock” (ut nec pastoribus obœdientia gregis nec gregi desit cura pastorum).

³ Cf. Mt 25:36 (NABRE: “naked and you clothed me, ill and you cared for me, in prison and you visited me”).

⁴ Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 11 (Vatican website: “Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offence committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion”).

Præsta, ut defuncti ad vitam transeant
æternam,
—et semper tecum commorentur.

Pater noster.

6. Grant that the dead may pass into eternal life
—and abide with you for ever.⁵

Our Father.

⁵ Cf. 1 Thes 4:17 (NABRE: “Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord”).

FIRST, THIRD AND FIFTH THURSDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0206 pc

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| <p>Christum Dominum nostrum laudantes, qui ut lux mundi apparuit, ne ambulemus in tenebris sed lumen vitæ haberemus, ei supplicemus: <i>Verbum tuum sit lucerna pedibus nostris.</i></p> | <p>1. We praise Christ our Lord, who appeared as the light of the world, that we might not walk in darkness but have the light of life; let us therefore implore him,¹ <i>May your word be a lamp for our steps.</i>²</p> |
| <p>Benignissime Deus, concede nobis hodie in tui imitatione proficere, –ut, quod in primo cecidit Adam, denuo in te erigatur.</p> | <p>2. Most gracious God, grant that we may progress this day in your likeness, –that what had fallen through the first Adam may be raised up again in you.³</p> |
| <p>Præbe verbum tuum lucernam pedibus nostris, –ut, veritatem facientes, caritate in te crescamus per omnia.</p> | <p>3. Offer us your word as a lamp for our steps, –that living the truth, we may grow in you through all things by charity.⁴</p> |
| <p>Doce nos ad omnium bonum propter nomen tuum fideliter agere, –ut humana familia magis per Ecclesiam illuminetur.</p> | <p>4. Teach us to work faithfully for the good of all because of your name, –that through the Church the human family may come to shine more brightly.⁵</p> |

[continued]

¹ Cf. Jn 8:12 (NABRE: “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life”).

² Cf. Ps 119 [118]:105 (Grail: “Your word is a lamp for my feet”).

³ Cf. Saint Leo the Great, Sermon XII, On Lent: “what has fallen in the first Adam is raised up in the second” [*quod cecidit in Adam primo, erigitur in secundo*].

⁴ Cf. Eph 4:15 (NABRE: “Rather, living the truth in love, we should grow in every way into him who is the head, Christ”). And cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 36 (Vatican Website: “May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light”). And, cf. Eph 4:15 (NABRE: “Rather, living the truth in love, we should grow in every way into him who is the head, Christ”) and Jn 3:21 (NABRE: “But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God”).

⁵ Cf. Pope Paul VI, Apostolic Letter on Indulgences, *Indulgentiarum Doctrina*, 1 January 1967, no. 3 (Vatican website: “May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light”).

Fac nos per sinceram conversionem amicitiam
tuam magis magisque fovere,
–et offensas sapientiæ atque bonitati tuæ
illatas expiare.

Pater noster.

5. Lead us through sincere conversion to nurture an
ever deeper friendship with you,
–and to atone for offenses against your wisdom
and goodness.⁶

Our Father.

⁶ Cf. *Indulgentiarum Doctrina*, 3 (“It is therefore necessary for the full remission and—as it is called—reparation of sins... that friendship with God be reestablished by a sincere conversion of the mind and amends made for the offense against His wisdom and goodness”).

FIRST, THIRD AND FIFTH THURSDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0217 pc

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| <p>A Christo Domino, qui nobis dedit mandatum novum mutuæ dilectionis, flagitemus: <i>Caritatem plebis tuæ, Domine, adauge.</i></p> | <p>1. Let us entreat Christ the Lord, who gave us a new commandment to love one another:¹ <i>Increase the charity of your people, Lord.</i></p> |
| <p>Magister bone, doce nos in fratribus temetipsum diligere, –atque in iis benefacere tibi.</p> | <p>2. Good Master, teach us to love you in our brothers and sisters, –and in doing good to them, to serve you.²</p> |
| <p>Qui in cruce pro carnificibus tuis veniam a Patre impetrasti, –da nobis inimicos diligere et pro persecuentibus nos orare.</p> | <p>3. On the Cross you gained the Father’s pardon for your executioners; –help us to love our enemies and to pray for our persecutors.³</p> |
| <p>Per mysterium corporis et sanguinis tui, amorem, virtutem et fiduciam nostram adauge; –debiles corrobora, mæstos consolare, spem agonizantibus infunde.</p> | <p>4. Through the mystery of your Body and Blood, deepen our love, virtue and trust; –strengthen the weak, comfort the sorrowful, instill hope in the dying.</p> |
| <p>Lux mundi, qui cæco nato post ablutionem lumen videre tribuisti, –catechumenos per lavacrum aquæ et verbo vitæ illumina.</p> | <p>5. Light of the world, who gave sight to the man born blind after he had washed,⁴ –enlighten catechumens by the washing of water and the word of life.</p> |
| <p>Defunctos satia dilectione tua æterna, –nosque inter electos tuos connumera.</p> | <p>6. Satisfy the longings of the dead with your eternal love, –and number us among your elect.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 13:34 (NABRE: “I give you a new commandment: love one another”).

² Cf. Mt. 25:40 (NABRE: “the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me’”).

³ Cf. Mt 5:44 (NABRE: “love your enemies, and pray for those who persecute you”) and Lk 6:27 (NABRE: “love your enemies, do good to those who hate you”).

⁴ Cf. Jn 8:12 (NABRE: “I am the light of the world”) and Jn 9:1, (NABRE: “so I went there and washed, and now can see”).

FIRST, THIRD AND FIFTH FRIDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0227 pc

Gratias agamus Christo Domino, qui in cruce
moriens nobis vitam contulit, eumque ex
corde deprecemur:

Per mortem tuam vivifica nos.

Magister et Salvator noster, qui fidei tuæ
documenta nobis contulisti, nosque innovasti
gloria passionis,

–fac ne veterascamus in actibus pravitatis.

Præsta nobis, ut hodie ciborum saturitatem
corpori nostro subtrahere sciamus,
–ut fratribus nostris indigentibus succurramus.

Da hunc sanctum quadragesimalem diem a te
nos devote suscipere,
–et per opera misericordiæ tibi consecrare.

Corrige mentes nostras rebelles,
–nosque magnanimos effice.

Pater noster.

1. Let us give thanks to Christ the Lord, who by
dying on the Cross gave us life, and let us pray to
him from the heart:

By your death give us life.

2. Our Teacher and Savior, you have left us the
lesson of your fidelity and renewed us in the
glory of the Passion;¹

–may we not be enfeebled through wicked
deeds.²

3. Teach us how to refrain today from an abundance
of food for our bodies,

–so that we may come to the aid of our brothers
and sisters in need.

4. May we receive from you with devotion this holy
day of Lent,

–and consecrate it to you through works of
mercy.

5. Correct our rebellious hearts,

–and make us generous.³

Our Father.

¹ Cf. RM Q520co, Collect for Palm Sunday “graciously grant that we may heed his lesson of patient suffering and so merit a share in his Resurrection” (*ut et patientiæ ipsius habere documenta et resurrectionis consortia mereamur*).

² Cf. *Orat. Visig.* 630.

³ Cf. *Orat. Visig.* 731.

FIRST, THIRD AND FIFTH FRIDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0238 pc

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| <p>Dominum Iesum, qui per proprium sanguinem populum sanctificavit, deprecemur: <i>Miserere, Domine, populo tuo.</i></p> | <p>1. Let us earnestly pray to the Lord Jesus, who sanctified a people by his own blood:¹ <i>Have mercy on your people, Lord.</i></p> |
| <p>Redemptor noster, per passionem tuam tribue fidelibus membra sua mortificare, in certaminibus contra mala et adversa sustine eos, spe roborata firmiore, –quo expeditiores ad resurrectionem tuam celebrandam occurrant.</p> | <p>2. Christ our Redeemer, by your Passion help the faithful in mortifying their bodies, sustain them in their struggles against evil and adversity, and strengthen them with a more steadfast hope,² –that they may more readily hasten to the celebration of your Resurrection.</p> |
| <p>Fac ut christiani, ob propheticum munus, notitiam tui ubique diffundant, –atque ardentis fidei, spei et caritatis testimonio eam confirment.</p> | <p>3. Lead Christians, in keeping with the prophetic office, to spread knowledge of you everywhere –and to affirm it by the witness of ardent faith, hope and charity.³</p> |
| <p>Conforta virtute tua omnes afflictos, –eisque consolandis fraternas fac nos curas impendere.</p> | <p>4. Strengthen by your power all the afflicted, –and enable us to extend loving care to those in need of consolation.</p> |
| <p>Doce fideles passionem tuam in ærumnis suis participare, –ut salutare tuum in seipsis manifestent.</p> | <p>5. Teach the faithful through their hardships to have a share in your Passion, –that they may manifest in themselves your saving power.⁴</p> |

[continued]

¹ Cf. Heb 13:12 (NABRE: “Therefore, Jesus also suffered outside the gate, to consecrate the people by his own blood”).

² Cf. Col 3:5 (“Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry”) and Vatican Council II, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 7 December 1965, no. 22 (Vatican website: “Pressing upon the Christian to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope”).

³ Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 12 (Vatican website: “The holy people of God shares also in Christ’s prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name”).

⁴ Cf. 2 Cor 4:10 (NABRE: “always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body”).

Auctor vitæ, memento eorum, qui de hac vita
transierunt,
–isque resurrectionis gloriam largire.
Pater noster.

6. Author of life, remember those who have passed
from this life,⁵
–and bestow on them the glory of the
Resurrection.⁶
Our Father.

⁵ Cf. Acts 3:15 (NABRE: “The author of life you put to death, but God raised him from the dead; of this we are witnesses”).

⁶ Cf. *Liber Ord.* 421–422.

FIRST, THIRD AND FIFTH SATURDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0248 pc

Christum Dominum glorificemus, qui, ut nova
creatura homines fierent, lavacrum
regenerationis instituit eisque corporis et verbi
sui mensam apposuit. Eum deprecemur,
dicentes:

Renova nos, Domine, gratia tua.

Iesu, mitis et humilis corde, indue nos viscera
misericordiæ, benignitatem et humilitatem
concede,
–ac patientiam cum omnibus fac nos sectari.

Doce nos vere proximos esse miseris atque
afflictis,
–ut te bonum Samaritanum imitemur.

Beata Virgo, mater tua, intercedat pro sacris
virginibus,
–ut consecrationem, qua tibi sunt devotæ, in
Ecclesia impensius colant.

Donum tuæ misericordiæ nobis largire,
–ac peccata et pœnas nobis dimitte.

Pater noster.

1. Let us glorify Christ the Lord, who instituted the
bath of rebirth so that people might become a
new creation and who set before them the table
of his Word and of his Body. Let us earnestly
pray to him, as we say: ¹

Renew us, Lord, by your grace.

2. Christ Jesus, meek and humble of heart, clothe us
with tender mercy, kindness and humility,
–and grant that we may strive to be patient
towards all. ²

3. Teach us to be true neighbors to the poor and the
afflicted,
–that we may imitate you, the Good Samaritan. ³

4. May the Blessed Virgin, your mother, intercede
on behalf of holy virgins,
–that they may nurture more carefully their
consecration in the Church, by which they have
vowed themselves to you.

5. Bestow the gift of your mercy on us,
–forgive our sins, and remit their punishment.

Our Father.

¹ Cf. 2 Cor 5:17 (NABRE: “So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come”), Gal 6:5 (NABRE: “for each will bear his own load”), and Tit 3:5 (NABRE: “not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the holy Spirit”).

² Cf. Mt 11:29 (NABRE: “Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves”) and Col 3:12 (NABRE: “Put on then, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience”).

³ Cf. Lk 10:29 (NABRE: “who is my neighbor ... The one who treated him with mercy”).

SECOND AND FOURTH SUNDAY OF LENT

Vespers (Evening Prayer) I

LH, Q 0264 pc

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| Magnificemus Deum, cui cura est de omnibus. Eum invocemus, dicentes: <i>Da, Domine, salutem redemptis.</i> | 1. Let us proclaim the greatness of God, who cares for all, and call upon him, as we say: ¹ <i>Grant salvation, Lord, to those you have redeemed.</i> |
| Deus, dator munerum et fons veritatis, reple donis tuis collegium Episcoporum, –et fideles, iis concreditos, serva in Apostolorum doctrina. | 2. God, giver of gifts and font of truth, fill the college of Bishops with your blessings, –and preserve the faithful entrusted to them in the teaching of the Apostles. |
| Caritatem tuam infunde omnibus, qui de uno pane vitæ communicant, –quo arctiore unitate fruuntur in corpore Filii tui. | 3. Pour out your charity upon all who partake of the one bread of life, –so that they may be more closely united in the Body of your Son. ² |
| Veterem hominem cum actibus suis nos exspoliare concede, –et Christum Filium tuum novum induere hominem. | 4. Grant that we may strip away the old self with its former way of life, –and put on the new self, Christ your Son. ³ |
| Concede, ut omnes per pænitentiam peccatorum suorum veniam obtineant, –et supernæ fiant Christi tui satisfactionis participes. | 5. Grant that all may receive pardon of their sins through penance –and share in the heavenly atonement of your Christ. |
| Fac ut in pace tua defuncti te sine fine laudent in cælo, –ubi et nos te in ævum celebraturos speramus. | 6. Let those who have died in your peace praise you without end in heaven, –where we too hope to glorify you for eternity. |
| Pater noster. | Our Father. |

¹ Cf. Mt 6:26 (“Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they?”).

² Cf. 1 Cor 10:17 (NABRE: “Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf”).

³ Cf. Eph 4:22-24 (NABRE: “put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God’s way in righteousness and holiness of truth”).

SECOND AND FOURTH SUNDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0279 pc

Deum glorificemus, cuius bonitatis infinitus
est thesaurus, et per Iesum Christum, qui est
semper vivens ad interpellandum pro nobis,
eum deprececur, dicentes:

Accende in nobis ignem tui amoris.

Deus misericordiæ, fac ut hodie abundemus in
operibus pietatis,
–atque omnes nostram experiantur
humanitatem.

Qui in diluvio Noe per arcam salvasti,
–salva catechumenos in aqua baptismatis.

Præsta nos non solo pane satiari,
–sed omni verbo, quod procedit de ore tuo.

Fac ut omnes dissensiones componamus,
–ut pace et caritate, te donante, gaudeamus.

Pater noster.

1. Let us glorify God, whose treasure of goodness is
infinite, and let us implore him through Jesus
Christ, who lives for ever to make intercession
for us, as we say:¹

Kindle in us the fire of your love.

2. God of mercy, make us abound this day in works
of mercy,
–and may everyone experience our kindness.

3. Through the ark you saved Noah in the flood;²
–save catechumens in the water of Baptism.

4. Grant that we may be filled not by bread alone,
–but by every word that comes forth from your
mouth.³

5. Enable us to resolve all dissension,
–that by the gift of your grace we may rejoice in
peace and charity.

Our Father.

¹ Cf. Heb 7:25 (NABRE: “Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them”).

² Cf. Gen 8:18 (“So Noah came out, together with his sons and his wife and his sons’ wives”).

³ Cf. Mt 4:4 (“One does not live by bread alone, but by every word that comes forth from the mouth of God”).

SECOND AND FOURTH SUNDAY OF LENT

Vespers (Evening Prayer) II

LH, Q 0295 pc

Gratias Christo, capiti et magistro nostro,
semper agamus, qui venit ministrare et
omnibus benefacere. Ideo humiliter
fidenterque ab eo petamus:
Visita, Domine, familiam tuam.

1. Let us always give thanks to Christ, our Head and Teacher, who came to serve and do good to all. And so, humbly and confidently let us ask him: ¹
Visit your family, Lord.

Adesto, Domine, episcopis et presbýteris
Ecclesiæ tuæ, qui munus tuum capitis et
pastoris participant,
–ut per te ad Patrem omnes adducant.

2. Be present, Lord, to the Bishops and Priests of your Church, who share in your office of Head and Shepherd,
–that they may lead everyone to the Father through you.²

Angelus tuus iter agentes comitetur,
–ut omnes animæ corporisque insidias
devitent.

3. May your Angel accompany those who travel,
–that all may avoid the dangers to soul and body.

Doce nos hominibus ministrare,
–ut te imitemur, qui venisti ministrare, non
ministrari.

4. Teach us to serve others,
–that we may imitate you, who came to serve, not to be served.³

Fac ut in omni humana communitate frater
adiuvetur a fratre,
–ut sint, te astante, quasi civitas firma.

5. Grant that in every human community the members may help one another as brothers and sisters,
–that with your assistance they may be like a city compact and strong.⁴

[continued]

¹ Cf. Mt 20:28 (“Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many”) and Acts 10:38 (NABRE: “He went about doing good and healing all those oppressed by the devil, for God was with him”).

² Cf. Vatican Council II, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis* (1965), no. 6 (Vatican website: “Exercising the office of Christ, the Shepherd and Head, and according to their share of his authority, priests, in the name of the bishop, gather the family of God together as a brotherhood enlivened by one spirit. Through Christ they lead them in the Holy Spirit to God the Father”).

³ Cf. Mt 20:28 (NABRE: “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many”) and Phil 2:7 (NABRE: “Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance”).

⁴ Cf. Prov 18:19 (NABRE: “A brother offended is more unyielding than a stronghold; such strife is more daunting than castle gates”). See also Ps 122[121].

Misericors esto universis defunctis,
–eosque in lumen vultus tui admitte.

Pater noster.

6. Be merciful to all who have died,
–and welcome them into the light of your face.⁵

Our Father.

⁵ Cf. Ps 4:7 (Grail: “Lift up the light of your face on us, O LORD”), Ps 89[88]:16 (Grail: “How blessed the people who know your praise, who walk, O LORD, in the light of your face”), and Ps 67[66]:2 (Grail: “O God, be gracious and bless us and let your face shed its light upon us”).

SECOND AND FOURTH MONDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0305 pc

Benedicamus Deo Patri, qui nobis largitur, ut hoc quadragesimali die sacrificium laudis ei offeramus. Deprecemur eum, invocantes:
Cælestibus, Domine, nos instrue disciplinis.

1. Let us bless God the Father, who on this day of Lent has so graced us that we may offer him a sacrifice of praise. Let us call upon him, as we earnestly pray:
Instruct us with heavenly teachings, Lord.

Omnipotens et misericors Deus, concede nobis spiritum orationis et pænitiæ,
–ut caritate tui et hominum ardeamus.

2. Almighty and merciful God, grant us a spirit of prayer and penitence,
–that we may burn with love for you and for our neighbor.¹

Da nos tibi cooperari, ut omnia instaurentur in Christo,
–atque iustitia et pax in terris abundant.

3. Grant us to work with you, so that all things may be renewed in Christ,²
–and justice and peace may flourish on earth.

Intimam totius creaturæ naturam et pretium aperi nobis,
–ut, te celebrantes, eam in carmine laudis nobis consociemus.

4. Disclose to us the profound nature and worth of all creation,
–so that, as we glorify you, we may unite our voices with it in a canticle of praise.³

Ignosce nobis, qui Christi tui præsentiam in pauperibus, miseris et molestis ignoravimus,
–nec veriti sumus Filium tuum in his fratribus nostris.

5. Forgive us when we have ignored the presence of your Christ in the poor, the downtrodden, and the troublesome,
–and have failed to show reverence for your Son in those who are our brothers and sisters.⁴

Pater noster.

Our Father.

¹ Cf. Mk 12:30-31 (NABRE: “‘You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these”).

² Cf. Eph 1:10 (NABRE: “as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth”).

³ Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, no. 36 (Vatican website: “The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God”).

⁴ Cf. Mt 25:40 (NABRE: “whatever you did for one of these least brothers of mine, you did for me”).

SECOND AND FOURTH MONDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0316 pc

Magnificetur Deus Pater, qui, ex ore Filii sui, simul orantibus quodcumque petissent se daturum promisit. Qua promissione freti eum imploremus:

Propitius esto, Domine, populo tuo.

Domine, qui legem, in monte Sinai Moysi datam, per Christum tuum perfecisti, –da ut omnes eam in cordibus inscriptam agnoscant et fœderis instar custodiant.

Sollicitudinem de fratribus sibi commissis, præpositis tribue, –et subditorum corda ad illos induc adiuuandos.

Mentem et cor missionariorum tua virtute corrobora, –et plurimos operis socios ubique excita illis.

Gratiam tuam in pueris da cum annis adulescere, –et in iuuenibus amorem tuum cum probitate morum proficere.

Memento omnium fratrum nostrorum, qui in te obdormierunt, –atque æternæ vitæ eos redde consortes.

Pater noster.

1. Praised be God the Father, who through the mouth of his Son promised that he himself would grant to those who pray whatever they ask. Relying on this promise, let us implore him:¹
Be merciful to your people, Lord.

2. Lord, through your Christ you brought to fulfillment the Law given to Moses on Mount Sinai; –grant that all may perceive the law written in their hearts and observe it as a reflection of the covenant.²

3. Give to those in authority a concern for the brothers and sisters placed in their charge, –and guide the hearts of their subjects to assist them.

4. By your power strengthen missionaries in mind and heart, –and raise up for them everywhere many co-workers.

5. May your grace increase in children according to their years, –and may young people grow in your love with moral integrity.

6. Be mindful of all our brothers and sisters who have fallen asleep in you, –and make them partakers in eternal life.

Our Father.

¹ Cf. Mt 18:19 (NABRE: “if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father”).

² Cf. Rom 2:15 (NABRE: “They show that the demands of the law are written in their hearts”).

SECOND AND FOURTH TUESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0326 pc

Gratias Deo Patri, qui Unigenitum suum,
Verbum carnem factum, nobis dedit, ut sit
noster cibus et vita. Eum deprecemur:
Verbum Christi habitet abundanter in nobis.

1. Thanks be to God the Father, who gave us his
Only Begotten Son, the Word made flesh, to be
our food and life. Let us earnestly pray to him:
*May the Word of Christ dwell among us in all its
richness.*¹

Frequentiore verbi tui auditione nos ducere
tempus hoc quadragesimale concede,
—ut Christum, Pascha nostrum, in magna
sollemnitate religiosius honoremus.

2. Grant that we may devote this season of Lent to
listening more attentively to your word,
—that at the great solemnity we may more
devoutly honor Christ our Passover.²

Spiritus Sanctus tuus nos doceat,
—ut ad verum et bonum sequendum dubios et
errantes hortemur.

3. May your Holy Spirit teach us,
—that we may encourage the doubtful and the
wayward to follow what is true and good.

Præsta nobis, ut Christi tui altius percipiamus
mysterium,
—et vita nostra id clarius exprimamus.

4. Grant that we may perceive more deeply the
mystery of your Christ
—and by our life express it more clearly.

Purifica et renova Ecclesiam tuam his diebus
salutis,
—ut magis ac magis testimonium tibi eadem
reddat.

5. Purify and renew your Church during these days
of salvation,³
—that she may bear ever greater witness to you.

Pater noster.

Our Father.

¹ Cf. Col 3:16 (NABRE: “Let the word of Christ dwell in you richly”).

² Cf. 1 Cor 5:7 (NABRE: “our paschal lamb, Christ, has been sacrificed”) and Cf. RM, M1211vd, caption, Preface VI of the Sundays in Ordinary Time: “The pledge of the eternal Passover” (*De pignore æterni Paschatis*).

³ Cf. 2 Cor 6:2 (NABRE: “In an acceptable time I heard you, and on the day of salvation I helped you.”) and Is 49:8 (NABRE: “In the time of favor I answer you, on the day of salvation I help you”).

SECOND AND FOURTH TUESDAY OF LENT

Vespers (Evening Prayer)

LH, Q 0337 pc

- | | |
|---|--|
| <p>Dominum Iesum, qui exaltatus in cruce omnia ad se traxit, magnificemus et mente pia exoremus: <i>Trahe ad te universa, Domine.</i></p> | <p>1. Let us proclaim the greatness of the Lord Jesus, who when lifted up on the Cross drew all things to himself, and with a loving heart let us entreat him: <i>Draw all things to yourself, O Lord.</i>¹</p> |
| <p>Domine, lux, quæ e mysterio crucis tuæ emanat, attrahat omnes, –ut te viam, veritatem et vitam agnoscant.</p> | <p>2. Lord, may the light that emanates from the mystery of your Cross draw all people to yourself, –that they may recognize you as the way, the truth and the life.²</p> |
| <p>Da cunctis te sitientibus aquam vivam, –ne sitiant in æternum.</p> | <p>3. Give living water to all who thirst for you, –that they may never thirst again.³</p> |
| <p>Doctrinarum et artium cultores illumina, –ut homines regno tuo efficiant aptiores.</p> | <p>4. Enlighten those who cultivate the arts and intellectual life, –that they may engender in others a greater receptivity to your kingdom.</p> |
| <p>Move omnes, qui ob peccata et scandala a te discesserunt, –ut redeant ad te et in dilectione tua permaneant.</p> | <p>5. Touch the hearts of all who have strayed from you because of sin and scandal, –that they may return to you and abide in your love.⁴</p> |
| <p>Omnes defunctos nostros in cælestes sedes admitte, –ut cum beata Maria Virgine sanctisque omnibus collætentur.</p> | <p>6. Admit all our departed into heavenly dwellings, –that they may rejoice together with the Blessed Virgin Mary and all the Saints.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 12:32 (NABRE: “when I am lifted up from the earth, I will draw everyone to myself”).

² Cf. Jn 14:6 (NABRE: “I am the way and the truth and the life. No one comes to the Father except through me”).

³ Cf. Jn 4:13-14 (NABRE: “Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life”) and to Jn 7:38 (NABRE: “Rivers of living water will flow from within him”).

⁴ Cf. Jn 15:9-10 (NABRE: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love”).

SECOND AND FOURTH WEDNESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0347 pc

Gratias agamus Deo Patri, qui per infusionem
et operationem Spiritus Sancti corda nostra
purificat et in caritate confirmat. Ei supplici
prece dicamus:

Da nobis, Domine, Spiritum Sanctum tuum.

Præsta nobis, ut bona de manu tua semper
grati suscipiamus,
–et mala quoque cum patientia accipiamus.

Concede nobis, Domine, non in magnis
tantum rebus caritatem sectari,
–sed étiam in solitis vitæ adiunctis protenus
exercere.

**The next two petitions are identical to the ones
for Ash Wednesday Morning Prayer.**

Tríbe nobis a superfluis abstinere,
–ut fratribus indigentibus opem ferre
valeamus.

Da nobis mortificationem Filii tui in corpore
nostro circumferre,
–qui nos vivificasti in corpore eius.

Pater noster.

1. Let us give thanks to God the Father, who
through the outpouring and working of the Holy
Spirit, purifies and confirms our hearts in charity.
With humble prayer, let us say to him:
*Give us, Lord, your Holy Spirit.*¹

2. Grant us to be ever grateful for the good things
we receive from your hand,²
–and also to accept the bad things with patience.

3. Grant, O Lord, that we may pursue charity not
only in great matters
–but also practice it readily in the ordinary
circumstances of life.

4. Grant us to abstain . . .

5. Grant us to carry . . .

Our Father.

¹ Cf. Rom 5:5 (NABRE: “the love of God has been poured out into our hearts through the holy Spirit that has been given to us”), Gal 6:6 (NABRE: “One who is being instructed in the word should share all good things with his instructor”), 1 Thes 4:8 (NABRE: “Therefore, whoever disregards this, disregards not a human being but God, who [also] gives his holy Spirit to you”), and 1 Cor 6:11 (NABRE: “That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God”).

² Cf. Job 2:10 (NABRE: “We accept good things from God; should we not accept evil?”).

PALM SUNDAY OF THE PASSION OF THE LORD

Vespers (Evening Prayer) I

LH, T 0919 pc

Christum adoremus, qui passionem iam subiturus, videns Ierusalem, flevit super eam, eo quod non cognovisset tempus visitationis suæ. Peccatorum nostrorum pænitentes, ei supplicemus:

Miserere, Domine, populo tuo.

Qui filios Ierusalem, sicut gallina congregat pullos suos, adunare voluisti,
–doce omnes agnoscere tempus visitationis tuæ.

Ne derelinquas fideles tuos, qui te dereliquerunt;
–converte nos et convertemur ad te, Deus noster.

Qui per passionem tuam es gratiam mundo largitus,
–da ut de Spiritu tuo iugiter vivamus, quem per baptismum nobis infudisti.

1. Let us adore Christ, who, as he was about to undergo his Passion, looked upon Jerusalem and wept over her, for she had not recognized the time of her visitation. With sorrow for our sins, let us beseech him:¹

Have mercy on your people, Lord.

2. You willed to gather the children of Jerusalem together as a hen gathers her young;²
–teach all people to recognize the time of your visitation.

3. Do not forsake the faithful who have forsaken you;
–turn our hearts that we may return to you, our God.³

4. Through your Passion you have bestowed grace on the world;
–grant us to live always by your Spirit, whom you have poured into us through Baptism.⁴

[continued]

¹ Cf. Lk 19:41 (NABRE: “As he drew near, he saw the city and wept over it”) and Lk 19:44 (NABRE: “they will not leave one stone upon another within you because you did not recognize the time of your visitation”).

² Cf. Mt 23:37 (NABRE: “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling!”).

³ Cf. 1 Kgs 18:37 (NABRE: Answer me, LORD! Answer me that this people may know that you, LORD, are God and that you have turned their hearts back to you”).

⁴ Cf. Rom 5:5 (NABRE: “hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us”).

Per passionem tuam tribue fidelibus membra
sua mortificare,
–quo expeditiores ad resurrectionem tuam
celebrandam occurrant.

Qui regnas in gloria Patris,
–memento eorum, qui hodie decesserunt.

Pater noster.

5. By your Passion help the faithful to mortify their
bodies,⁵
–that they may more readily hasten to the
celebration of your Resurrection.⁶

6. You reign in the glory of the Father;
–be mindful of those who have died today.

Our Father.

⁵ Cf. Col 3:5 (NABRE: “Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry”) and Vatican Council II, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 7 December 1965, no. 22 (Vatican website: “Pressing upon the Christian to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope”); and Col 3:5 (NABRE: “Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry”).

⁶ This petition is an abbreviated version of the first petition (no. 2) for Lent, Week I, Friday, Vespers (Evening Prayer).

PALM SUNDAY OF THE PASSION OF THE LORD

Lauds (Morning Prayer)

LH, T 0934 pc

Christum adoremus quem, Ierusalem
ingredientem, regem et messiam turbæ
acclamaverunt. Ipsi confiteamur lætantes:
Benedictus qui venit in nomine Domini!

1. Let us adore Christ, whom the crowds acclaimed
as King and Messiah when he entered Jerusalem.
With joy let us praise him:
*Blessed is he who comes in the name of the
Lord!*¹

Hosanna tibi, Filio David et regi sæculorum,
–hosanna tibi, triumphatori mortis et inferni.

2. Hosanna to you, Son of David and King of the
ages,
–Hosanna to you, conqueror of death and hell.

Qui Ierusalem ascendisti ad passionem
subeundam, ut intrares in gloriam,
–perduc Ecclesiam tuam in Pascha æternitatis.

3. You went up to Jerusalem to undergo your
Passion, so that you might enter into glory;
–lead your Church to the Paschal feast of
heaven.²

Qui crucem tuam arborem vitæ constituisti,
–fructus eiusdem baptisate renatis largire.

4. You established your Cross as the tree of life;
–bestow its fruit on those reborn in Baptism.³

Qui, Salvator noster, peccatores salvos facere
venisti,
–in regnum tuum credentes, sperantes
amantesque perducere digneris.

5. Christ our Savior, you came to save sinners;
–be pleased to lead into your kingdom those who
believe, who hope and who love.

Pater noster.

Our Father.

¹ Cf. Ps 118[117]:26 (Grail: “Blest is he who comes in the name of the LORD”).

² Cf. Mt 16:21 (NABRE: “From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised”).

³ This petition is identical to the third petition (no. 4), for Friday after Ash Wednesday, Lauds (Morning Prayer).

PALM SUNDAY OF THE PASSION OF THE LORD

Vespers (Evening Prayer) II

LH, T 0951 pc

Same text as Friday after Ash Wednesday, Vespers (Evening Prayer), except the following Introduction and petition.

Salvatorem humani generis, qui Ierusalem
ascendit ad passionem, ut intraret in gloriam,
humiliter exoremus:

...

Respice in eos qui propter malitiam nostrum
deficient in via,
—subveni eis at corrige nos, ut iustitia et
caritas praevaleant.

1. Let us humbly implore the Savior of the human
race, who went up to Jerusalem to undergo the
Passion and so enter into glory:¹

...

7. Look with favor on those who have fallen by the
way because of our malice,
—come to their aid and correct us, so that justice
and charity may prevail.

¹ Cf. Lk 9:51 (NABRE: “When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem”) and Lk 24:26 (NABRE: “Was it not necessary that the Messiah should suffer these things and enter into his glory?”).

THURSDAY OF HOLY WEEK

Lauds (Morning Prayer)

LH, T 1045 pc

Same text as Friday after Ash Wednesday, Lauds (Morning Prayer), except the following Introduction.

Christo, sacerdoti æterno, quem Pater Sancto
Spiritu unxit, ut prædicaret captivis
indulgentiam, humiliter supplicemus:
Domine, miserere nostri.

...

1. Let us humbly pray to Christ the Eternal Priest,
whom the Father anointed with the Holy Spirit to
proclaim liberty to captives.¹
*Have mercy on us, O Lord.*²

...

¹ Cf. Lk 4:18 (NABRE: “The Spirit of the Lord is upon me because he has anointed me ... to proclaim liberty to captives”).

² Cf. RM M1163fr, Order of Mass no. 5 (“Have mercy on us, O Lord” [*Miserere nostri, Domine*]).

THURSDAY OF THE LORD'S SUPPER

Vespers (Evening Prayer)

LH, T 1060 pc

Same as text for Friday after Ash Wednesday, Vespers (Evening Prayer), except the following Introduction:

Salvatorem nostrum adoremus, qui Ecclesiæ
in Cena novissima, qua nocte tradebatur,
mortis et resurrectionis suæ memoriale
commendavit perenniter celebrandum.
Oremus, dicentes:

...

1. Let us adore our Savior, who at the Last Supper on the night he was betrayed, entrusted to the Church the memorial of his Death and Resurrection to be celebrated perpetually. Let us offer our prayer as we say:

...

FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY)

Lauds (Morning Prayer)

LH, T 1085 pc

- | | |
|--|--|
| <p>Redemptorem nostrum, qui pro nobis passus et sepultus est, ut resurgeret, sincera pietate adoremus eumque supplices imploremus: <i>Miserere nostri, Domine.</i></p> | <p>1. With sincere devotion let us adore our Redeemer, who suffered death for us and was buried so that he might rise, and let us humbly implore him: <i>Have mercy on us, O Lord.</i>¹</p> |
| <p>O Domine et Magister noster, pro nobis usque ad mortem factus es obœdiens, –doce nos voluntati Patris semper obœdire.</p> | <p>2. Christ, our Lord and Teacher, you became obedient for us unto death;² –teach us to obey the will of the Father at all times.³</p> |
| <p>Tu, vita nostra, qui, in ligno moriens, infernum et mortem destruxisti, –da nos tecum commori, ut tecum in gloria resuscitemur.</p> | <p>3. Christ, our Life, by dying on the Cross you destroyed death and hell;⁴ –let us die with you to rise with you in glory.</p> |
| <p>O Rex noster, qui es opprobrium hominum factus et tamquam vermis calcatus, –doce nos tuam humilitatem induere salutarem.</p> | <p>4. Christ, our King, you were made the scorn of everyone, and like a worm were trodden underfoot;⁵ –teach us to clothe ourselves with your saving humility.</p> |
| <p>Salus nostra, qui vitam tuam pro dilectis fratribus tradidisti, –præsta, ut eadem caritate nos invicem diligamus.</p> | <p>5. Christ, our Salvation, you handed over your life for your beloved brothers and sisters;⁶ –grant that we may love one another with the same charity.</p> |

[continued]

¹ Cf. RM, M1163fr, Order of Mass, no. 5: “Have mercy on us, O Lord.” (*Miserere nostri, Domine*).

² Cf. Phil 2:8 (NABRE: “he humbled himself, becoming obedient to death, even death on a cross”).

³ Cf. Mt 7:21 (NABRE: “Not everyone who says to me ‘Lord, Lord’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven”).

⁴ Cf. 1 Cor 15:26 (NABRE: “The last enemy to be destroyed is death”).

⁵ Cf. Ps 22[21]:7 (Grail: “But I am a worm and no man, scorned by everyone, despised by the people”).

⁶ Cf. Jn 12:32 (NABRE: “And when I am lifted up from the earth, I will draw everyone to myself”).

Salvator noster, qui, expansis in cruce
manibus, traxisti ad te omnia sæcula,
–in regno salutis tuæ universos congrega filios
Dei dispersos.

Pater noster.

6. Christ, our Savior, you stretched out your arms
on the Cross and drew all the ages to yourself;⁷
–gather all the scattered children of God into the
kingdom of your salvation.⁸

Our Father.

⁷ Cf. *Lit. Dominicanorum*.

⁸ Cf. Jn 11:52 (NABRE: “But also to gather into one the dispersed children of God”).

FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY)

Vespers (Evening Prayer)

LH, T 1109 pc

Pro precibus laudabiliter adhibetur oratio universalis, quæ invenitur in Missali pro hac die. Tamen ad libitum sumi possunt quæ hic proponuntur, vel tacita oratio fieri potest secundum intentiones ibi enuntiatas.

For the intercessions it is a praiseworthy practice to use the Universal Prayer found in the Missal for this day. The prayers proposed here, however, may be used instead, or there may be silent prayer in accord with the intentions expressed below.

Domini nostri Iesu Christi mortem pie commemorantes, ex qua mundo vita profluxit, Deum Patrem deprecemur, dicentes:
Per mortem Filii tui exaudi nos, Domine.

1. As we devoutly commemorate the death of our Lord Jesus Christ, from which life flowed to the world, let us call out to God the Father and earnestly pray:
Through the death of your Son, hear us, O Lord.

Ecclesiam tuam coaduna.

2. Unite your Church.

Papam nostrum N. tuere.

3. Protect N. our Pope.

Cunctos ordines et fideles populi tui Spiritu sanctifica.

4. By your Spirit sanctify the clergy and all your faithful people.

Catechumenorum fidem et intellectum adauge.

5. Increase the faith and understanding of catechumens.

Congrega christianos.

6. Gather Christians into one.

Iudæos ad redemptionis perduc plenitudinem.

7. Lead the Jewish people to the fullness of redemption.

In Christum non credentes luce claritatis tuæ illustra.

8. By the light of your glory, enlighten those who do not believe in Christ.

Te negantibus signa tuæ pietatis in rebus creatis revela.

9. To those who deny you, reveal the signs of your love in creation.

Rempubicam moderantium mentes et corda dirige.

10. Guide the minds and hearts of those in public office.

Omnes tribulatos consolare.

11. Comfort all those in tribulation.

Defunctis succurre.

12. Come to the aid of the dead.

Pater noster.

Our Father.

HOLY SATURDAY

Lauds (Morning Prayer)

LH, T 1136 pc

Redemptorem nostrum, qui pro nobis passus
et sepultus est, ut resurgeret, sincera pietate
adoramus eumque supplices imploramus:
Miserere nostri, Domine.

Christe salvator, marentem Matrem tuam
cruci et sepulturae tibi proxime astare voluisti:
—ita nos in afflictionibus nostris fac passionis
tuae participes.

Christe Domine, sicut granum in terram
cadens, divinae vitae nobis fructum attulisti:
—fac ut, peccato mortui, Deo vivamus.

Pastor noster, iacens sepultus, omnibus
absconditus permansisti:
—vitam nostram tecum in Patre absconditam
amare nos doce.

Novus Adam, in regnum mortuorum
descendisti, ut de mortis carcere iustos
ab origine mundi ibi detentos liberares:
—fac ut omnes, in sepulcro scelerum iacentes,
audiant vocem tuam et vivant.

1. With sincere devotion let us adore our Redeemer,
who suffered death for us and was buried so that
he might rise, and let us humbly implore him:¹
Have mercy on us, O Lord.

2. Christ our Savior, you desired that your
sorrowing Mother stand close to you at your
Cross and burial;
—in our afflictions make us, like her, sharers in
your Passion.

3. Christ our Lord, as a grain falling on the ground,
you brought forth the fruit of divine life for us;²
—grant that, dead to sin, we may live for God.³

4. Christ our Shepherd, lying in the tomb, you
remained hidden to all;
—teach us to love our life hidden with you in the
Father.⁴

5. Christ, the New Adam, you descended to the
realm of the dead to free from death's prison the
just ones held there from the foundation of the
world;⁵
—grant that all those buried in the tomb of sin may
hear your voice and live.⁶

[continued]

¹ The introduction and response are identical to the introduction and response for Friday of the Passion of the Lord, Lauds (Morning Prayer).

² Cf. Jn 12:24 (NABRE: “unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit”).

³ Cf. Rom 6:11 (NABRE: “Consequently, you too must think of yourselves as [being] dead to sin and living for God in Christ Jesus”).

⁴ Cf. Col 3:3 (NABRE: “For you have died, and your life is hidden with Christ in God”).

⁵ Cf. 1 Pt 3:19 (NABRE: “In it he also went to preach to the spirits in prison”).

⁶ Cf. Jn 5:25 (NABRE: “the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live”), Acts 2:24 (NABRE: “But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it”), Acts 2:31 (NABRE: “he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption”), and Ps 16 [17]:9 (Grail: “even my flesh shall rest in hope”).

Christe, Fili Dei vivi, nos tecum per
baptismum consepeliri tribuisti:
–fac ut, resurrectioni tuæ configurati, in
novitate vitæ ambulémus.

Pater noster.

6. Christ, Son of the living God, you willed that we
be buried with you through Baptism;⁷
–grant that, conformed to your Resurrection, we
may walk in newness of life.⁸

Our Father.

⁷ Cf. Mt 16:16 (NABRE: “You are the Messiah, the Son of the living God”).

⁸ Cf. Rom 6:4 (NABRE: “We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life”).

HOLY SATURDAY

Vespers (Evening Prayer)

LH, T 1161 pc

Redemptorem nostrum, qui pro nobis passus
et sepultus est, ut resurgeret, sincera pietate
adoramus eumque supplices imploramus:
Miserere nostri, Domine.

Domine Iesu, de latere tuo, lancea transfixo,
sanguinem et aquam effudisti, totius Ecclesiae
mirabile sacramentum:
—per mortem, sepulturam et resurrectionem
Sponsam tuam vivifica.

Domine Iesu, eorum meministi qui
resurrectionis tuae promissiones erant obliti:
—memento eorum, qui resurrectionem tuam
ignorant et sine spe vivunt.

Agnus Dei, pascha nostrum pro omnibus
immolatus es:
—ad te trahe homines cunctos.

Deus mundi universi, tu qui omnes fines
includis et includi in sepultura voluisti,
—libera humanum genus ab inferno eique
immortalitatem gloriae dona.

Christe, Fili Dei vivi, qui e cruce latroni
paradisum aperuisti,
—defunctos, in morte et sepultura tibi
assimilatos, tuae resurrectioni in gloria
consocia.

Pater noster.

1. With sincere devotion let us adore our Redeemer,
who suffered death for us and was buried so that
he might rise, and let us humbly implore him:¹
Have mercy on us, O Lord.

2. Lord Jesus, from your side, pierced by a lance,
you poured out blood and water, the wondrous
sacrament of the whole Church;²
—by your Death, burial and Resurrection, give life
to her, who is your Bride.

3. Lord Jesus, you remembered those who failed to
remember the promises of your Resurrection;
—be mindful of those who do not know your
Resurrection and live without hope.

4. Lamb of God, you were sacrificed for all as our
Passover;³
—draw all people to yourself.

5. God of the whole world, you encompass all
boundaries yet willed to be confined in a tomb;
—free the human race from hell, and give it the
glory of immortality.

6. Christ, Son of the Living God, from the Cross
you opened paradise to the thief;⁴
—unite to your Resurrection in glory the dead who
have become like you in death and burial.

Our Father.

¹ The introduction and response are identical to the introduction and response for Friday of the Passion of the Lord, Lauds (Morning Prayer).

² Cf. Saint Augustine, Commentary on Psalm 138, no. 2 as quoted in Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Consilium*, 4 December 1963, no. 5 (Vatican website: “For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church’”) and Jn 19:34: “one soldier thrust his lance into his side, and immediately blood and water flowed out”)

³ Cf. 1 Cor 5:7 (NABRE: “For our paschal lamb, Christ, has been sacrificed”) and Jn 12:32 (NABRE: “when I am lifted up from the earth, I will draw everyone to myself”).

⁴ Cf. Lk 23:39 (NABRE: “one of the criminals hanging there reviled Jesus”) and Lk 23:43 (NABRE: “Amen, I say to you, today you will be with me in Paradise”).

EASTER SUNDAY OF THE RESURRECTION OF THE LORD
THIRD AND FIFTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1188 pc

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| <p>Christum, auctorem vitæ, quem Deus suscitavit quique nos suscitabit per virtutem suam, oremus, clamantes: <i>Christe, vita nostra, salva nos.</i></p> | <p>1. Let us pray to Christ, the Author of life, whom God raised and who will raise us by his power, as we cry out:¹ <i>Christ our life, save us.</i></p> |
| <p>Christe, lux fulgida in tenebris splendens, vitæ princeps et mortalium sanctificator, –hanc diem ad laudem tuam fac nos transigere.</p> | <p>2. Christ, resplendent light shining in the darkness, Prince of life and sanctifier of mortal beings, –may we spend this day in praise of you.</p> |
| <p>Domine, qui ambulasti in via passionis et crucis, –concede nobis ut, tecum patientes et morientes, tecum etiam resuscitemur.</p> | <p>3. Lord, you walked the way of the Passion and Cross; –grant that by suffering and dying with you we may also be raised with you.</p> |
| <p>Fili Patris, magister et frater noster, qui nos regnum et sacerdotes Deo nostro constituisti, –præsta ut tibi sacrificium laudis offeramus in gaudio.</p> | <p>4. Son of the Father, our teacher and brother, you made us a kingdom and priests for our God;² –grant that we may offer you with joy a sacrifice of praise.</p> |
| <p>Rex gloriæ, præclarum exspectamus diem manifestationis tuæ, –ut vultum tuum contemplemur et similes tui efficiamur.</p> | <p>5. King of glory, we await the glorious day of your appearing, –that we may contemplate your face and be made like you.³</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Acts 3:15 (NABRE: “The author of life you put to death, but God raised him from the dead; of this we are witnesses”) and 1 Cor 6:14 (NABRE: “God raised the Lord and will also raise us by his power”).

² Cf. Rev 5:10 (NABRE: “You made them a kingdom and priests for our God, and they will reign on earth”).

³ Cf. 1 Jn 3:2 (NABRE: “Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is”).

EASTER SUNDAY OF THE RESURRECTION OF THE LORD
THIRD AND FIFTH SUNDAY OF EASTER

Vespers (Evening Prayer) II

LH, P 1210 pc

Christum Dominum, qui mortuus est,
resurrexit et semper interpellat pro nobis, cum
fiducia deprecemur:
Victor Rex, exaudi nos.

1. Let us confidently implore Christ the Lord, who
died, rose and always intercedes for us:¹
Hear us, victorious King.

Christe, lux et salus omnium gentium,
–ignem Spiritus tui effunde super nos,
resurrectionem tuam proclamantes.

2. Christ, light and salvation of all nations,
–pour out the fire of your Spirit upon us who
proclaim your Resurrection.

Israel in te Christum spei suæ agnoscat,
–et omnis terra cognitione tuæ gloriæ
repleatur.

3. Let Israel recognize you as her long awaited
Messiah,
–and may all the earth be filled with the
knowledge of your glory.²

Serva nos in communionem sanctorum tuorum,
–et cum eis a laboribus nostris requiescere
concede.

4. Keep us in the communion of your saints,
–and in their company grant us rest from our
labors.

Qui inimicam mortem superasti, contere in
nobis inimicum tuum,
–ut tibi immortalis victori vivamus.

5. You have vanquished your enemy, death; destroy
your enemy in us,³
–that we may live for you, the immortal victor.

Christe salvator, qui, factus obœdiens usque
ad mortem, exaltatus es ad dexteram Patris,
–fratres tuos in regnum gloriæ tuæ benignus
admitte.

6. Christ the Savior, made obedient to death, you
were exalted to the right hand of the Father;⁴
–graciously welcome our brothers and sisters into
the kingdom of your glory.

Pater noster.

Our Father.

¹ Cf. Rom 8:34 (NABRE: “Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us”) and Heb 7:25 (NABRE: “Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them”).

² Cf. Is 11:9 (NABRE: “For the earth shall be filled with the knowledge of the LORD”).

³ Cf. 1 Cor 15:26 (NABRE: “The last enemy to be destroyed is death”).

⁴ Cf. Phil 2:8-9 (NABRE: “he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him”).

MONDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH MONDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1240 pc

Iesum, quem Pater glorificavit et heredem
omnium gentium constituit, exaltemus,
orantes:

Per victoriam tuam salva nos, Domine.

1. Let us exalt Jesus, whom the Father glorified and made heir to all the nations, as we pray,¹
Save us by your victory, Lord.

Christe, qui victoria tua portas contrivisti
infernales, peccatum delens et mortem,
–fac nos hodie peccati victores.

2. Christ Jesus, you shattered the gates of hell by your victory, and so destroyed sin and death;
–make us victorious over sin today.

Tu, qui mortem evacuasti, vitam nobis
impertiens novam,
–da ut hodie in hac vitæ novitate ambulemus.

3. You made death powerless, bestowing new life on us;
–grant that today we may walk in this newness of life.

Qui vitam mortuis tribuisti, totum genus
humanum de morte ad vitam reducens,
–omnibus, qui nobis occurrent, æternam vitam
concede.

4. You granted life to the dead, bringing the whole human race from death to life;
–grant eternal life to all whom we meet.

Qui, sepulcri tui custodes confundens,
discipulos tuos lætificasti,
–plenam tibi servientibus largire lætitiã.

5. You brought confusion on the guards at your tomb, but joy to your disciples;
–grant the fullness of joy to those who serve you.

Pater noster.

Our Father.

¹ Ps 2:8 (Grail: “Ask of me and I will give you the nations as your inheritance”).

MONDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH MONDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1255 pc

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| <p>Christum, cuius humanitatem Spiritus Sanctus vivificavit et vivificantem reddidit, lætis animis invocemus: <i>Renova et vivifica omnia, Domine.</i></p> | <p>1. With a joyful heart let us invoke Christ, whose humanity the Holy Spirit brought to life and made life-giving:¹ <i>Renew and give life to all things, Lord.</i>²</p> |
| <p>Christe, salvator mundi, novæ creationis rex, sensus nostros ad regnum tuum propitius converte, –ubi sedes ad dexteram Patris.</p> | <p>2. Christ Jesus, Savior of the world, King of the new creation, graciously incline our hearts and minds to your kingdom,³ –where you are seated at the right hand of the Father.⁴</p> |
| <p>Domine, semper vivens in Ecclesia tua, –eam per Spiritum Sanctum in omnem dirige veritatem.</p> | <p>3. Lord, you are always living in your Church; –guide her into all truth through the Holy Spirit.⁵</p> |
| <p>Te misericordem infirmis, laborantibus et morientibus manifesta, –ut tua omnes pietate confortentur atque firmentur.</p> | <p>4. Show yourself merciful to those who are burdened, to the sick, and to the dying, –that all may be comforted and strengthened by your loving care.</p> |
| <p>Christe, lumen indeficiens, die iam declinante, tibi nostram devotionem offerimus, –teque rogamus, ut luce tuæ resurrectionis fratres nostros defunctos illumines.</p> | <p>5. Christ Jesus, unfailing Light, as day now draws to a close, we offer our homage to you,⁶ –and we ask you to shed the light of your Resurrection upon our deceased brothers and sisters.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Second Vatican Council, Decree on the Ministry and life of Priests, *Presbyterorum Ordinis*, 7 December 1965, no. 5 (Vatican website: “The Most Blessed Eucharist contains the entire spiritual boon of the Church, that is, Christ himself, our Pasch and Living Bread, by the action of the Holy Spirit through his very flesh vital and vitalizing, giving life to men who are thus invited and encouraged to offer themselves, their labors and all created things, together with him”).

² Cf. Rom 8:11 (NABRE: “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you”); see also CCC 989.

³ Cf. Jn 4:42 (NABRE: “And we know that this is truly the savior of the world”).

⁴ Cf. Col 3:1 (NABRE: “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth”).

⁵ Cf. Jn 16:13 (NABRE: “But when he comes, the Spirit of truth, he will guide you to all truth”).

⁶ Cf. Lk 24:29 (NABRE: “Stay with us, for it is nearly evening and the day is almost over”).

TUESDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH TUESDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1273 pc

Exsultemus Christo, qui peremptum sui corporis templum sua virtute restituit, eique supplicemus:

Fructus resurrectionis tuæ, Domine, nobis concede.

Christe salvator, qui in resurrectione tua mulieribus et Apostolis gaudium nuntiasti, totum orbem salvificans,
–testes tuos nos effice.

Qui resurrectionem omnibus promisisti, qua ad vitam novam resurgeremus,
–Evangelii tui nos redde præcones.

Tu, qui Apostolis sæpius apparuisti et Sanctum eis Spiritum insufflasti,
–creatorem Spiritum renova in nobis.

Tu, qui discipulis tuis promisisti te cum eis mansurum usque ad consummationem sæculi,
–mane nobiscum hodie, semperque nobis adesto.

Pater noster.

1. Let us exult in Christ, who by his own power raised up the temple of his body when it was destroyed, and let us beseech him:¹
Grant us the fruits of your Resurrection, Lord.

2. Christ our Savior, at your Resurrection you saved the whole world and proclaimed joy to the women and the Apostles;
–make us your witnesses.

3. You promised the resurrection to all, so that we might rise to new life;
–make us heralds of your Gospel.

4. You appeared to the Apostles at different times and you breathed the Holy Spirit on them;²
–renew the Creator Spirit within us.

5. You promised your disciples that you would remain with them until the end of the age;³
–remain with us today, and abide with us always.

Our Father.

¹ Cf. Jn 2:19 (NABRE: “Destroy this temple and in three days I will raise it up”).

² Cf. Jn 20:22 (NABRE: “And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit’”).

³ Cf. Mt 28:20 (NABRE: “And behold, I am with you always, until the end of the age”).

TUESDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH TUESDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1288 pc

Christo, qui in gremio terræ commoratus,
lumen novæ gloriæ vidit, læti clamemus:
Rex gloriæ, audi nos.

1. Let us cry out with joy to Christ, who saw the light of new glory while held in the heart of the earth:¹
Hear us, King of glory.

Pro episcopis, presbýteris et diaconibus, ut ministerio cum sedulitate fungantur,
–et populum ad omne opus bonum paratum tibi præbeant, te rogamus, Domine.

2. For Bishops, Priests and Deacons, that they may exercise their ministry with zeal
–and present to you a people equipped for every good work, we ask you, O Lord.²

Pro doctoribus, qui Ecclesiæ tuæ satagunt servire,
–ut corde puro veritatem tuam inquirent, te rogamus, Domine.

3. For teachers, who strive to serve your Church,
–that they may seek your truth with a pure heart, we ask you, O Lord.

Pro Ecclesiæ fidelibus, ut bonum certent fidei certamen,
–et, cursum consummantes, præmia regni tui accipiant, te rogamus, Domine.

4. For the faithful of the Church, that they may fight the good fight of faith,³
–and finishing the race, receive the rewards of your kingdom, we ask you, O Lord.

Tu, qui in cruce chirographum damnationis nostræ fixisti et delesti,
–vincula nostra solve nosque a tenebris libera.

5. You cancelled the sentence of our damnation by nailing it to the Cross;⁴
–break our chains and deliver us from darkness.

Tu qui, ad inferos descendens, portas eorum aperuisti,
–fratres nostros defunctos in regnum tuum admitte.

6. Through your descent into hell, you opened its gates;
–welcome our deceased brothers and sisters into your kingdom.

Pater noster.

Our Father.

¹ Cf. Mt 12:40 (NABRE: “Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights”).

² Cf. 2 Tim 3:17 (NABRE: “So that one who belongs to God may be competent, equipped for every good work”).

³ Cf. 2 Tim 4:7-8 (NABRE: “I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance”).

⁴ Cf. Col 2:14 (NABRE: “obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross”).

WEDNESDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH WEDNESDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1305 pc

Christum rogantes, qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram, ad eum clamemus: *Per victoriam tuam salva nos, Domine.*

1. Calling upon Christ, who was handed over for our transgressions and rose for our justification, let us implore him: ¹
Save us by your victory, Lord.

Christe salvator, qui mortem devincens nos lætificasti, resurgens nos exaltasti et donis nos large replesti,
–excita corda nostra et hanc diem Spiritus Sancti dono sanctifica.

2. Christ our Savior, you gave us joy by conquering death, exalted us by rising, and filled us with abundant gifts;
–stir up our hearts and sanctify this day by the gift of the Holy Spirit.

Qui in cælis ab angelis glorificaris et in terra ab hominibus adoraris, te hoc resurrectionis tuæ tempore deprecamur,
–ut accipias adorationem nostram in spiritu et veritate.

3. You are glorified by the Angels in heaven and adored by people on earth; in this season of your Resurrection we earnestly pray,
–that you will accept our worship in spirit and truth.²

Domine Christe, salva nos et effunde misericordiam tuam super populum tuum, qui resurrectionem præstolatur;
–miserere nostri atque nos die isto ab omni malo custodi.

4. Christ our Lord, save us, and pour out your mercy upon your people who await the resurrection;
–have mercy on us and protect us this day from all evil.

Rex gloriæ, vita nostra, da nobis ut cum apparueris,
–tunc et nos appareamus tecum in gloria.

5. King of glory, our life, grant that when you appear,
–we may also appear with you in glory.³

Pater noster.

Our Father.

¹ Cf. Rom 4:25 (NABRE: “Who was handed over for our transgressions and was raised for our justification”).

² Cf. Jn 4:23 (NABRE: “But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him”).

³ Cf. Col 3:4 (NABRE: “When Christ your life appears, then you too will appear with him in glory”).

WEDNESDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH WEDNESDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1320 pc

Christum, qui a mortuis resurrexit atque ad dexteram Patris sedet, supplices imploremus, dicentes:

Christe, semper vivens, exaudi nos.

Memento, Domine, omnium in tuo servitio ministrantium,
–ut præbeant exemplum vitæ sanctæ populo tuo.

Reipublicæ moderatoribus spiritum iustitiæ et pacis concede,
–ut in civitate hominum concordēs vivere valeamus.

Dies nostros ad salutem dispone,
–et, ad indigentes iuvandos, terræ ubertatem adauge.

Christe salvator, qui mundum universum illuminasti et omnem creaturam, corruptioni subiectam, ad vitam vocasti,
–fratribus nostris defunctis lucem concede perpetuam.

Pater noster.

1. Let us humbly implore Christ, who rose from the dead and is seated at the right hand of the Father, as we say:¹

Hear us, O Christ, living for ever.

2. Remember, Lord, all who minister in your service,
–that they may offer your people the example of a holy life.

3. Bestow on those in public office a spirit of justice and peace,
–that we may live with one heart in this earthly city.

4. Order our days in health and well-being,
–and increase the fruitfulness of the earth, that the needy may be helped.

5. Christ our Savior, you enlightened the whole world and called to life every creature subject to corruption;
–grant perpetual light to our departed brothers and sisters.

Our Father.

¹ Cf. Rom 8:34 (NABRE: “Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us”).

THURSDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH THURSDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1337 pc

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| <p>Christum, qui resurrexit et semper præsens est in Ecclesia sua, veneremur, illum invocantes: <i>Mane nobiscum, Domine.</i></p> | <p>1. Let us venerate Christ, who has risen and is always present in his Church, and let us call upon him:¹ <i>Stay with us, Lord.</i></p> |
| <p>Domine Iesu, de peccato et morte triumphans, –esto in medio nostri, qui vivis in sæculum sæculi.</p> | <p>2. Lord Jesus, triumphant over sin and death, –be in our midst, you who live for ever.</p> |
| <p>Veni ad nos cum fortitudine tua invicta, –et benignitatem Dei cordibus nostris ostende.</p> | <p>3. Come to us with your invincible might, –and show our hearts the tender mercy of God.</p> |
| <p>Adiuva mundum discordia laborantem, –tu qui solus potens es ad animos regenerandos et reconciliandos.</p> | <p>4. Come to the aid of a world torn by discord, –for you alone have the power to restore and reconcile hearts.</p> |
| <p>Confirma nos in fide novissimæ victoriae, –nosque corrobora in spe adventus tui.</p> | <p>5. Confirm our belief in the final victory, –and strengthen us in the hope of your coming.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Mt 28:20 (NABRE: “And behold, I am with you always, until the end of the age”) and Lk 24:29

(NABRE: “But they urged him, ‘Stay with us, for it is nearly evening and the day is almost over.’ So he went in to stay with them”).

THURSDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH THURSDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1352 pc

Christum, qui surrexit a mortuis primitiæ
dormientium, iubilantes collaudemus et
oremus:

Qui surrexisti a mortuis, exaudi nos.

Memento, Christe, Ecclesiæ tuæ sanctæ, quam
in Apostolorum fundamento ædificasti et in
fines orbis diffudisti,
—et super omnes in te credentes sit benedictio
tua.

Tu, medice animarum corporumque
nostrorum,
—visita nos et salva nos tua pietate.

Infirmos subleva atque confirma,
—eosque ab omnibus solve languoribus.

Adiuva angoribus et oppressionibus confectos,
—et inopia laborantes miseratus sustine.

Qui, per crucem et resurrectionem tuam, viam
immortalitatis omnibus reserasti,
—fratribus nostris defunctis regni tui gaudia
concede.

Pater noster.

1. With jubilant praise to Christ, who rose from the
dead as the firstfruits of those who have fallen
asleep, let us pray:¹

O Christ, risen from the dead, hear us.

2. Be mindful, Christ Jesus, of your holy Church,
which you built upon the foundation of the
Apostles and spread to the ends of the earth,²
—and may your blessing rest upon all who believe
in you.

3. Physician of our souls and bodies,
—visit us, and heal us with your loving care.

4. Raise up the sick and strengthen them,
—and relieve them from all their ills.

5. Help those undergoing distress and oppression,
—and mercifully lift up those struggling in
poverty.

6. By your Cross and Resurrection, you opened up
to all the way of eternal life;
—grant to our deceased brothers and sisters the
joys of your kingdom.

Our Father.

¹ Cf. 1 Cor 15:20 (NABRE: “But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep”).

² Cf. Eph 2:20 (NABRE: “built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone”).

FRIDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH FRIDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1369 pc

Deum Patrem, qui vitam novam per Christi
resurrectionem contulit nobis, supplices
exoremus:

Clarifica nos claritate Christi.

Deus, qui operibus tuis antiquam
dispensationem manifestasti, terram creasti
et fidelis es in omnibus generationibus,
–exaudi nos, clementissime Pater.

Purifica nos puritate veritatis tuæ, et gressus
nostros dirige in cordis sanctitate,
–ut quod iustum est tibi que placitum agamus.

Illumina vultum tuum super nos,
–ut a peccato liberati bonis domus tuæ
repleamur.

Qui per Christum nos tibi reconciliasti,
–pacem nobis largire omnibusque in orbe
terrarum degentibus.

Pater noster.

1. Let us humbly implore God the Father, who
brought us new life through the Resurrection of
Christ:

*Glorify us with the glory of Christ.*¹

2. O God, by your works you revealed your plan
from of old, you created the earth, and you
remain faithful to all generations;
–hear us, most compassionate Father.

3. Purify us with the purity of your truth, and guide
our steps in holiness of heart,
–that we may do what is right and pleasing to
you.

4. Let the light of your face shine upon us,²
–that, freed from sin, we may be filled with the
good things of your house.

5. Through Christ, you reconciled us to yourself;
–grant peace to us and to all who live in the
world.

Our Father.

¹ Cf. Jn 17:4 (NABRE: “I glorified you on earth by accomplishing the work that you gave me to do”).

² Cf. Ps 4:7 (Grail: “Light up the light of your face, O LORD”); Nm 6:25 (NABRE: “The Lord let his face shine upon you”), and RM, M1303bs, Solemn Blessing Ordinary Time I: “May he let his face shine upon you” (*Illuminet faciem suam super vos*).

FRIDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH FRIDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1384 pc

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| <p>Christum, viam, veritatem et vitam exaltemus, clamantes: <i>Fili Dei vivi, benedic populum tuum.</i></p> | <p>1. Let us extol Christ, the way, the truth and the life, as we cry out:¹ <i>Son of the living God, bless your people.</i></p> |
| <p>Oramus te, Christe, pro omnibus Ecclesiae tuæ ministris, ut, frangentes fratribus panem vitæ, –ipsi nutriantur et roboentur.</p> | <p>2. We pray to you, Christ Jesus, for all the ministers of your Church, –that breaking the bread of life for their brothers and sisters, they too may be nourished and strengthened.</p> |
| <p>Oramus te pro toto populo christiano, ut digne ambulet vocatione sua, –et servet unitatem spiritus in vinculo pacis.</p> | <p>3. We pray to you for the whole Christian people, –that they may walk worthily in their vocation and preserve the unity of the spirit in the bond of peace.²</p> |
| <p>Oramus te pro iis, qui nos in potestate regunt, ut exercent munera secundum iustitiam et misericordiam, –adeo ut concordia prævaleat et pax inter populos universos.</p> | <p>4. We pray to you for those who have the power to govern us, –that they may so discharge their responsibilities in accordance with justice and mercy, that harmony and peace may prevail among all peoples.</p> |
| <p>Oramus te, ut nos dignos perficias, qui te celebremus corde sincero in communione sanctorum, –cum fratribus nostris defunctis, quos pietati tuæ commendamus.</p> | <p>5. We pray that you will make us fit to honor you with hearts made pure in the communion of Saints, –together with our deceased brothers and sisters, whom we commend to your mercy.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 14:6 (NABRE: “I am the way and the truth and the life”).

² Cf. Eph 4:3 (NABRE: “Striving to preserve the unity of the spirit through the bond of peace”).

SATURDAY WITHIN THE OCTAVE OF EASTER
THIRD AND FIFTH SATURDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1401 pc

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| <p>Christum, panem vitæ, qui mensa verbi et corporis sui fruente suscitabit in novissimo die, læti deprecemur: <i>Da nobis, Domine, pacem et gaudium.</i></p> | <p>1. Let us joyfully implore Christ, the bread of life, who will raise on the last day those nourished at the table of his Word and Body:¹ <i>Give us peace and joy, O Lord.</i></p> |
| <p>Fili Dei, qui, suscitatus a mortuis, princeps es vitæ, –nos omnesque fratres tuos benedic et sanctifica.</p> | <p>2. Son of God, raised from the dead, you are the Prince of life;² –bless and sanctify us and all your brothers and sisters.</p> |
| <p>Tu, qui pacem et gaudium omnibus in te credentibus largiris, –da nos sicut filios lucis ambulare et de victoria tua lætari.</p> | <p>3. You bestow peace and joy on all who believe in you; –grant that we may walk as children of light and rejoice in your victory.</p> |
| <p>Adauge fidem Ecclesiæ peregrinantis in terra, –ut resurrectionis tuæ testimonium mundo perhibeat.</p> | <p>4. Increase the faith of the pilgrim Church on earth,³ –that she may bear witness in the world to your Resurrection.</p> |
| <p>Tu qui, multa passus, in gloriam Patris intrasti, –luctum mærentium converte in gaudium.</p> | <p>5. After suffering greatly you entered into the glory of the Father;⁴ –transform the grief of the sorrowful into joy.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Cf. General Instruction of the Roman Missal, no. 28: “For in the Mass is spread the table both of God’s Word and of the Body of Christ”), Jn 6:35 (NABRE: “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst”), Jn 6:33 (NABRE: “For the bread of God is that which comes down from heaven and gives life to the world”), and Jn 6:54 (NABRE: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day”).

² Cf. Acts 3:15 (NABRE: “The author of life you put to death, but God raised him from the dead”).

³ Cf. Eph 5:32 (NABRE: “This is a great mystery [marriage], but I speak in reference to Christ and the Church”).

⁴ Cf. Lk 24:26 (NABRE: “Was it not necessary that the Messiah should suffer these things and enter into his glory?”).

SECOND SUNDAY OF EASTER
FOURTH AND SIXTH SUNDAY OF EASTER

Vespers (Evening Prayer) I

LH, P 1416 pc

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| <p>Christum, qui resurgens a mortuis mortem destruxit vitamque renovavit, instanter invocemus: <i>Christe, semper vivens, exaudi nos.</i></p> | <p>1. Let us beseech Christ, who by rising from the dead, destroyed death and restored life:¹ <i>Hear us, O Christ, living for ever.</i>²</p> |
| <p>Tu, lapis, quem reprobaverunt aedificantes, factus es in caput anguli; –nos in Ecclesia tua ut lapides vivos aedifica.</p> | <p>2. You are the stone that the builders rejected and have become the cornerstone;³ –build us up as living stones in your Church.</p> |
| <p>Tu, testis fidelis et verus, primogenitus ex mortuis, –tuæ tribue Ecclesiae te indesinenter testificari.</p> | <p>3. You are the faithful and true witness, the firstborn from the dead; –help your Church to bear unceasing witness to you.⁴</p> |
| <p>Tu, unice sponse Ecclesiae e latere tuo exortæ, –redde nos nuptialis illius testes sacramenti.</p> | <p>4. You alone are the Bridegroom of the Church, born from your side; –make us witnesses of this nuptial mystery.</p> |
| <p>Qui es primus et novissimus, fuisti mortuus et vivis, –baptizatos serva usque ad mortem fideles, ut coronam accipere mereantur.</p> | <p>5. You are the first and the last, you were dead and now live;⁵ –keep those who are baptized faithful until death, that they may merit to receive the crown.</p> |
| <p>Tu, lux et lucerna sanctæ Dei civitatis, –defunctos nostros illustra, ut in perpetuum regnent.</p> | <p>6. You are the light and the lamp of God’s holy city; –shine upon our dead, that they may reign for ever.⁶</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. RM M1271pe, Eucharistic Prayer IV (“rising from the dead, he destroyed death and restored life” [*resurgens a mortuis, mortem destruxit vitamque renovavit*]).

² This response is identical to the one for Wednesday in the Octave of Easter, Vespers (Evening Prayer).

³ Cf. Ps 118[117]:22 (Grail: “The stone that the builders rejected has become the cornerstone”) and 1 Pt 2:4 (NABRE: “Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God”).

⁴ Cf. Rev 1:5 (NABRE: “Jesus Christ, the faithful witness, the firstborn of the dead and ruler of the kings of the earth”).

⁵ Cf. Rev 1:18 (NABRE: “Once I was dead, but now I am alive forever and ever”); and Rev 2:8 (NABRE: “The first and the last, who once died but came to life, says this”).

⁶ Cf. Rev 21:23 (NABRE: “The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb”).

SECOND SUNDAY OF EASTER
FOURTH AND SIXTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1433 pc

Deum Patrem omnipotentem, qui Iesum,
principem et salvatorem nostrum, suscitavit,
invocemus clamantes:

Claritate Christi clarifica nos, Domine.

Pater sancte, qui Iesum, dilectum tuum, de
tenebris mortis ad lumen gloriæ tuæ transire
fecisti,
—da nobis in admirabile lumen tuum venire.

Qui nos salvasti per fidem,
—in fide baptismatis nostri fac ut hodie
vivamus.

Tu, qui mandas ut quæ sursum sunt
quæramus, ubi Christus est in dextera tua
sedens,
—serva nos a peccati blanditiis.

Vita nostra, in te abscondita cum Christo,
luceat in mundo,
—ut cælum novum et terra nova prænuntientur.

Pater noster.

1. Let us invoke God the almighty Father, who
raised up Jesus, our Ruler and Savior, as we cry
out:¹

*Glorify us, Lord, with the glory of Christ.*²

2. Father most holy, you made Jesus your beloved
Son pass from the darkness of death to the light
of your glory;
—bring us into your wonderful light.³

3. You saved us through faith;
—grant us to live by our baptismal faith today.

4. You command us to seek the things that are
above, where Christ is seated at your right hand;⁴
—preserve us from the allure of sin.

5. May our life, hidden with Christ in you, shine in
the world⁵
—and so foreshadow the new heaven and the new
earth.⁶

Our Father.

¹ Cf. Acts 5:30-31 (NABRE: “The God of our ancestors raised Jesus, though you had him killed by hanging him on a tree. God exalted him at his right hand as leader and savior to grant Israel repentance and forgiveness of sins”).

² Cf. Easter Week I, Friday, Lauds (Morning Prayer).

³ Cf. 1 Pet 2:9 (NABRE: “But you are ‘a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light’”).

⁴ Cf. Col 3:1 (NABRE: “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God”).

⁵ Cf. Col 3:3 (NABRE: “For you have died, and your life is hidden with Christ in God”).

⁶ Cf. Rev 21:1 (NABRE: “Then I saw a new heaven and a new earth”).

SECOND SUNDAY OF EASTER
FOURTH AND SIXTH SUNDAY OF EASTER

Vespers (Evening Prayer) II

LH, P 1438 pc

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| <p>Deum Patrem, qui Christum suscitavit et ad dexteram suam exaltavit, supplices exoremus: <i>Per gloriam Christi custodi populum tuum, Domine.</i></p> | <p>1. Let us humbly pray to God the Father, who raised Christ from the dead and exalted him at his right hand: <i>By the glory of Christ, protect your people, Lord.</i></p> |
| <p>Pater iuste, qui Iesum a terra per victoriam crucis exaltasti, –fac ut omnia ad eum trahantur.</p> | <p>2. Righteous Father, you lifted up Jesus from the earth through the victory of the Cross; –grant that he may draw all things to himself.¹</p> |
| <p>Per Filium a te exaltatum emitte Spiritum Sanctum in Ecclesiam, –ut ea sit unitatis totius humani generis sacramentum.</p> | <p>3. Through the Son you exalted, send the Holy Spirit into the Church, –to be the sacrament of unity for the whole human race.</p> |
| <p>Novam prolem, quam per aquam et Spiritum Sanctum genuisti, –fidelem conserva suo baptismati in vitam æternam.</p> | <p>4. In Baptism, you have begotten new offspring through water and the Holy Spirit; –keep them faithful unto eternal life.²</p> |
| <p>Per Filium tuum exaltatum miseros subleva, carcere detentos libera, sana ægrotos, –tuisque beneficiis mundum lætifica.</p> | <p>5. Through your exalted Son, relieve the afflicted, free the imprisoned, heal the sick, –and gladden the world with your blessings.</p> |
| <p>Fratres defunctos, quibus corpus et sanguinem Christi gloriosi præstitisti, –fac novissimo resurrectionis die participes.</p> | <p>6. You gave the Body and Blood of the glorified Christ to our deceased brothers and sisters; –make them sharers in the resurrection on the last day.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 12:32 (NABRE: “when I am lifted up from the earth, I will draw everyone to myself”).

² Cf. Jn 3:5 (NABRE: “Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit”).

SECOND, FOURTH AND SIXTH MONDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1448 pc

Deum Patrem, qui in morte et resurrectione
Filii sui clarificatus est, fidenter precemur:
Illumina, Domine, mentes nostras.

1. Let us pray with confidence to God the Father,
who was glorified in the Death and Resurrection
of his Son:
Enlighten our minds and hearts, O Lord.

Pater luminum, Deus, qui lumine Christi
gloriose resurgentis mundum clarificasti,
–nostras hodie mentes fidei luce collustra.

2. O God, the Father of lights, you illumine the
world by the light of Christ rising in glory;¹
–illumine our minds today with the light of faith.²

Tu, qui per Filium tuum resurgentem
hominibus æternitatis aditum reserasti,
–nobis hodie operantibus spem vitæ æternæ
concede.

3. Through your Son’s Resurrection, you opened up
the way to eternity for all people;
–grant us the hope of eternal life while we work
today.

Tu, qui per Filium tuum resuscitatum Spiritum
Sanctum in mundum misisti,
–corda nostra spiritalis igne caritatis accende.

4. Through your risen Son, you sent the Holy Spirit
into the world;
–set our hearts on fire with the charity of the
Spirit.

Tu, qui pro nobis liberandis Filium tuum morti
tradidisti,
–fac ut ipse sit nobis hodie salus et redemptio.

5. You handed over your Son to death in order to
set us free;
–grant that today he may be for us salvation and
redemption.³

Pater noster.

Our Father.

¹ Cf. RM P613fr, Easter Vigil, no. 14 (“May the light of Christ rising in glory dispel the darkness of our hearts and minds” [*Lumen Christi gloriose resurgentis dissipet tenebras cordis et mentis*]).

² Cf. Jn 1:9 (NABRE: “The true light, which enlightens everyone, was coming into the world”).

³ Cf. 1 Cor 1:30 (NABRE: “It is due to him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption”).

SECOND, FOURTH AND SIXTH MONDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1457 pc

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| <p>Christum Dominum, qui per resurrectionem suam mundum clarificavit, lætanter deprecemur: <i>Christe, vita nostra, exaudi nos.</i></p> | <p>1. Let us pray with joy to Christ the Lord, who made the world resplendent by his Resurrection: <i>Christ our life, hear us.</i></p> |
| <p>Domine Iesu Christe, qui discipulis te comitem adiunxisti in via, –adesto Ecclesiæ tuæ peregrinanti.</p> | <p>2. Lord Jesus Christ, you joined your disciples as their companion on the way; –be present to your pilgrim Church.¹</p> |
| <p>Ne patiaris fideles tuos tardos esse ad credendum, –sed fac ut te mortis victorem confiteantur.</p> | <p>3. Do not permit your faithful to be slow to believe,² –but grant them to acknowledge you as victor over death.</p> |
| <p>Respice benignus eos, qui te in via non agnoverunt, –et manifesta te ipsum, ut te salvatorem suscipiant.</p> | <p>4. Look mercifully upon those who have failed to recognize you on the way, –and reveal yourself, so that they may receive you as their Savior.</p> |
| <p>Tu, qui per crucem omnes homines reconciliasti in corpore tuo, –pacem et unitatem tribue gentibus universis.</p> | <p>5. Through the Cross you reconciled all people in your Body;³ –grant peace and unity to all nations.</p> |
| <p>Iudex vivorum et mortuorum, –defunctis, qui in te crediderunt, remissionem peccatorum concede.</p> | <p>6. Judge of the living and the dead, –grant forgiveness of sins to the departed who believed in you.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Lk 24:32 (NABRE: “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?”).

² Cf. Lk 24:25 (NABRE: “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!”).

³ Cf. Col 1:22 (NABRE: “he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him”).

SECOND, FOURTH AND SIXTH TUESDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1467 pc

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| <p>Deum Patrem, cuius Agnus immaculatus tollit peccata mundi nosque vivificat, grati rogemus: <i>Auctor vitæ, vivifica nos.</i></p> | <p>1. With thankfulness let us implore God the Father, whose spotless Lamb takes away the sins of the world and brings us life:¹ <i>Author of life, give us life.</i></p> |
| <p>Deus, auctor vitæ, memento passionis et resurrectionis Agni, in cruce occisi, –eumque audi, semper interpellantem pro nobis.</p> | <p>2. O God, Author of life, be mindful of the Passion and Resurrection of the Lamb slain on the Cross, –and hear him as he always intercedes for us.</p> |
| <p>Expurgato vetere fermento malitiæ et nequitiae, –fac nos vivere in azymis sinceritatis et veritatis Christi.</p> | <p>3. Now that the old leaven of malice and wickedness has been purged, –grant us to live by Christ’s unleavened bread of sincerity and truth.²</p> |
| <p>Da ut hodie reiciamus peccatum discordiæ atque invidiæ, –nosque redde fratrum necessitatibus magis intentos.</p> | <p>4. Grant that today we may reject the sin of discord and envy, –and make us more attentive to the needs of our brothers and sisters.</p> |
| <p>Spiritum evangelicum pone in medio nostri, –ut hodie et semper in præceptis tuis ambulemus.</p> | <p>5. Instill in us the spirit of the Gospel, –that today and always we may walk in accordance with your precepts.³</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. 1 Pet 1:19 (NABRE: “but with the precious blood of Christ as of a spotless unblemished lamb”). Cf. Jn 1:29 (NABRE: “The next day he saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world’”) and Jn 1:36 (NABRE: “and as he watched Jesus walk by, he said, ‘Behold, the Lamb of God’”).

² Cf. 1 Cor 5:7-8 (NABRE: “Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth”).

³ Cf. Ez 36:27 (NABRE: “I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them”).

SECOND, FOURTH AND SIXTH TUESDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1475 pc

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| Christum, qui resurrectione sua spem populi sui confirmavit, instanter invocemus: <i>Christe, semper vivens, exaudi nos.</i> | 1. Let us beseech Christ, who by his Resurrection confirmed the hope of his people: <i>Hear us, O Christ living for ever.</i> ¹ |
| Domine Iesu, de cuius latere aperto fluxerunt sanguis et aqua, –Ecclesiam fac tibi sponsam immaculatam. | 2. Lord Jesus, from your pierced side flowed blood and water, ² –make your Church a bride without blemish. ³ |
| Pastor summe, qui post resurrectionem tuam Petro tui amorem profitenti oves pascendas tradidisti, –papæ nostro N. caritatem et zelum semper adauge. | 3. Chief Shepherd, after your Resurrection you entrusted the sheep in need of a shepherd to Peter, who professed his love for you, ⁴ –ever increase the charity and zeal of N. our Pope. |
| Qui dedisti discipulis, in mari piscantibus, multitudinem piscium invenire, –operarios mitte, qui eorum munus apostolicum continuent. | 4. You let your disciples find a great catch as they fished in the sea; –send workers to continue their apostolic ministry. |
| Tu, qui discipulis in litore maris panem et piscem præparasti, –ne siveris culpa nostra fratres fame perire. | 5. You prepared bread and fish for your disciples on the seashore; –do not allow our brothers and sisters to perish from hunger through our fault. |
| Iesu, novissime Adam et spiritus vivificans, ad imaginem tuam defunctos conforma, –ut gaudium tuum habeant plenum in semetipsis. | 6. Lord Jesus, second Adam and life-giving spirit, conform the dead to your image, ⁵ –that they may possess within themselves the fullness of your joy. |
| Pater noster. | Our Father. |

¹ This response is identical to the one for Wednesday within the Octave of Easter, Vespers (Evening Prayer).

² Cf. Jn 19:34 (NABRE: “but one soldier thrust his lance into his side, and immediately blood and water flowed out”).

³ Cf. Eph 5:27 (NABRE: “that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish”).

⁴ Cf. Jn 21:17 (NABRE: “He said to him the third time, ‘Simon, son of John, do you love me?’ Peter was distressed that he had said to him a third time, ‘Do you love me?’ and he said to him, ‘Lord, you know everything; you know that I love you.’ [Jesus] said to him, ‘Feed my sheep’”).

⁵ 1 Cor 15:45, 49 (NABRE: “The first man, Adam, became a living being, the last Adam a life-giving spirit. ... Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one”).

SECOND, FOURTH AND SIXTH WEDNESDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1485 pc

Ad Deum, qui Christum resuscitatum dedit
manifestum fieri Apostolis, has dirigamus:
Gloria Christi clarifica nos, Domine.

Pater luminum, Deus, grato animo hodie te
laudamus, qui vocasti nos in admirabile lumen
tuum,
–ad misericordiam consequendam.

Nisus, quibus familia humana suam ipsius
vitam humaniorem reddere satagit,
–per virtutem Spiritus tui purifica et roborata.

Da nos ita esse hominum servitio deditos,
–ut ipsum genus humanum fiat oblatio tibi
accepta.

Illucescente iam die, tua nos reple
misericordia,
–ut per totum diem exsultantes in tuis laudibus
iugiter delectemur.

Pater noster.

1. Let us direct these prayers to God, who
manifested the risen Christ to the Apostles:
Glorify us, Lord, with the glory of Christ.

2. O God, the Father of lights, we praise you today
with a grateful heart;
–you called us into your wonderful light, that we
may obtain mercy.¹

3. As the human family strives to render its life
more humane,
–through the power of your Spirit, strengthen and
purify their efforts.

4. Make us devoted to the service of others,
–so that the human race itself may become a
sacrifice acceptable to you.

5. As day now dawns, fill us with your mercy,
–that throughout the day we may ever find joy
and delight in your praises.

Our Father.

¹ Cf. 1 Pet 2:9 (NABRE: “But you are ‘a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light’”).

SECOND, FOURTH AND SIXTH THURSDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1493 pc

Deum, qui in Filio suo, a morte resuscitato, vitam nobis reseravit æternam, imploremus dicentes:

Per victoriam Christi salva redemptos tuos.

Deus patrum nostrorum, qui glorificasti Filium tuum Iesum, suscitans eum a mortuis, move nos ad pœnitentiam perfectam, –ut in novitate vitæ ambulemus.

Tu, qui nos oves errantes ad pastorem et episcopum animarum nostrarum duxisti, –sub institutione pastorum Ecclesiæ nos serva fideles.

Tu, qui primitias discipulorum Filii tui ex Iudaico populo elegisti, –filiis Israel repromissionem revela, quæ ad patres eorum facta est.

Memento omnium derelictorum, orphanorum, viduarum; –et, quos Filius tuus per mortem suam tibi reconciliavit, ne solos relinquant.

Stephanum, qui confessus est Iesum stantem a dextris tuis, ad te vocasti: –suscipe fratres nostros, qui te per fidem et caritatem exspectaverunt.

Pater noster.

1. Let us implore God, who has opened the way to eternal life for us in his Son, who is risen from the dead, as we say:
By the victory of Christ save those you have redeemed.
2. God of our fathers, you glorified your Son Jesus, by raising him from the dead;¹
–move us to perfect repentance, that we may walk in newness of life.²
3. You led us as wandering sheep to the shepherd and guardian of our souls;³
–through the guidance of the shepherds of the Church, keep us faithful.
4. You chose the firstfruits of your Son's disciples from the Jewish people;
–reveal to the children of Israel the fullness of the promise made to their fathers.
5. Be mindful of all the abandoned, the orphans, and the widows;
–and do not forsake those whom your Son reconciled to you through his death.
6. You called to yourself Stephen, who confessed that Jesus stands at your right hand:⁴
–receive our brothers and sisters who hoped for you in faith and charity.

Our Father.

¹ Cf. Acts 3:13 and 15 (NABRE: The God of Abraham, [the God] of Isaac, [the God] of Jacob, the God of our ancestors, has glorified his servant Jesus... God raised him from the dead”).

² Cf. Rom 6:4 (NABRE: “We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life”).

³ Cf. 1 Pet 2:25 (NABRE: “For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls”).

⁴ Cf. Acts 7:56 (NABRE: “Behold, I see the heavens opened and the Son of Man standing at the right hand of God”).

SECOND, FOURTH AND SIXTH THURSAY OF EASTER

Lauds (Morning Prayer)

LH, P 1503 pc

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| <p>Deum Patrem, qui posuit Christum in resurrectionem filiorum suorum, fidenter deprecemur, ita clamantes: <i>Dominus Iesus sit ipse vita nostra.</i></p> | <p>1. Let us pray with confidence to God the Father, who in Christ has given his children the pledge of resurrection, and so let us acclaim: <i>May the Lord Jesus himself be our life.</i>¹</p> |
| <p>Columna ignis populum tuum in deserto illustrasti: –per resurrectionem suam Christus sit nobis hodie lumen vitæ.</p> | <p>2. By the pillar of fire you gave light to your people in the desert;² –through his Resurrection may Christ be for us the light of life today.³</p> |
| <p>Voce Moysis populum tuum in monte docuisti: –per resurrectionem suam Christus sit nobis hodie verbum vitæ.</p> | <p>3. By the voice of Moses you taught your people on the mountain;⁴ –through his Resurrection may Christ be for us the word of life today.⁵</p> |
| <p>Mannæ dono populum tuum peregrinantem nutritivisti: –per resurrectionem suam Christus sit nobis hodie panis vitæ.</p> | <p>4. By the gift of manna you nourished your pilgrim people;⁶ –through his Resurrection may Christ be for us the bread of life today.⁷</p> |

[continued]

¹ Cf. Lk 2:34 (NABRE: “and Simeon blessed them and said to Mary his mother, ‘Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted’”).

² Cf. Ex 13:21 (NABRE: “The LORD preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light”).

³ Cf. Jn 8:12 (NABRE: “Jesus spoke to them saying, ‘I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life’”).

⁴ Cf. Ex 20:19-20 (NABRE: “and [the people] said to Moses, ‘You speak to us. And we will listen; but do not let God speak to us, or we shall die.’ Moses answered the people, ‘Do not be afraid, for God has come only to test you and put the fear of him upon you so you do not sin’”).

⁵ Cf. 1 John 1:1 (NABRE: “What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life”).

⁶ Cf. Ex 16:35 (NABRE: “The Israelites ate manna for forty years, until they came to settled land”).

⁷ Cf. Jn 6:48 (NABRE: “I am the bread of life”).

Populum tuum potasti, aquam educens e petra:
–per resurrectionem Filii tui concede nobis
hodie Spiritum vitæ.

Pater noster.

5. By bringing water from the rock you gave drink
to your people;⁸
–through the Resurrection of your Son, grant us
the Spirit of life today.⁹

Our Father.

⁸ Cf. Ex 17:6 (NABRE: “Strike the rock, and the water will flow from it for the people to drink”).

⁹ Cf. Rm 8:2 (NABRE: “For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death”).

SECOND, FOURTH AND SIXTH THURSDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1511 pc

Exsultemus Christo, quem Pater rationem
omnis spei nostræ et resurrectionis mortuorum
constituit, et acclamantes rogemus:
Rex gloriæ, audi nos.

1. Let us exult in Christ, whom the Father
established as the source of all our hope and of
the resurrection of the dead, and let us ask, as we
cry out:¹
Hear us, King of glory.

Domine Iesu, qui per proprium sanguinem et
resurrectionem tuam introisti in sancta,
–perduc nos tecum in gloriam Patris.

2. By your Resurrection, Lord Jesus, you entered
into the sanctuary with your own blood;
–lead us with you to the glory of the Father.²

Tu, qui per resurrectionem tuam discipulos in
fide confirmasti et in mundum misisti,
–episcopos et presbýteros fideles effice
præcones Evangelii tui.

3. By your Resurrection you confirmed the disciples
in faith and sent them into the world;
–make Bishops and Priests faithful preachers of
your Gospel.

Tu, qui per resurrectionem tuam factus es pax
et reconciliatio nostra,
–da ut baptizati perfecta communione fidei et
caritatis inter se coniungantur.

4. By your Resurrection you became our peace and
reconciliation,³
–grant that the baptized may be united in a
perfect communion of faith and charity.

Tu, qui per resurrectionem tuam claudum ad
portam templi sanasti,
–infirmos respice in eisque gloriam tuam
manifesta.

5. By your Resurrection you healed the man at the
Temple gate who was crippled;⁴
–look with favor upon the sick and in them reveal
your glory.

Tu, qui factus es primitiæ mortis et
resurrectionis,
–redde eos, qui in te speraverunt, gloriæ tuæ
participes.

6. You became the firstfruits of death and
resurrection;⁵
–make those who hoped in you partakers of your
glory.

Pater noster.

Our Father.

¹ 1 Pt 1:3 (NABRE: “Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead”).

² Cf. Heb 9:12 (NABRE: “he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption”).

³ Cf. Rom 5:10 (NABRE: “Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life”).

⁴ Cf. Acts 3:2 (NABRE: “And the man crippled from birth was carried and placed at the gate of the Temple”).

⁵ Cf. 1 Cor 15:20 (NABRE: “But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep”).

SECOND, FOURTH AND SIXTH FRIDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1521 pc

Deus Pater Christum per Spiritum suscitavit,
et etiam mortalia corpora nostra vivificabit.
Quare clamemus:
Domine, vivifica nos Spiritu Sancto tuo.

Pater sancte, qui accepisti holocaustum Filii
tui, resuscitans eum ex mortuis,
–suscipe hodiernam nostram oblationem, et
perduc nos in vitam æternam.

Opera nostra hodie propitius intueri,
–ut fiant ad gloriam tuam et ad omnium
sanctificationem.

Opus nostrum hodie non sit vanum, sed
universis hominibus inserviat,
–et sic operantes ad regnum tuum fac nos
pervenire.

Aperi hodie oculos nostros et cor nostrum ad
fratres,
–ut nos invicem amemus nobisque serviamus.

Pater noster.

1. God the Father raised Christ through the Spirit,
and will also give life to our mortal bodies. And
so, let us cry out:¹
Give us life through your Holy Spirit, Lord.
2. Father most holy, you accepted the sacrifice of
your Son by raising him from the dead;
–receive our offering of this day, and lead us to
eternal life.
3. Look with favor on our works today,
–that they may be done for your glory and the
sanctification of all.
4. May our work today not be in vain, but may it
benefit all people,
–and by working in this way, may we arrive at
your kingdom.
5. Open our eyes and hearts today to our brothers
and sisters,
–that we may love and serve one another.

Our Father.

¹ Cf. Rom 8:11 (NABRE: “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you”).

SECOND, FOURTH AND SIXTH FRIDAY OF EASTER

Vespers (Evening Prayer)

LH, P 1529 pc

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| <p>Christum, fontem omnis vitæ et principium omnis virtutis, celebremus, orantes: <i>Instaura in mundo regnum tuum, Domine.</i></p> | <p>1. Let us honor Christ, the fount of all life and the source of all virtue, as we pray: <i>Establish your reign on earth, O Lord.</i></p> |
| <p>Iesu salvator, qui mortificatus es quidem carne, vivificatus autem Spiritu, –da nobis, peccato mortuis, Spiritu vivere.</p> | <p>2. Jesus, Savior, you were put to death in the flesh, but brought to life in the Spirit; –grant that, having died to sin, we may live in the Spirit.¹</p> |
| <p>Tu, qui discipulos misisti in mundum universum, ut prædicarent Evangelium omni creaturæ, –præsta de Spiritu tuo vivere eos, qui Evangelium annuntiant.</p> | <p>3. You have sent disciples into the whole world to preach the Gospel to every creature;² –grant that those who announce the Gospel may live by your Spirit.</p> |
| <p>Tu, cui data est omnis potestas in cælo et in terra, ut testimonium perhibeas veritati, –corda eorum, qui nos regunt, conserva in spiritu veritatis.</p> | <p>4. All power in heaven and on earth was given to you to bear witness to the truth,³ –preserve, in the spirit of truth, the hearts of those who govern us.</p> |
| <p>Qui nova facis omnia, nobisque regnum tuum vigilanter præcipis expectare, –concede, ut, quo ferventius cælos novos et terram novam expectamus, eo sollicitius mundum præsentem excolamus.</p> | <p>5. You make all things new and command us to await your kingdom with vigilance;⁴ –grant that the more eagerly we await the new heavens and new earth, the more we may care for the present world.⁵</p> |

[continued]

¹ Cf. 1 Pet 3:18 (NABRE: “For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit”).

² Cf. Mk 16:15 (NABRE: “Go into the whole world and proclaim the gospel to every creature”).

³ Cf. Mt 28:18 (NABRE: “All power in heaven and on earth has been given to me”) and Jn 18:37 (NABRE: “I came into the world to testify to the truth”).

⁴ Cf. Rev 21:5 (NABRE: The one who sat on the throne said ‘Behold, I make all things new’”).

⁵ Cf. 2 Pet 3:13 (NABRE: “But according to his promise we await new heavens and a new earth in which righteousness dwells”) and Rev 21:1 (NABRE: “Then I saw a new heaven and a new earth”).

Tu, qui ad inferos descendisti, ut ipsis mortuis
gaudium Evangelii nuntiaretur,
–ipse lætitia esto et spes inclita defunctorum.

Pater noster.

6. You descended to the realm of the dead to
proclaim the joy of the Gospel to those who have
died;⁶
–be yourself the joy and glorious hope of the
departed.

Our Father.

⁶ Cf. Is 14:9 (NABRE: “Below, Sheol is all astir preparing for your coming”).

SECOND, FOURTH AND SIXTH SATURDAY OF EASTER

Lauds (Morning Prayer)

LH, P 1539 pc

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| <p>Christum, qui vitam æternam nobis manifestavit, devota mente rogemus, clamantes: <i>Resurrectio tua locupletet nos gratia, Domine.</i></p> <p>Pastor æterne, respice gregem tuum e somno surgentem, –et pasce nos verbi et panis tui uberrimo alimonio.</p> <p>Ne permittas nos a lupo rapi vel a mercenario perdi, –sed fac ut vocem tuam fideliter audiamus.</p> <p>Tu, qui cum prædicatoribus ubique cooperaris eorumque sermonem confirmas, –fac ut hodie resurrectionem tuam moribus et vita proclamemus.</p> <p>Esto ipse gaudium nostrum, quod nemo tollat a nobis, –ut, reiecta tristitia peccati, vitam appetamus æternam.</p> <p>Pater noster.</p> | <p>1. Let us devoutly implore Christ, who revealed eternal life to us, as we cry out: <i>May your Resurrection enrich us with grace, O Lord.</i></p> <p>2. Eternal Shepherd, look upon your flock, as we rise from sleep, –and feed us with the abundant nourishment of your word and your bread.</p> <p>3. Do not permit us to be seized by the wolf or abandoned by the hireling,¹ –but grant that we may faithfully hear your voice.</p> <p>4. You are at work with preachers everywhere and you confirm their word;² –grant that, by our conduct and life, we may proclaim your Resurrection today.</p> <p>5. Be yourself our joy that no one may take from us, –that, casting aside the sadness of sin, we may strive for eternal life.³</p> <p>Our Father.</p> |
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¹ Cf. Jn 10:12 (NABRE: “A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them”).

² Cf. Mk 16:20 (NABRE: “But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs”).

³ Cf. Jn 16:22 (NABRE: “So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you”).

THIRD AND FIFTH SUNDAY OF EASTER

Vespers (Evening Prayer) I

LH, P 1552 pc

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| <p>Christum invocantes, vitam et resurrectionem nostram, fidenter clamemus: <i>Fili Dei vivi, tuere populum tuum.</i></p> | <p>1. As we invoke Christ, our life and resurrection, let us cry out with confidence:¹ <i>Son of the living God, protect your people.</i>²</p> |
| <p>Oramus te, Christe, pro Ecclesia tua catholica; –sanctifica eam, ut regnum tuum instauretur in gentibus.</p> | <p>2. We pray to you, O Christ, for your Catholic Church; –sanctify her that your reign may be established among the nations.</p> |
| <p>Imploramus te pro iis qui morbo, luctu, servitute et exilio premuntur, –ut consolationem et auxilium obtineant.</p> | <p>3. We implore you for those afflicted by disease, grief, slavery or exile, –that they may obtain consolation and help.</p> |
| <p>Oramus pro errantibus a viis tuis, –ut gratiam veniæ tuæ cum gaudio vitæ novæ percipiant.</p> | <p>4. We pray for those who stray from your paths, –that they may receive the grace of your pardon with the joy of new life.</p> |
| <p>Salvator noster, qui crucifixus es et resurrexisti, et venturus es mundum iudicare, –propitius esto nobis peccatoribus.</p> | <p>5. Christ our Savior, who were crucified and rose again, you will also come to judge the world;³ –be merciful to us sinners.</p> |
| <p>Pro omnibus in hoc sæculo viventibus te precamur, –et pro cunctis, qui a nobis in spe resurrectionis abierunt.</p> | <p>6. We pray to you for all those living in the present age –and for all those who have departed from us in the hope of resurrection.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 11:25 (NABRE: “I am the resurrection and the life”).

² Cf. Mt 16:16 (NABRE: “Simon Peter said in reply, ‘You are the Messiah, the Son of the living God’”).

³ Cf. Ps 96[95]:9 (Grail: “He will judge the world with justice, and the peoples with fairness...”) and Acts 17:31 (NABRE: “because he has established a day on which he will ‘judge the world with justice’”).

THE ASCENSION OF THE LORD

Vespers (Evening Prayer) I and II

LH, P 2085 pc

Christum, sedentem ad dexteram Patris, cum
gaudio spiritus acclamemus:
Tu rex gloriae, Christe.

O rex gloriae, qui carnis nostrae fragilitatem
tecum glorificandam ad superos evexisti,
veterum culparum tolle pravitatem,
—et redde nobis vitae pristinae dignitatem.

Qui, per dilectionis viam ad nos descendisti,
—per hanc ad te nos ascendere concede.

Qui fore promisisti, ut omnes traheres ad
te ipsum,
—neminem ex nobis patiaris a tuo corpore
divelli.

Quo tu ascendisti glorificatus,
—illuc te nunc praeivium mente sequamur et
corde.

Quem nunc verum Deum iudicem
praestolamur,
—fac ut aliquando te Dominum cum defunctis
in maiestate tua misericordem contemplemur.

Pater noster.

1. With a joyful spirit, let us acclaim Christ, who is seated at the right hand of the Father:
You are the king of glory, O Christ.
 2. O King of glory, you raised up the frailty of our flesh to be glorified with you on high;
—remove the corruption of age-old faults and restore to us the dignity of unsullied life.
 3. You came down to us by the way of love;
—grant that by this same way we may go up to you.
 4. You promised to draw all people to yourself;¹
—do not allow any one of us to be cut off from your Body.
 5. You ascended in glory;
—may we follow now with mind and heart where you have gone before.
 6. We wait now for your coming as true God and judge;
—grant that with the dead we may one day behold you in your glory as the merciful Lord.²
- Our Father.

¹ Cf. Jn 12:32 (NABRE: “And when I am lifted up from the earth, I will draw everyone to myself”).

² Cf. *Ex Brev. Both.*; *PL*, 86, 654-656.

THE ASCENSION OF THE LORD

Lauds (Morning Prayer)

LH, P 2107 pc

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| <p>Dominum, exaltatum a terra et omnia ad seipsum trahentem, invocemus cum exsultatione, acclamantes: <i>Tu rex gloriae, Christe.</i></p> | <p>1. With exultation let us invoke the Lord, lifted up from the earth and drawing all things to himself, as we acclaim:¹ <i>You are the King of glory, O Christ.</i></p> |
| <p>O rex gloriae, Domine Iesu, qui, semel oblatus ut hostia pro peccatis, victor ad Patris dexteram ascendisti, –in sempiternum consumma sanctificatos.</p> | <p>2. O King of glory, Lord Jesus, offered once as a sacrifice for sins, you ascended victorious to the right hand of the Father; –make perfect for ever those you have sanctified.²</p> |
| <p>Sacerdos aeternae et novi minister testamenti, semper vivens ad interpellandum pro nobis, –salva populum deprecantem.</p> | <p>3. Eternal Priest and Minister of the New Covenant, living always to make intercession for us, –save the people who call upon you in prayer.³</p> |
| <p>Qui te praebuisti vivum post passionem tuam et per dies quadraginta discipulis apparuisti, –hodie fidem nostram confirma.</p> | <p>4. You showed yourself alive after your Passion and appeared to the disciples for forty days; –confirm our faith this day.⁴</p> |
| <p>Qui hodie Spiritum Apostolis promisisti, ut tibi testes fierent usque ad ultimum terrae, –per virtutem Spiritus testimonium roboram nostrum.</p> | <p>5. On this day you promised the Spirit to the Apostles, that they might be your witnesses to the ends of the earth; –strengthen our witness by the power of the Spirit.⁵</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Jn 12:32 (NABRE: “And when I am lifted up from the earth, I will draw everyone to myself”).

² Cf. Heb 10:12-14 (NABRE: “But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated”).

³ Cf. Heb 7:25 (NABRE: “Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them”).

⁴ Cf. Acts 1:3 (NABRE: “He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God”).

⁵ Cf. Acts 1:8 (NABRE: “But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth”).

FRIDAY AFTER THE ASCENSION OF THE LORD

Lauds (Morning Prayer)

LH, P 2151 pc

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| <p>Christum simul magnificemus, qui in caelum ascendit, missurus Spiritum Sanctum in Apostolos, eumque deprecemur: <i>Emitte in nos Spiritum tuum.</i></p> | <p>1. Let us together proclaim the greatness of Christ, who ascended into heaven to send the Holy Spirit upon the Apostles, and implore him: <i>Send forth your Spirit upon us.</i></p> |
| <p>Christe, qui in caelum ascendisti, mitte promissum Patris in nos, –ut induamur virtute ex alto.</p> | <p>2. Christ Jesus, you ascended into heaven; –send the promise of the Father upon us, that we may be clothed with power from on high.¹</p> |
| <p>Qui discipulos tuos prudentes ut serpentes et simplices ut columbas esse voluisti, –per Spiritum tuum doce nos prudentiam et simplicitatem.</p> | <p>3. You desired your disciples to be prudent as serpents and simple as doves;² –through your Spirit teach us prudence and simplicity.</p> |
| <p>Qui sedes ad dexteram Patris, ora pro nobis ut Sacerdos noster, –ora in nobis ut Caput nostrum.</p> | <p>4. You are seated at the right hand of the Father, pray for us as our Priest;³ –pray in us as our Head.</p> |
| <p>In aërumnis da nos compati tecum, –ut tecum et glorificemur.</p> | <p>5. In trials and hardships may we join our sufferings with you, –that with you we may also be glorified.⁴</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Lk 24:49 (NABRE: “And [behold] I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high”).

² Cf. Mt 10:16 (NABRE: “Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves”).

³ Cf. Rom 8:34 (NABRE: “It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us”) and Heb 8:1 (NABRE: “we have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in heaven”).

⁴ Cf. Rom 8:17 (NABRE: “and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him”).

FRIDAY AFTER THE ASCENSION OF THE LORD

Vespers (Evening Prayer)

LH, P 2162 pc

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| <p>Laudemus Christum, quem Spiritus Sanctus unxit, et oremus: <i>Qui sedes ad dexteram Patris, interpella pro nobis.</i></p> | <p>1. Let us praise Christ, whom the Holy Spirit anointed, and let us pray: <i>Seated at the right hand of the Father, O Christ, intercede for us.</i>¹</p> |
| <p>Omnes, qui christiano nomine vocantur, respice, Domine, –ut a Spiritu Sancto congregentur in unum.</p> | <p>2. Look favorably, O Lord, upon all those who bear the name of Christian, –that they may be gathered into one by the Holy Spirit.</p> |
| <p>Mitte lucem tuam omnibus, qui propter nomen tuum persecutionem patiuntur, –ut sciant quid coram persecutoribus loquantur.</p> | <p>3. Send your light to all who suffer persecution because of your name, –that they may know what to say in the presence of persecutors.²</p> |
| <p>Omnes te agnoscant, vitem veram, –ut fiant palmites fructum Spiritus afferentes.</p> | <p>4. Let all acknowledge you as the true vine, –that they become branches bearing the fruit of the Spirit.³</p> |
| <p>Christe, rex omnis terræ, qui in iubilatione cælum ascendisti, –regna super omnes gentes.</p> | <p>5. Christ Jesus, king over all the earth, you ascended to heaven amid shouts of joy; –reign over all nations.⁴</p> |
| <p>Qui mortis et resurrectionis tuæ per baptismum sunt facti participes, –tecum per mortem transeant ad vitam.</p> | <p>6. Through Baptism you made the departed sharers in your Death and Resurrection; –may they pass with you through death to life.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Rom 8:34 (NABRE: “It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us”).

² Cf. Lk 12:11-12 (NABRE: “When they take you before synagogues and before rulers and authorities, do not worry about how or what your defense will be or about what you are to say. For the holy Spirit will teach you at that moment what you should say”).

³ Cf. Jn 15:1-2 (NABRE: “I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit”) and Gal 5:22 (NABRE: “In contrast the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control”).

⁴ Cf. Ps 47[46]:3, 6, 9 (Grail: “the great king over all the earth...God goes up with shouts of joy...God reigns over the nations”).

SATURDAY AFTER THE ASCENSION OF THE LORD

Lauds (Morning Prayer)

LH, P 2174 pc

Laus et gloria Christo, qui promisit virtutem
supervenientis Spiritus Sancti in Apostolos. Ei
supplices clamemus:

Emitte lucem tuam et veritatem tuam.

Verbum veritatis, sapientia et splendor Patris,
emitte lucem tuam et veritatem tuam,
—ut verbo et opere te hodie testificemur coram
fratribus nostris.

Præsta nobis, ut ea quæ sunt Spiritus semper
sapiamus et meditemur,
—ne in mortem incidamus, sed vitam et pacem
consequamur.

Spiritus tuus adiuvet infirmitatem nostram,
—ut orare sicut oportet sciamus.

Reple nos dilectione et omni scientia,
—ut possimus alterutrum monere.

Pater noster.

1. Praise and glory to Christ, who promised that the
power of the Holy Spirit would come upon the
Apostles. Let us humbly cry out to him:¹
*Send forth your light and your truth.*²

2. Word of truth, Wisdom and Splendor of the
Father, send forth your light and your truth,
—that by word and deed we may bear witness to
you today before our brothers and sisters.

3. Grant that we may always savor and meditate on
the things of the Spirit,
—that we may not fall into death, but obtain life
and peace.

4. May your Spirit help us in our weakness,
—that we may know how to pray as we ought.³

5. Fill us with love and all knowledge,
—that we may instruct one another.⁴

Our Father.

¹ Cf. Jn 14:26 (NABRE: “The Advocate, the holy Spirit that the Father will send you in my name—he will teach you everything and remind you of all that I told you”), Jn 15:26 (NABRE: “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me”), and Jn 16:13 (NABRE: “But when he comes, the Spirit of truth, he will guide you to all truth”).

² Cf. Ps 43[42]:4 (Grail: “O send forth your light and your truth; they will guide me on”).

³ Cf. Rom 8:26 (NABRE: “In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings”).

⁴ Cf. Rom 15:14 (NABRE: “I myself am convinced about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to admonish one another”). The Latin of this petition is based on the Vulgate translation of Rom 15:14, which uses *dilectione* and not *bonitate* as in the Neo-Vulgate (*Nova Vulgata*).

SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer) I

LH, P 2187 pc

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| <p>Benedicamus Christum, super quem Spiritus Sanctus descendit corporali specie. Eum invocemus, et orationem confirmemus dicentes: <i>Amen.</i></p> | <p>1. Let us bless Christ, upon whom the Holy Spirit descended in bodily form. Let us call upon him, and seal the prayer, as we say: <i>Amen.</i></p> |
| <p>Mitte, Domine, quem missurus es, –ut Ecclesia tua semper renovetur et iuvenescat.</p> | <p>2. Send, O Lord, the One you promised to send, –that your Church may always be made new and remain young.</p> |
| <p>Omnes gentes tibi regi et Deo psallant, –et Israel fiat possessio tua.</p> | <p>3. Let all nations sing psalms to you, their King and their God,¹ –and may Israel become your possession.</p> |
| <p>Qui dæmones expulisti, –aufer a finibus nostris scandala et perversitates.</p> | <p>4. You cast out demons;² –take away scandal and perversity from our land.</p> |
| <p>Qui in Pentecoste dispersionem Babelicam superasti, –per Spiritum tuum unitatem effice fideique universalitatem.</p> | <p>5. At Pentecost you overcame the disunity of Babel; –by your Spirit bring about the unity and universality of the faith.</p> |
| <p>Spiritus tuus habitet in nobis, –ut mortalia corpora nostra vivificet.</p> | <p>6. May your Spirit dwell in us, –to give life to our mortal bodies.³</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Ps 145[144]:1 (Grail: “I will extol you, my God and king”).

² Cf. Mk 1:39 (NABRE: “So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee”).

³ Cf. Rom 8:11 (NABRE: “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you”).

SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2205 pc

Cum omnibus, qui in Spiritu Dei iustificati sunt, nos in laudibus et oratione coniungamus, dicentes:

Spiritus tuus adiuvet nos.

Domine Iesu, da ut hodie a Spiritu Dei agamur,
—et semper ut filii Dei ambulemus.

Per Spiritum tuum a Patre efflagita,
—ut digni efficiamur promissionibus tuis.

Redde nos magnanimos, ne quæramus quod nostrum est,
—sed aliorum bonum potius intendamus.

Da nobis scientiam Dei,
—ut in cognitione tui ac Patris per Spiritum Sanctum progrediamur.

Pater noster.

1. Let us join in praises and prayer, with all who have been justified in God's Spirit, as we say:¹
May your Spirit come to our aid.

2. Lord Jesus, grant that we may be led by the Spirit of God this day
—and that we may walk always as children of God.²

3. Through your Spirit, entreat the Father,
—that we may be made worthy of your promises.

4. Make us generous, that we may not seek our own interests
—but attend rather to the good of others.³

5. Give us knowledge of God,
—that through the Holy Spirit we may advance in knowing you and the Father.

Our Father.

¹ Cf. 1 Cor 6:11 (NABRE: “you were justified in the name of our Lord Jesus Christ and in the Spirit of our God”).

² Cf. Rom 8:14 (NABRE: “For those who are led by the Spirit of God are children of God”).

³ Cf. Ph 2:3-4 (NABRE: Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each not looking out for his own interests, but [also] everyone for those of others”).

SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer) II

LH, P 2218 pc

Quid oremus sicut oportet nescimus, sed ipse Spiritus Sanctus postulat pro nobis gemitibus inenarrabilibus. Quapropter dicamus:
Spiritus Sanctus postulet pro nobis.

Christe, pastor cælestis, sapientiam et consilium nostris largire pastoribus,
–ut gregem tuum efficacius ducant ad salutem.

Qui in altis habitas et dives es in misericordia,
–respice inopes et pauperes in terra.

Qui, Spiritu Sancto obumbrante, conceptus es de Maria Virgine,
–serva virgines sacras in spiritu consecrationis suæ.

Sacerdos noster, qui Patrem in Spiritu Sancto laudas,
–tibi laudanti homines universos consocia.

Perveniant defuncti ad libertatem gloriæ filiorum Dei,
–et ad plenam redemptionem corporis sui.

Pater noster.

1. We do not know how to pray as we ought, but the Holy Spirit himself intercedes for us with sighs too deep for words. And so let us say: ¹
May the Holy Spirit intercede for us.
 2. Christ Jesus, heavenly pastor, bestow wisdom and counsel upon our pastors,
–that they may more effectively lead your flock to salvation.
 3. You dwell on high and are rich in mercy;
–look with favor upon the needy and the poor of the earth.
 4. You were conceived by the Virgin Mary when the Holy Spirit overshadowed her;
–preserve holy virgins in the spirit of their consecration.
 5. Christ our Priest, you praise the Father in the Holy Spirit;
–gather all people to you in the praise you offer.
 6. May the departed attain the glorious freedom of the children of God²
–and come to the full redemption of their bodies.
- Our Father.

¹ Cf. Rom 8:26 (NABRE: “we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings”).

² Cf. Rom 8:21 (NABRE: “that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God”).

MONDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2228 pc

Christum, qui Paraclitum a Patre in huius nomine se missurum promisit, benedicamus, et invocemus:

Da nobis Spiritum tuum.

Gratias agimus tibi, Christe, et Patri per te in Spiritu Sancto;

—omnia in nomine tuo hodie verbo et opere faciamus.

Da nobis Spiritum tuum habere,
—ut membra viventia corporis tui simus.

Præsta ne fratres nostros umquam iudicemus vel spernamus;
—omnes enim stabimus aliquando ante tribunal tuum.

Reple nos omni gaudio et pace in credendo,
—ut abundemus in spe et virtute Spiritus Sancti.

Pater noster.

1. Let us bless Christ, who promised to send the Paraclete from the Father in his name, as we call upon him:¹

Give us your Spirit.

2. We give thanks to you, O Christ, and to the Father through you in the Holy Spirit;
—may we do all things in your name today both in word and in deed.

3. Grant that we may possess your Spirit,
—that we may be living members of your Body.

4. Grant that we never judge or spurn our brothers and sisters,
—for we shall all one day stand before your judgment seat.²

5. Fill us with all joy and peace in believing,
—that we may abound in hope and in the power of the Holy Spirit.³

Our Father.

¹ Cf. Jn 14:26 (NABRE: “The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you”).

² Cf. Rom 14:10 (NABRE: “Why then do you judge your brother? Or you, why do you look down on your brother? For we shall all stand before the judgment seat of God”).

³ Cf. Rom 15:13 (NABRE: “May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit”).

MONDAY AFTER THE SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer)

LH, P 2236 pc

Gratias agentes Christo, qui consolatione
Spiritus Sancti Apostolos totamque replevit
Ecclesiam, cum omnibus fidelibus clamemus:
Consolare Ecclesiam tuam, Domine.

1. As we give thanks to Christ, who filled the
Apostles and the whole Church with the
consolation of the Holy Spirit, let us cry out with
all the faithful:
Console your Church, O Lord.

Mediator Dei et hominum, qui sacerdotes
cooperatores tuos elegisti,
–fac ut omnes ad Patrem per eos ascendant.

2. Mediator between God and the human race, you
chose Priests as your co-workers;
–grant that through them all people may ascend
to the Father.

Præsta, ut pauper et dives obvient sibi, quia
utriusque tu es Deus,
–nec dives glorietur in opibus suis.

3. Grant that the poor and the rich may go out to
meet one another for you are God of them both;
–and may the rich not take pride in their wealth.

Evangelium tuum cunctis gentibus manifesta,
–ut omnes perveniant ad obæditionem fidei.

4. Make known your Gospel to all nations,
–that all may come to the obedience of faith.¹

Spiritum tuum emitte, consolatorem optimum,
–ut omnium mærentium lacrimas abstergat.

5. Send forth your Spirit, the best of consolers,²
–that he may wipe away the tears of all who
mourn.³

Animas defunctorum purifica,
–eosque cum sanctis et electis tuis in cælum
assume.

6. Purify the souls of the departed
–and welcome them into heaven with your saints
and chosen ones.

Pater noster.

Our Father.

¹ Cf. Rom 16:26 (NABRE: “but now manifested through the prophetic writings and, according to the command of the eternal God, made known to all nations to bring about the obedience of faith”).

² Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“You, of comforters the best” [*Consolator optime*]).

³ Cf. Is 25:8 (NABRE: “The Lord GOD will wipe away the tears from all faces”) and Rev 21:4 (NABRE: “He will wipe every tear from their eyes”).

TUESDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2246 pc

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| <p>Christum Dominum glorificantes, qui Spiritum a Patre se nobis missurum promisit, ita exoremus: <i>Christe, da nobis Spiritum tuum.</i></p> | <p>1. As we glorify Christ the Lord, who promised to send us the Spirit from the Father, let us therefore pray: <i>Christ Jesus, give us your Spirit.</i></p> |
| <p>Verbum tuum, Christe, habitet in nobis abundanter, –ut psalmis, hymnis et canticis spiritalibus tibi gratias agamus.</p> | <p>2. Christ Jesus, may your word dwell in us abundantly, –that we may give you thanks with psalms, hymns, and spiritual songs.¹</p> |
| <p>Qui filios Dei, per Spiritum, nos fecisti, –præsta ut, per Spiritum, tecum Deum Patrem iugiter invocemus.</p> | <p>3. Through the Spirit you have made us children of God; –grant that through the Spirit, and in union with you, we may call upon God as Father.²</p> |
| <p>Da nobis sapientiam in agendo, –ut omnia ad Dei gloriam faciamus.</p> | <p>4. Give us wisdom in what we do, –that we may do all things for the glory of God.³</p> |
| <p>Qui es longanimis et multum misericors, –da nobis cum omnibus hominibus pacem habere.</p> | <p>5. You are slow to anger and rich in mercy;⁴ –grant that we may be at peace with all.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Col 3:16 (NABRE: “Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God”).

² Cf. Rom 8:15: (NABRE: “For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, ‘*Abba, Father!*’”).

³ Cf. 1 Cor 10:31 (NABRE: “whatever you do, do everything for the glory of God”).

⁴ Cf. Ps 103[102]:8 (Grail: “The LORD is compassionate and gracious, slow to anger and rich in mercy”).

TUESDAY AFTER THE SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer)

LH, P 2254 pc

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| Honor et gloria Christo, qui fideles fecit Spiritus Sancti participes. Clamemus: <i>Christe, audi nos.</i> | 1. Honor and glory to Christ, who has made the faithful sharers of the Holy Spirit. Let us cry out: <i>Christ, hear us.</i> |
| In Ecclesiam a Patre Spiritum Sanctum effunde, –ut illam purificet, roboret atque dilatet. | 2. Pour out the Holy Spirit from the Father into the Church, –to purify, strengthen, and give her increase. |
| Spiritu tuo duc, Domine, eos qui potestate nos regunt, –ut ministri tui sint ad omnium bonum. | 3. Lead by your Spirit, Lord, those with authority to govern us, –that they may be your ministers for the good of all. |
| Mitte Spiritum tuum, patrem pauperum, –ut omnes inopes adiuvando sublevet. | 4. Send your Spirit, the Father of the poor, ¹ –to relieve with his help all who are in need. |
| Pro omnibus tuorum dispensatoribus mysteriorum te deprecamur, –ut semper fideles inveniantur. | 5. We pray to you for all the stewards of your mysteries, –that they may be found ever faithful. ² |
| Redemptionem tuam in animabus corporibusque perfice defunctorum, –quam passione, resurrectione et ascensione tua operatus es. | 6. In the souls and bodies of the departed, –bring to perfection your redemption, which you accomplished by your Passion, Resurrection and Ascension. |
| Pater noster. | Our Father. |

¹ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“Come, Father of the poor” [*Veni, pater pauperum*]).

² Cf. 1 Cor 4:1-2 (NABRE: “Thus one should regard us: as servants of Christ and stewards of the mysteries of God. Now it is of course required of stewards that they be found trustworthy”).

WEDNESDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2264 pc

Spiritus Sanctus testimonium reddit spiritui
nostro quod sumus filii Dei. Ideo, Deo Patri
gratias agentes, oremus:
Pater noster, audi filios tuos.

1. The Holy Spirit bears witness with our spirit that
we are children of God. Therefore, as we give
thanks to God the Father, let us pray:¹
God our Father, hear your children.

Deus patientiæ et solacii, da nobis idipsum
sapere in alterutrum secundum Iesum
Christum,
–ut unanimes uno ore honorificemus te.

2. God of patience and consolation, grant us to be of
the same mind with one another, in accordance
with Christ Jesus,
–that, united in spirit, we may glorify you with
one voice.²

Unicuique nostrum proximo suo placere
concede,
–ad bonum et ædificationem.

3. Grant that each of us may show kindness to our
neighbor,
–for the sake of their well-being and edification.³

Ne sinas nos spiritu mundi duci, qui positus
est in maligno,
–sed Spiritu, qui a te venit.

4. Do not permit us to be led by the spirit of the
world, which lies in the power of the evil one,
–but lead us by the Spirit who comes from you.⁴

Qui hominum corda scrutaris,
–duc nos semper in via sinceritatis et veritatis.

5. You search the hearts of all;
–lead us always in the way of sincerity and truth.⁵

Pater noster.

Our Father.

¹ Cf. Rom 8:16 (NABRE: “The Spirit itself bears witness with our spirit that we are children of God”).

² Cf. Rom 15:5-6 (NABRE: “May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ”).

³ Cf. Rom 15:2 (NABRE: “let each of us please our neighbor for the good, for building up”).

⁴ Cf. 1 Cor 2:12 (NABRE: “We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God”).

⁵ Cf. Ps 139[138]:23, 24 (Grail: “O search me, God, and know my heart...and lead me in the way everlasting”) and 1 Cor 5:8 (NABRE: “Therefore let us celebrate the feast...with the unleavened bread of sincerity and truth”).

WEDNESDAY AFTER THE SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer)

LH, P 2272 pc

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| <p>Cum Apostolis et omnibus, qui Spiritus Sancti primitiis fruuntur, Deum laudemus et invocemus: <i>Domine, exaudi nos.</i></p> | <p>1. With the Apostles and with all who enjoy the firstfruits of the Holy Spirit, let us praise God and call upon him:¹ <i>Lord, graciously hear us.</i>²</p> |
| <p>Deus omnipotens, qui Christum in cælo clarificasti, –tribue ut eum omnes in Ecclesia præsentem agnoscant.</p> | <p>2. Almighty God, who glorified Christ in heaven, –grant that all people may recognize him present in the Church.</p> |
| <p>Pater sancte, qui de Christo dixisti: Hic est Filius meus dilectus, audite ipsum, –præsta, ut omnes eius vocem audiant et salventur.</p> | <p>3. Holy Father, who said of Christ: This is my beloved Son. Listen to him,³ –grant that all people may hear his voice and be saved.</p> |
| <p>Mitte Spiritum tuum in tuorum corda fidelium, –ut lavet quod est sordidum et riget quod est aridum.</p> | <p>4. Send your Spirit into the hearts of your faithful, –to cleanse what is sullied and water what is parched.⁴</p> |
| <p>Veniat Spiritus tuus, qui temporum dignetur cursum dirigere, –et renovare faciem terræ.</p> | <p>5. May your Spirit come and graciously order the course of the seasons –and so renew the face of the earth.⁵</p> |
| <p>Defunctos tibi commendamus, –teque rogamus, ut spem nostram erigas in resurrectionem futuram.</p> | <p>6. We commend to you those who have died, –and we ask you to strengthen our hope in the resurrection that is to come.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Rom 8:23 (NABRE: “and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies”).

² Cf. RM P632ls, Easter Vigil, Litany of the Saints, no. 43 (“Christ, graciously hear us” [*Christe, exaudi nos*]).

³ Cf., e.g., Mk 9:7 (NABRE: “This is my beloved Son. Listen to him”).

⁴ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“On our dryness pour your dew; Wash the stains of guilt away” [*Lava quod est sordidum, riga quod est aridum, sana quod est saucium*]).

⁵ Cf. Ps 104[103]:30 (Grail: “You send forth your spirit, and they are created, and you renew the face of the earth”).

THURSDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2282 pc

Benedictus Christus Dominus, per quem
omnes accessum habemus in Spiritu Sancto ad
Patrem. Oremus:
Christe, audi nos.

1. Blessed be Christ the Lord, through whom we all
have access to the Father in the Holy Spirit. Let
us pray:¹
Christ, hear us.

Mitte Spiritum tuum, optatum hospitem
animarum,
–nobisque tribue eum numquam contristare.

2. Send your Spirit, the guest for whom our souls
long,²
–and never allow us to grieve him.³

Qui surrexisti a mortuis et ad dexteram Dei
sedes,
–Patrem semper interpella pro nobis.

3. You rose from the dead and are seated at the right
hand of God;
–intercede for us always with the Father.⁴

Per Spiritum tuum nos tibi coniunge,
–ne tribulatio, persecutio et pericula umquam
a tua nos separent caritate.

4. Through your Spirit unite us to you,
–that trials, persecution, or dangers may never
separate us from your love.⁵

Da nos invicem suscipere,
–sicut tu nos suscepisti in honorem Dei.

5. Grant that we may receive one another,
–as you have received us for the glory of God.

Pater noster.

Our Father.

¹ Cf. Eph 2:18 (NABRE: “for through him we both have access in one Spirit to the Father”).

² Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“You, the soul’s most welcome guest” [*dulcis hospes animæ*]).

³ Cf. Eph 4:30 (NABRE: “And do not grieve the Holy Spirit of God, with which you were sealed for the day of redemption”).

⁴ Cf. Rom 8:34 (NABRE: “It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us”).

⁵ Cf. Rom 8:35 (NABRE: “What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?”).

THURSDAY AFTER THE SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer)

LH, P 2290 pc

Christum, qui est benedictus in sæcula,
 oremus, ut mittat Spiritum Sanctum in omnes,
 quos redemit, eumque invocemus:
Domine, respice omnes, quos redemisti.

1. Let us pray to Christ, who is blessed for ever, that he may send the Holy Spirit upon all whom he redeemed, and let us call upon him:
Lord, look with favor on all whom you have redeemed.

Mitte in Ecclesiam Spiritum unitatis,
 –ut dissensiones, odia divisionesque
 auferantur.

2. Send the Spirit of unity into the Church,
 –that dissension, hatred, and division may be taken away.

Qui homines a possessione dæmonum
 liberasti,
 –libera mundum a malis, quibus affligitur.

3. You freed those possessed by demons;¹
 –free the world from the evils that afflict it.

Qui orans per Spiritum actus es ad opus
 ministerii,
 –præsta ut sacerdotes, per orationem, ad
 munera sua obeunda a Spiritu ducantur.

4. As you prayed, you were led by the Spirit to the work of ministry;
 –grant that through prayer Priests may be led by the Spirit to fulfill their responsibilities.

Spiritus tuus rectores universos dirigat,
 –ut bonum omnium persequantur.

5. May your Spirit direct all leaders,
 –that they may work for the good of all.

Qui vivis in gloria Patris,
 –in gloriam tuam voca defunctos.

6. You live in the glory of the Father;²
 –summon the departed into your glory.

Pater noster.

Our Father.

¹ Cf., e.g., Mk 1:39 (NABRE: “So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee”).

² Cf. Mt 16:27 (NABRE: “For the Son of Man will come with his angels in his Father’s glory”).

FRIDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2300 pc

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| Dominus, cui honor et gloria in æternum, concedat nobis, ut abundemus in spe et virtute Spiritus Sancti. Oremus: <i>Domine, adiuva et salva nos.</i> | 1. Honor and glory to the Lord for ever. May he make us abound in hope and in the power of the Holy Spirit. Let us pray: ¹ <i>Lord, help and save us.</i> |
| Pater omnipotens, qui nos infirmos scis etiam in orando, –da Spiritum tuum qui postulet pro nobis. | 2. Almighty Father, you know that we are weak even when we pray; –give us your Spirit who intercedes for us. ² |
| Mitte Spiritum tuum, lucem beatissimam, –ut cordium nostrorum repleat intima. | 3. Send your Spirit, the light most blessed, –to fill the depths of our hearts. ³ |
| Domine, opera manuum tuarum sumus, –ne derelinquas nos in potestate iniquitatum nostrarum. | 4. Lord, we are the work of your hands; ⁴ –do not abandon us to the power of our iniquity. |
| Da nobis debiles et infirmos in fide cum reverentia suscipere, –neque ægre et impatienter, sed cum caritate. | 5. Grant that with reverence we may receive and support the weak and uncertain in faith, ⁵ –not grudgingly or impatiently, but with charity. |
| Pater noster. | Our Father. |

¹ Cf. Rom 15:13 (NABRE: “May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit”).

² Cf. Rom 8:26 (NABRE: “In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings”).

³ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“O most blessed light divine, Shine within these hearts of yours, And our inmost being fill!” [*O lux beatissima, reple cordis intima tuorum fidelium*]).

⁴ Cf., e.g., Ps 28[27]: 5 (Grail: “For they ignore the deeds of the LORD and the work of his hands”).

⁵ Cf. Rom 14:1 (NABRE: “Welcome anyone who is weak in faith”).

FRIDAY AFTER THE SEVENTH SUNDAY OF EASTER

Vespers (Evening Prayer)

LH, P 2308 pc

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| <p>Benedicamus Patrem, qui in nationes gratiam Spiritus effudit, et ab eo petamus, ut in dies abundet: <i>Diffundatur, Domine, gratia Spiritus Sancti.</i></p> | <p>1. Let us bless the Father, who has poured out the grace of the Spirit upon the nations, and let us ask of him that grace may abound each day: <i>Pour out, O Lord, the grace of the Holy Spirit.</i></p> |
| <p>Domine, qui dedisti Electum tuum in lucem gentium, –aperi oculos cæcorum, et educ de domo carceris sedentes in tenebris.</p> | <p>2. Lord, you gave your Chosen One as the light to the nations;¹ –open the eyes of the blind and lead from captivity those who dwell in darkness.</p> |
| <p>Qui Spiritus Sancti virtute Christum in ministerium salutis unxisti, –præsta, ut iterum pertranseat in mundo, benefaciendo et sanando omnes.</p> | <p>3. You anointed Christ with the power of the Holy Spirit for the ministry of salvation;² –grant that he may again go about in the world, doing good and healing all.³</p> |
| <p>Mitte Spiritum tuum, lumen cordium, –ut dubios in fide confirmet.</p> | <p>4. Send your Spirit, light for our hearts,⁴ –to strengthen in faith those who doubt.</p> |
| <p>Mitte Spiritum tuum, requiem in labore, –ut fatigatos subleuet et animo fractos.</p> | <p>5. Send your Spirit, rest in our labor,⁵ –to lift up the weary and the broken-hearted.</p> |
| <p>Spem defunctorum adimple, –ut in adventu Christi resurrectionem assequantur.</p> | <p>6. Fulfill the hope of those who have died, –that they may be raised up at the coming of Christ.</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Lk 2:32 (RM, S1412an, 2 February, Presentation of the Lord, Antiphon and NABRE: “a light for revelation to the Gentiles”).

² Cf. Lk 4:18 [cf. also Is 61:1] (NABRE: “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor...”).

³ Cf. Acts 10:38 (NABRE: “God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him”).

⁴ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“O most blessed light divine, Shine within these hearts of yours, And our inmost being fill!” [*O lux beatissima, reple cordis intima tuorum fidelium*]).

⁵ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“In our labor, rest most sweet” [*In labore requies*]).

SATURDAY AFTER THE SEVENTH SUNDAY OF EASTER

Lauds (Morning Prayer)

LH, P 2318 pc

Qui baptizati sumus in Spiritu Sancto, cum
omnibus baptizatis Dominum glorificemus
eumque imploremus:

Domine Iesu, sanctifica nos in Spiritu.

Mitte Spiritum Sanctum in nos,
–ut te coram hominibus Regem confiteamur et
Dominum.

Da nobis dilectionem sine simulatione,
–ut caritate fraternitatis invicem diligamus.

Fidelium animas tua vivificante gratia
dispone,
–ut dona Spiritus læta voluntate suscipiant.

Da nobis Spiritus tui Sancti virtutem,
–ut quod in nobis est saucium sanet et roboret.

Pater noster.

1. May we who are baptized in the Holy Spirit,
glorify the Lord with all the baptized and let us
implore him:

Lord Jesus, sanctify us in the Spirit.

2. Send the Holy Spirit upon us,
–that we may confess you as King and Lord
before others.

3. Grant us a love which is sincere,¹
–that we may love one another with mutual
charity.²

4. By your life-giving grace, make ready the souls
of the faithful,
–that they may receive joyfully and willingly the
gifts of the Spirit.

5. Give us the power of your Holy Spirit,
–that he may heal what is wounded in us and give
us strength.

Our Father.

¹ Cf. Rom 12:9 (NABRE: “Let love be sincere”).

² Cf. Rom 12:10 (NABRE: “love one another with mutual affection; anticipate one another in showing honor”).

PENTECOST SUNDAY

Vespers (Evening Prayer) I

LH, P 2333 pc

Deum magnis laudibus celebrantes, qui,
Pentecostes completis diebus, Apostolos
Spiritu Sancto de cælis replevit, lætantibus
devotisque mentibus imploremus:
Emitte Spiritum tuum et renova mundum.

Qui in principio cælum et terram creasti, et in
plenitudine temporum omnia per Christum
instaurasti,
–faciem terræ per Spiritum tuum semper
renova in salutem.

Qui spiraculum vitæ in Adæ faciem inspirasti,
–mitte Spiritum tuum in Ecclesiam, ut ipso
vivat, iuvenescat mundumque vivificet.

Lumine Spiritus tui homines universos illustra
et caliginem nostri temporis dispelle,
–ut odia in amorem, dolores in gaudium, bella
in pacem convertantur optabilem.

Irriga genus humanum aqua Spiritus tui, a
Christi latere fluente,
–ut terram nostram ab omnibus spinis liberet
malorum.

1. When the days of Pentecost were completed, from heaven God filled the Apostles with the Holy Spirit; and so let us honor him with great praise and implore him joyfully and devoutly:¹ *Send forth your Spirit and renew the world.*
2. In the beginning you created the heavens and the earth and in the fullness of time you restored all things in Christ;² –through your Spirit, continually renew the face of the earth for its salvation.³
3. You breathed the breath of life into the face of Adam;⁴ –send your Spirit into the Church, that by him she may live, remain young, and give life to the world.
4. Shine upon all people with the light of your Spirit and dispel the darkness of our age, –that hatred may be changed into love, sorrow into joy, and war into the peace we so desire.
5. Enliven the human race with the water of your Spirit, flowing from the side of Christ,⁵ –to clear all the thorns of wickedness from our land.

[continued]

¹ Cf. Acts 2:1, 4 (NABRE: “When the time for Pentecost was fulfilled, they were all in one place together. . . . And they were all filled with the Holy Spirit”).

² Cf. Gen 1:1 (NABRE: “In the beginning, when God created the heavens and the earth”). And cf. Eph 1:10 (NABRE: “as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth”).

³ Cf. Ps 104[103]:30 (Grail: “You send forth your spirit, and they are created, and you renew the face of the earth”).

⁴ Cf. Gen 2:7 (NABRE: “then the LORD God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being”).

⁵ Cf. *Lectionary for Mass*, no. 63, Pentecost Mass during the Day, Sequence (“On our dryness pour your dew” [*riga quod est aridum*]) and Jn 19:34 (NABRE: “one soldier thrust his lance into his side, and immediately blood and water flowed out”).

Qui per Spiritum Sanctum homines in vitam et gloriam introducis,
–per ipsum da defunctos amoris gaudiis in patria perfri.

Pater noster.

6. You lead people into life and glory through the Holy Spirit;
–grant through him that the departed may delight in the joys of love in their true homeland.

Our Father.

PENTECOST SUNDAY

Lauds (Morning Prayer)

LH, P 2355 pc

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| Christum Dominum, qui Ecclesiam suam per Spiritum congregavit, spe firma imploremus: <i>Renova, Domine, faciem terræ.</i> | 1. With firm hope, let us implore Christ the Lord, who gathered his Church through the Spirit: <i>Renew, O Lord, the face of the earth.</i> |
| Domine Iesu, qui, in cruce exaltatus, de latere tuo flumina aquæ vivæ fudisti, –Spiritum emitte nobis vivificantem. | 2. Lord Jesus, lifted up on the Cross, you poured out streams of living water from your side; ¹ –send forth the life-giving Spirit upon us. |
| Tu, qui, dextera Dei glorificatus, Donum Patris discipulis es largitus, –Spiritum emitte, ut ipse mundum efficiat novum. | 3. Glorified at the right hand of God, you bestowed the Gift of the Father on the disciples; –send forth the Spirit to renew the world. |
| Tu, qui Apostolis, in Spiritu tuo potestatem contulisti peccata remittendi, –destrue peccatum in mundo. | 4. You conferred on the Apostles power in your Spirit to forgive sins; ² –destroy sin in the world. |
| Tu, qui promisisti Spiritum Sanctum, ut nos doceret omnia, et quæcumque dixisti, suggereret nobis, –Spiritum emitte fidei nostræ illustratorem. | 5. You promised the Holy Spirit, who would teach us all things and remind us of all that you said; –send forth the Spirit, who gives light to our faith. ³ |
| Qui promisisti te missurum Spiritum veritatis, ut testimonium de te perhiberet, –Spiritum emitte, ut nos testes fideles efficiat. | 6. You promised you would send the Spirit of truth to bear witness to you; –send forth the Spirit to make us faithful witnesses. ⁴ |
| Pater noster. | Our Father. |

¹ Cf. Jn 7:38 (NABRE: “Rivers of living water will flow from within him”).

² Cf. Jn 20:22-23 (NABRE: “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained”).

³ Cf. Jn 14:26 (NABRE: “The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you”) and Jn 16:12 (NABRE: “I have much more to tell you, but you cannot bear it now”).

⁴ Cf. Jn 14:16-17 (NABRE: “And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth”) and Acts 1:8 (NABRE: “But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth”).

PENTECOST SUNDAY

Vespers (Evening Prayer) II

LH, P 2378 pc

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| <p>Deum Patrem, qui per Christum suam congregavit Ecclesiam, cum exultatione deprecemur, dicentes: <i>Spiritum Sanctum tuum in Ecclesiam mitte.</i></p> | <p>1. Let us pray with exultation to God the Father, who gathered his Church through Christ, as we say: <i>Send your Holy Spirit into the Church.</i></p> |
| <p>Tu, qui universos homines, Christi nomine decoratos, uno baptisate in Spiritu vis adunare, –credentes fieri concede cor unum et animam unam.</p> | <p>2. You desire to unite by one Baptism in the Spirit all those adorned with the name of Christ; –grant that believers may be of one heart and soul.¹</p> |
| <p>Qui Spiritu orbem terrarum repleri voluisti, –cunctis hominibus concede mundum iuste et pacifice ædificare.</p> | <p>3. You willed that the whole earth be filled with the Spirit;² –grant that all people may peacefully and justly build up the world.</p> |
| <p>Domine Deus, universorum Pater, qui una fide vis filios dispersos congregari, –gratia Spiritus Sancti orbem terrarum illustra.</p> | <p>4. Lord God, Father of all, who desire that your scattered children be gathered in the one faith, –shed light on the whole world by the grace of the Holy Spirit.</p> |
| <p>Tu, qui per Spiritum renovas omnia, –sana ægrotos, consolare afflictos, cunctisque salutem largire.</p> | <p>5. Through the Spirit you renew all things; –heal the sick, console the afflicted, and grant salvation to all.</p> |
| <p>Qui per Spiritum Filium tuum a mortuis suscitasti, –mortalia corpora in æternitatem vivifica.</p> | <p>6. Through the Spirit you raised your Son from the dead; –give life to our mortal bodies for eternity.³</p> |
| <p>Pater noster.</p> | <p>Our Father.</p> |

¹ Cf. Acts 4:32 (NABRE: “The community of believers was of one heart and mind”).

² Cf. Wis 1:7 (NABRE: “For the spirit of the LORD fills the world, is all-embracing, and knows whatever is said”).

³ Cf. Rom 8:11 (NABRE: “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you”).