

The Liturgy of the Hours

Texts for
Lent and Easter

March 2017

The International Commission on English in the Liturgy

A MIXED COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

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EXECUTIVE DIRECTOR

31 March 2017

Your Eminence,
Your Excellency,

It gives me great pleasure to send you the attached Gray Book for a Canonical vote by the Bishops of your Conference. This book of translated texts for the Liturgy of the Hours is the second of seven planned fascicles of material that you will receive for this project.

The texts here are the re-worked Hymns, Antiphons, and Intercessions for Lent and Easter following the comments from the Conferences of Bishops as well as the Congregation for Divine Worship and the Discipline of the Sacraments. We are very grateful to you for your careful study of this material.

In evaluating the comments from the Conferences of Bishops, the ICEL Bishops noted three general principles that you will want to convey to the Bishops of your Conference:

The Roman Missal provided a base text that would guide the work of translation of the remaining texts of the Roman Rite. Consistency with the Roman Missal and with other liturgical documents and with the Catechism, the Code of Canon Law, and other instructions and directives of the Holy See guides our work.

The local adaptations and decisions of the Bishops of a particular territory are not the responsibility of the Commission. ICEL's task is to be faithful to the Latin liturgical book, and any subsequent re-arrangement or augmentation of these texts remains the responsibility of the Conference.

It is generally accepted that ICEL follows conventions in translating ecclesiastical Latin rather than classical Latin, as presented in the texts of the Roman Rite and in accord with the principles outlined in *Liturgiam authenticam*.

The ICEL Bishops spent considerable time evaluating the comments received on the texts of the Green Book. They were also guided by the translation decisions made in the Missal as well as suggestions made by consultants skilled in liturgical music.

You will note that we have provided chant settings for the hymns to aid your appreciation of these translations. As articulated in the General Introduction of the Liturgy of the Hours, the Conference (or community or individual) is free to use a different musical setting such as modern metrical hymn tune and samples will be provided in due course.

As with the Roman Missal, the full range of musical settings will be made available to the Conferences in due course and posted on the ICEL website.

Finally, I wish again to express our most sincere gratitude for the responses to these draft texts. This has been a combined effort and the Bishops of the Commission express their thanks for the careful attention of all who have supplied comments.

Yours sincerely in Christ,

A handwritten signature in black ink, starting with a small cross symbol followed by the name "Arthur J. Serratelli". The signature is written in a cursive style.

Bishop of Paterson
Chairman of ICEL

Liturgia Horarum
Texts for
The Liturgy of the Hours

Lent and Easter

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ABBREVIATIONS

The following abbreviations are used in the footnotes:

Blaise	<i>Dictionnaire latin-français des auteurs chrétiens</i> (1993) by Albert Blaise
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)
RM	<i>The Roman Missal</i> (2010), ICEL
NABRE	<i>New American Bible: Revised Edition</i> (2011)
PL	Patrologia Latina, Migne.
Souter	<i>Glossary of Later Latin</i> (1964) by Alexander Souter
Vulg.	<i>Sixto-Clementine Vulgate</i> (ed. Tweeddale, 2005)

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INTRODUCTION

The Hymns for the Liturgy of the Hours

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.

Each hymn is accompanied with a chant setting. The chant settings are taken from the *Liber Hymnarius*. In the case of texts which recur throughout the liturgical year, such as the hymns for Compline (Night Prayer), the melody given is the melody for weekdays in Ordinary Time. The other seasonal melodies for these texts will also be made available. It is envisaged that there will also be a suggested metrical hymn tune assigned to each text and samples will be made available in due course.

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.

6. *Musical Considerations*

In order to accommodate the English text with the chant melody, some of the neums have been split in order to give the text a more natural accentuation in English.

In the future, other resources such as organ accompaniments, metrical melodies, and recordings will be made available on the ICEL website.

LENTEN SUNDAYS
Vespers (Evening Prayer)

1. O Lov - ing Mak - er, hear the prayers we raise to you with sighs and tears,
as we ob - serve these for - ty days with ho - ly fast and ab - sti-nence.

2. You search all hearts with lov - ing care and know the weak-ness of our pow'rs;
show mer - cy, Lord, for - give the sins of those who turn to seek your grace.

3. Though in great meas - ure we have sinned, yet spare us who con - fess our
guilt, and for the praise of your great name re - store and heal our ail - ing
souls. 4. Grant us through cor - p'ral ab - sti-nence to dis - ci - pline our mor -
tal frame, that in - ward - ly with so - ber mind we fast from ev - 'ry stain
of sin. D. Grant us, O Bless - ed Trin - i - ty, O Un - di - vid - ed U -
ni - ty, to see this ser - vice of our fast; bring forth your fruit with - in
our hearts. A - men.

LENTEN SUNDAYS

Vespers (Evening Prayer)

LH, Q 1 hy

Author: attributed to St. Gregory the Great, d. 604

Meter: 8.8.8.8. (L.M.)

Audi, benigne Cónditor,
 nostras preces cum flétibus,
 sacráta in abstinéntia
 fusas quadragenária.

1. O Loving Maker, hear the prayers¹
 we raise to you with sighs and tears,
 as we observe these forty days
 with holy fast and abstinence.

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

2. You search all hearts with loving care
 and know the weakness of our powers;
 show mercy, Lord, forgive the sins
 of those who turn to seek your grace.

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

3. Though in great measure we have sinned,
 yet spare us who confess our guilt,
 and for the praise of your great name
 restore and heal our ailing souls.

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

4. Grant us through corporal abstinence
 to discipline our mortal frame,
 that inwardly with sober mind²
 we fast from every stain of sin.

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

D. Grant us, O Blessed Trinity,
 O 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 Glorïe*, 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 cogitationcs, 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 polluat. Quotiescumque enim bibis, remissionem accipis peccatorum et inebriaris in spiritu. Unde et apostolus ait: Nolite inebriari vino, sed inplemini spiritu (Eph 5:18). Vino enim qui inebriatur, vacillat et titubat, spiritu qui inebriatur, radicans 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 Mediolaneum 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)

1. O Je - sus, who have set a - part these for - ty days for ab - sti - nence
 and have de - creed a ho - ly fast to heal and save our mind and heart:

2. Now come, be pre - sent to your Church, be near and aid our pen - i - tence,
 that we may bow be - fore you, Lord, and beg you wash a - way our sins. 3. Re -
 mit and par - don with your grace mis - deeds from which we turn a - side; from
 fu - ture per - ils keep us safe by your most meek and gen - tle guard, 4. That
 through our year - ly Lent - en fast and by com - punc - tion pu - ri - fied, we may
 press on to cel - e - brate the pas - chal feast with wor - thy praise. D. Let all
 your works a - dore you, Lord, O mer - ci - ful and tri - une God. Re - newed
 by par - don, let us sing a new song to your ho - ly name. A - men.

LENTEN WEEKDAYS
Vespers (Evening Prayer)

LH, Q 2 hy

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

Iesu, quadragenáriae
dicátor abstinéntiæ,
qui ob salútem méntium
præcéperas ieiúnum,

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 dílui.

2. Now come, be present to your Church,
be near and aid our penitence,
that we may bow before you, Lord,
and beg you wash away our sins.

Tu retroácta crímina
tua remítte grátia
et a futúris ádhibe
custódiam 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 univérstas,
clemens, adóret, Trínitas,
et nos novi per véniam
novum canámus cánticum. Amen

D. Let all your works adore you, Lord,
O merciful and triune God.
Renewed by pardon, let us sing
a new song to your holy name. 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 compunctione vehementer afficitur, cum aut malorum suorum reminiscitur, considerans ubi fuit; aut iudiciorum Dei sententiam metuens, et secum quaerens, cogitat ubi erit; aut cum mala vitæ præsentis solerter attendens, moerens considerat ubi est, aut cum bona supernæ patriæ contemplatur, quæ 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

1. For for - ty days the cir - cuit runs, this ho - ly sea - son of re - nown; by
mys - t'ry and by num - ber taught let us ob - serve our Lent - en fast. 2. This
fast pro - claimed and prac - ticed first by proph - ets and the Law of old, Christ con -
se - crat - ed in due course as King and Mak - er of all time. 3. So let
us use with more re - straint our speech, our sleep, our i - dle mirth, and, fru -
gal in our food and drink, stand guard with height - ened vig - i - lance. 4. Let
us a - void all wick - ed sin that un - der - mines the heed - less heart and grant
no room for ruth - less pow'r to our de - ceit - ful, wil - y foe. D. Grant us,
O Bless - ed Trin - i - ty and Un - di - vid - ed U - ni - ty, to see this
ser - vice of our fast; bring forth your fruit with - in our hearts. A - men.

LENTEN SUNDAYS

Office of Readings

LH, Q 5 hy

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

Ex more docti mýstico
servémus abstinentiam,
deno díerum 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 prímítus
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 árcíus
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 parcítatís 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

1. Be - hold th'ac-cept - ed time has come, a ho - ly gift from God shines forth:
to cure the sick and wea - ry world with heal - ing balm of ab - sti-nence.

2. The day of our sal - va - tion dawns re-splend-ent with the light of Christ, as
wound-ed hearts are cured of sin, re-formed by tem - p'rance and re-straint. 3. O
God, per - fect our firm re - solve to fast with bod - y, mind, and heart, that with
such hun - ger we may strive to safe - ly reach th'e - ter - nal Pasch. D. Let all
your works a - dore you, Lord, O mer - ci - ful and tri - une God. Re-newed by
par - don, let us sing a new song to your ho - ly name. A - men.

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.

1. Behold *the* accepted time has come,¹
a holy gift from God shines forth:
to cure the sick and weary world
with healing balm of abstinence.

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

2. The day of our salvation dawns
resplendent with the light of Christ,
as wounded hearts are cured of sin,
reformed by temperance and restraint.

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

3. O God, perfect our firm resolve
to fast with body, mind, and heart,
that with such hunger we may strive
to safely reach *the* eternal Pasch.

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

D. Let all your works adore you, Lord,
O merciful and triune God.
Renewed by pardon, let us sing
a new song to your holy name. Amen.

¹ Cf. Is 49:8 (NABRE: “Thus says the LORD: / In a time of favor I answer you,* / on the day of salvation I help you; / I form you and set you / as a covenant for the people, / To restore the land / and allot the devastated heritages,”) and cf. 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)

1. Let each of us bow down in prayer and cry for mercy with full voice; be -
fore the Judge let us all weep, fore-stalling his a - veng - ing wrath. 2. By
sin and e - vil we of - fend your lov - ing clem - en - cy, O God; pour forth
up - on us from a - bove for - give - ness and re - mis - sion, Lord. 3. Re - mem -
ber, we be - long to you, formed by your hand, yet prone to fall; give to no
oth - er, Lord, we pray, the hon - or of your Ho - ly Name. 4. For - give the
e - vil we have done, in - crease the good for which we pray, by which we
may be fit at last to please you here and ev - er - more. D. Grant us,
O Bless - ed Trin - i - ty, O Un - di - vid - ed U - ni - ty, to see this
ser - vice of our fast; bring forth your fruit with - in our hearts. A - men.

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,
O 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)

1. O Sun of Jus-tice, Christ our Lord, as you re-store the day to earth,
now rend the dark-ness of our minds that light from vir-tue may re-turn.

2. In this, your fa-vored time of grace, Lord, grant re-pent-ance from the heart,
that your com-pas-sion may con-vert those whom your love has long en-dured.

3. Grant us to bear the pen-anc-es that bring a-tone-ment for our sins: how-
ev-er great our faults and guilt yet great-er is your gift of grace. 4. The
day shall come, your ho-ly day, through which all things will flow'r a-gain; let
us re-ceive it and re-joice; by this we are led back to grace. D. Let
all your works a-dore you, Lord, O mer-ci-ful and tri-une God. Re-newed
by par-don, let us sing a new song to your ho-ly name. A-men.

LENTEN WEEKDAYS

Lauds (Morning Prayer)

LH, Q 8 hy

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

Iam, Christe, sol iustitiæ,
mentis dehiscant tenebræ,
virtutum ut lux redeat,
terris diem cum reparas.

1. O Sun of Justice, Christ our Lord,
as you restore the day to earth,
now rend the darkness of our minds,
that light from virtue may return.

Dans tempus acceptabile
et pœnitens cor tribue,
convértat ut benignitas
quos longa suffert pietas;

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.

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

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.

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

4. The day shall come, your holy day,¹
through which all things will flower again;
let us receive it and rejoice;
by this we are led back to grace.

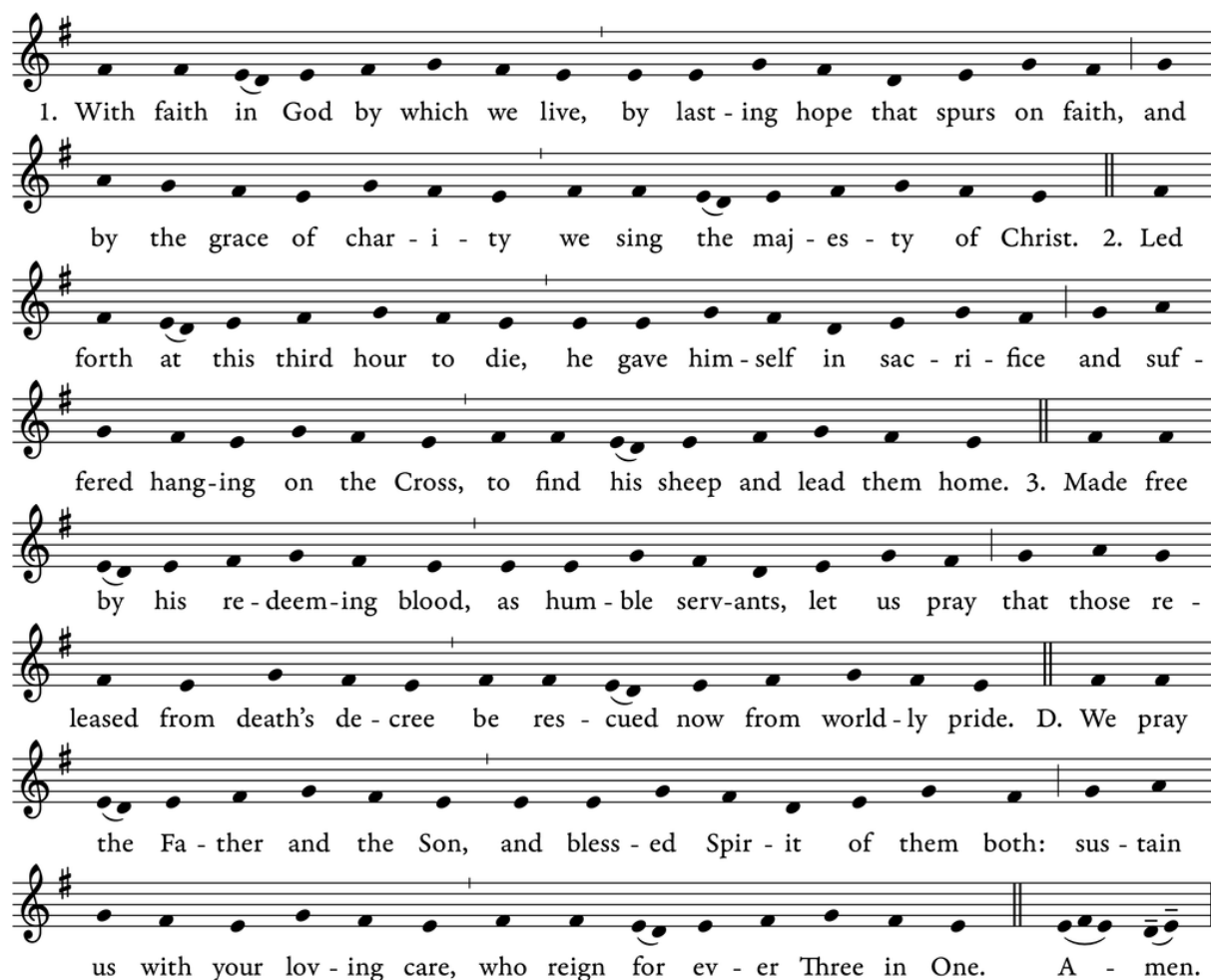
Te rerum univérstas,
clemens, adóret, Trínitas.
et nos novi per véniam
novum canámus cánticum. Amen

D. Let all your works adore you, Lord,
O merciful and triune God.
Renewed by pardon, let us sing
a new song to your holy name. Amen.

¹ Cf. Ps 117 (118):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)



1. With faith in God by which we live, by last-ing hope that spurs on faith, and
 by the grace of char-i-ty we sing the maj-es-ty of Christ. 2. Led
 forth at this third hour to die, he gave him-self in sac-ri-fice and suf-
 fered hang-ing on the Cross, to find his sheep and lead them home. 3. Made free
 by his re-deem-ing blood, as hum-ble serv-ants, let us pray that those re-
 leased from death's de-cree be res-cued now from world-ly pride. D. We pray
 the Fa-ther and the Son, and bless-ed Spir-it of them both: sus-tain
 us with your lov-ing care, who reign for ev-er Three in One. A-men.

ASH WEDNESDAY UNTIL GOOD FRIDAY

Terce (Midmorning)

LH, Q 9 hy

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

Dei fide, qua vívimus,
qua spe perénni crédimus,
per caritátis grátiam
Christi canámus glóriam,

1. With faith in God by which we live,
by lasting hope that spurs on faith,
and by the grace of charity
we sing the majesty of Christ.

Qui ductus hora tértia
ad passiónis hóstiam,
crucis ferens suspéndia
ovem redúxit pérditam.

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

Precémur ergo súbditi,
redemptióne líberi,
ut éruat a saéculo
quos solvit a chirógrapho.

3. Made free by his redeeming blood,
as humble servants, let us pray
that those released from death's decree
be rescued now from worldly pride.

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

D. We pray the Father and the Son,
and blessed Spirit of them both:
sustain us with your loving care,
who reign for ever Three in One. Amen.¹

¹ Cf. Doxology of *Deus, créator ómnium*.

ASH WEDNESDAY UNTIL GOOD FRIDAY

Sext (Midday)

1. May Christ, as he as-cends the Cross, con-sumed with thirst in noon-day heat, grant
 those he gath - ers here in praise to grow in thirst for right-eous-ness. 2. May
 hun - ger like-wise fill their hearts which he from his own self will sate, that
 they may lose all taste for sin and vir - tue be their sole de - sire. 3. Then
 may the Ho - ly Spir - it's gifts so fill the souls of those who sing, that pas -
 sion in the flesh may cool and fro - zen heart and mind grow warm. D. We pray
 the Fa - ther and the Son, and bless - ed Spir - it of them both: sus - tain
 us with your lov - ing care, who reign for ev - er Three in One. A - men.

ASH WEDNESDAY UNTIL GOOD FRIDAY

Sext (Midday)

LH, Q 11 hy

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

Qua Christus hora sítit
 crucem vel in qua súbit,
 quos præstat in hac psállere
 ditet síti iustítiae.

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.

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

2. May hunger likewise fill their hearts
 which he from his own self will sate,
 that they may lose all taste for sin
 and virtue be their sole desire.

Charisma Sancti Spíritus
 sic ínfluat psalléntibus,
 ut carnis æstus frígeat
 et mentis algor férveat.

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.

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

D. We pray the Father and the Son,
 and blessed Spirit of them both:
 sustain us with your loving care,
 who reign for ever Three in One. Amen.¹

¹ Cf. Doxology of *Deus, créator ómnium*.

ASH WEDNESDAY UNTIL GOOD FRIDAY

None (Midafternoon)

1. Three times three hours, a sa - cred sum, un - folds be - fore us as we sing, in
 Je - sus' ho - ly name we beg the gift of par - don for our sins. 2. See
 how the thief con - fessed his faith and won Christ's grace and Par - a - dise; let
 our de - vo - tion and our praise his par - don and his mer - cy gain. 3. Now
 death is ru - ined by the Cross and af - ter dark - ness light re - turns; let hor -
 ror brought by sin dis - perse, let splen - dor shine in hearts and minds. D. We pray
 the Fa - ther and the Son, and bless - ed Spir - it of them both: sus - tain
 us with your lov - ing care, who reign for ev - er Three in One. A - men.

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,
in Jesus' holy name we beg
the gift of pardon for our sins.

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;
let horror brought by sin disperse,
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,
and blessed Spirit of them both:
sustain us with your loving care,
who reign for ever Three in One. Amen.²

¹ The 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.

² Cf. Doxology of *Deus, creátor ómnium*.

PALM SUNDAY OF THE PASSION OF THE LORD

Vespers (Evening Prayer)

1. The banners of the King go forth, the gleaming mys-t'ry of the Cross,
by which the Mak-er of all flesh was yoked in flesh up - on the wood;

2. Where, wound-ed as he hung on high by bit - ter blade of sharp-ened spear,
there flowed forth wa - ter mixed with blood, to wash us clean from ev -
'ry sin. 3. O no - ble tree with blood a - dorned, the splen-did pur - ple
of the King, once cho - sen from a wor - thy stock to touch and bear
such ho - ly limbs. 4. O bless-ed tree whose branch-es bore the price and
ran - som of the world! Like scales it weighed the bod - y's worth and
bore a - way the spoils of hell. 5. Hail al - tar, vic - tim, sac - ri -
fice, for glo - ry gained through grief and death, by which our Life en - dured
to die and through his death re - stored our life. 6. O Cross, all hail,

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 pródeunt,
fulget crucis mystérium,
quo carne carnis cónditor
suspénsus est patíbulo;

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, vulnerátus insuper
mucrónē diro lánceæ,
ut nos laváret crímine,
manávit unda et sáanguine.

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

Arbor decóra et sáanguine
ornáta regis púrpura,
elécta digno stípíte
tam sancta membra tángere!

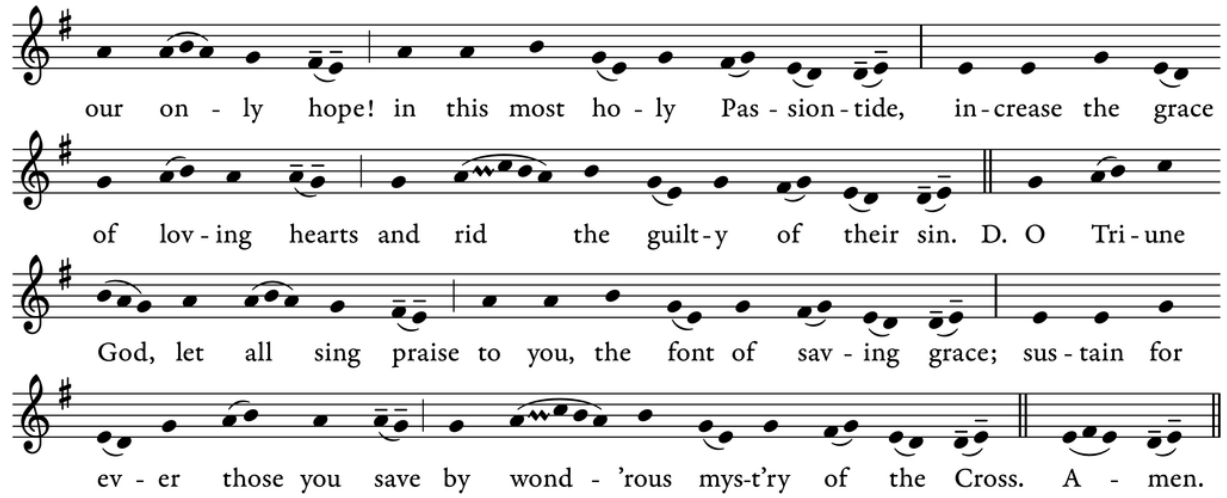
3. O noble tree with blood adorned,
the splendid purple of the King,
once chosen from a worthy stock
to touch and bear such holy limbs.

Beáta, cuius brácciiis
sæcli pepéndit prétium;
statéra facta est córporis
prædam tulítque tártari.

4. O blessed tree whose branches bore
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, víctima,
de passiónis glória,
qua vita mortem pértulit
et morte vitam réddidit!

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



our on - ly hope! in this most ho - ly Pas - sion - tide, in - crease the grace
of lov - ing hearts and rid the guilt - y of their sin. D. O Tri - une
God, let all sing praise to you, the font of sav - ing grace; sus - tain for
ev - er those you save by wond - 'rous mys - t'ry of the Cross. A - men.

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

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

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

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

PALM SUNDAY OF THE PASSION OF THE LORD

Terce (Midmorning)

1. O let the faith-ful world cry out with joy at heav-en's sav - ing pow'r, for
 Je - sus has re-deemed us all and o - ver-thrown the prince of death. 2. The
 crowds ad - vanc - ing on their way are wav - ing palm and ol - ive boughs; they
 fill the air with loud ac - claim: "Ho - san - na to King Da - vid's Son!" 3. So
 let us all run forth to meet this high ex - alt - ed Prince and Lord; a
 song of glo - ry let us sing and lift on high our palms of joy. 4. May
 he up - hold with bless - ed gifts our steps that fal - ter on the way, that
 we may give with grate - ful hearts the thanks we owe him at all times. D. To
 God the Fa - ther, end - less praise, all glo - ry to his on - ly Son, who with
 the Spir - it Par - a - clete now reign for all e - ter - ni - ty. A - men.

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

1. O let the faithful world cry out
with joy at heaven's saving power,
for Jesus has redeemed us all
and overthrown the prince of death.

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

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!"

Nos ergo summo príncipi
currámus omnes óbviám;
melos canéntes glóriæ,
palmas gerámus gáudii.

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.

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

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

Deo Patri sit glória
eiúsque soli Fílio
cum Spírítu Paráclito,
in sempitérna sácula. Amen.

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
Vespers (Evening Prayer)

1. O sub-lime me - mo - rial of our Sav - ior's death, liv - ing bread from heav - en
giv - ing us true life, give my mind and spir - it grace to live from you and
to taste you al - ways sweet with - in my soul. 2. Pel - i - can most lov - ing, Je -
sus Christ my Lord, wash all my un - clean - ness in your ho - ly blood; you could
save the whole world by one drop a - lone, cleans - ing it of e - vil and
all stain of sin. D. When at last I see you clear - ly face to face, joy - ful
in the vi - sion of your glo - rious light, I shall sing your prais - es, joined to
heav - en's host: Fa - ther, Son, and Spir - it, joy of all the blest. A - men.

HOLY THURSDAY

Vespers (Evening Prayer)

LH, T 1053 hy

Author: attributed to St. Thomas Aquinas, 1227-1274

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.

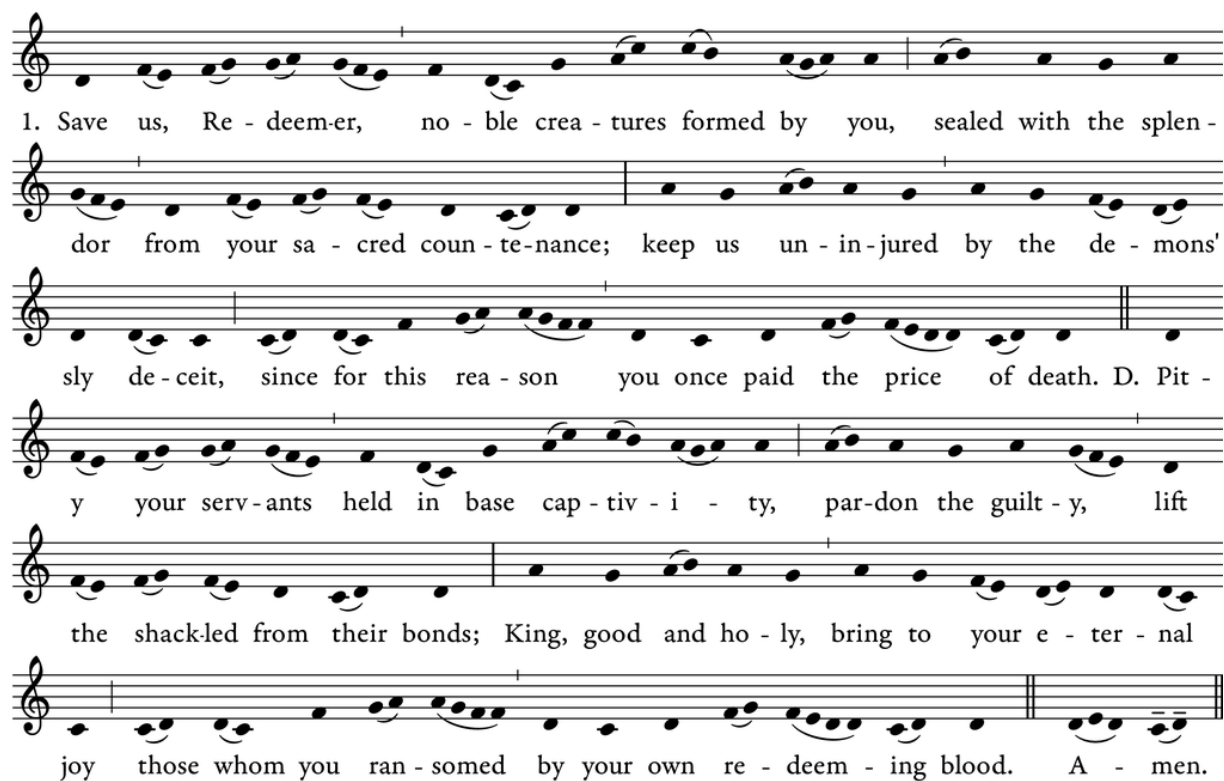
1. O sublime memorial of our Savior's death,
living bread from heaven giving us true life,
give my mind and spirit grace to live from you
and to taste you always sweet within my soul.

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
AND HOLY SATURDAY

Terce (Midmorning)



1. Save us, Re - deem-er, no - ble crea - tures formed by you, sealed with the splen -
dor from your sa - cred coun - te-nance; keep us un - in-jured by the de - mons'
sly de - ceit, since for this rea - son you once paid the price of death. D. Pit -
y your serv - ants held in base cap - tiv - i - ty, par - don the guilt - y, lift
the shack - led from their bonds; King, good and ho - ly, bring to your e - ter - nal
joy those whom you ran - somed by your own re - deem - ing blood. A - men.

GOOD FRIDAY OF THE PASSION OF THE LORD
AND HOLY SATURDAY

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 daemonum,
propter quod mortis exsolvistis pretium.

1. Save us, Redeemer, noble creatures formed by you,
sealed with the splendor from your sacred countenance;
keep us uninjured by the demons' sly deceit,
since for this reason you once paid the price of death.

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

D. Pity your servants held in base captivity,
pardon the guilty, lift the shackled from their bonds;
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)



1. O Cross, true bless-ing for the world, our sure re-demp-tion, cer-tain hope, of
old you bore the curse of hell and now shine forth as heav-en's gate. 2. Your
Vic-tim, lift-ed up on high, has drawn all things un-to him-self, whom
this world's sor-did prince at-tacks, yet noth-ing finds to call his own. D. May
e-qual glo-ry be to you, O Fa-ther, Je-sus, Par-a-clete, who give
the vic-t'ry of the Cross to be our joy for ev-er-more. A-men.

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 báiuia,
nunc clara cæli iánua,

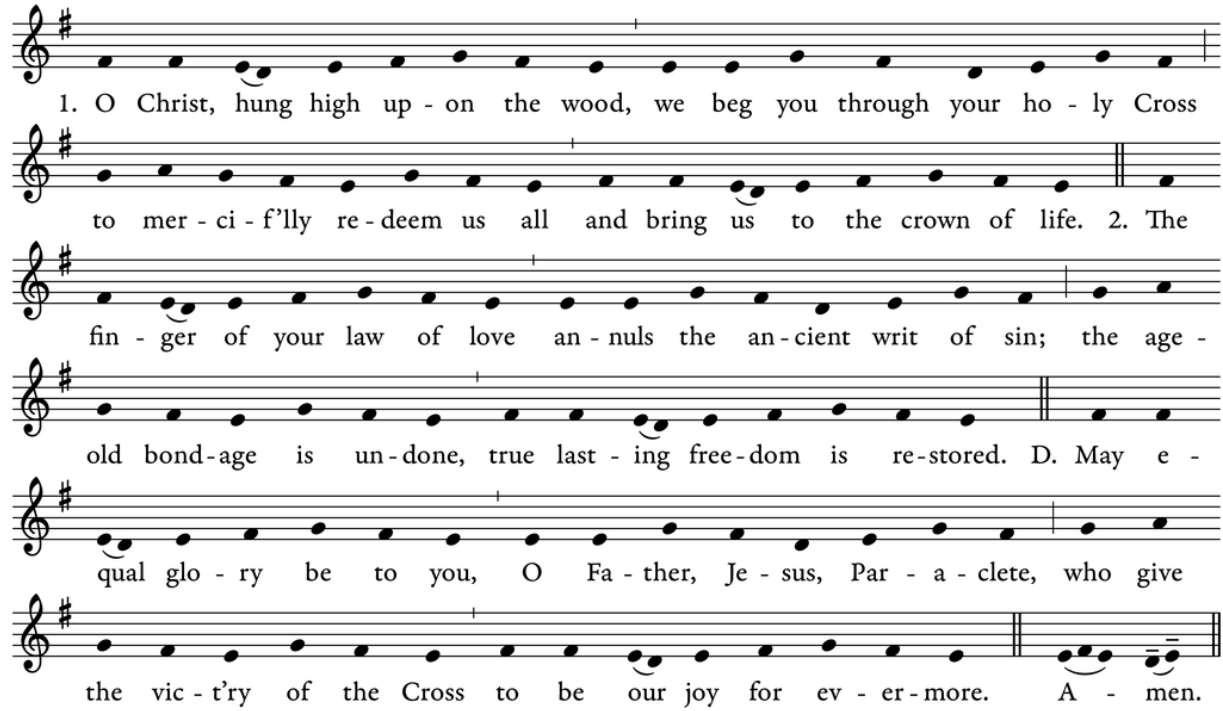
In te levátur hóstia
ad se qui traxit ómnia,
quam mundi princeps ímpetit
suúmque nihil ínvenit.

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. Your Victim, lifted up on high,
has drawn all things unto himself,
whom this world's sordid prince attacks,
yet nothing finds to call his own.
- D. May equal glory be to you,
O Father, Jesus, Paraclete,
who give the victory of the Cross
to be our joy for evermore. Amen.

GOOD FRIDAY OF THE PASSION OF THE LORD

None (Midafternoon)



1. O Christ, hung high up - on the wood, we beg you through your ho - ly Cross
to mer - ci - f'ly re - deem us all and bring us to the crown of life. 2. The
fin - ger of your law of love an - nuls the an - cient writ of sin; the age -
old bond - age is un - done, true last - ing free - dom is re - stored. D. May e -
qual glo - ry be to you, O Fa - ther, Je - sus, Par - a - clete, who give
the vic - t'ry of the Cross to be our joy for ev - er - more. A - men.

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 artículo
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. May equal glory be to you,
O Father, Jesus, Paraclete,
who give the victory of the Cross
to be our joy for evermore. Amen.

HOLY SATURDAY

Office of Readings

1. O Christ, the Lord of heav'n on high, most glo-rious Sav-ior of the world,
 who by the Cross, your gra - cious gift, have freed us from the laws of death,

2. We beg you now with fer - vent prayer: pre-serve, O Lord, those ho - ly gifts,
 which on all na - tions you be-stow through your most sa - cred Mys - ter - ies.

3. As in - no - cent and gen - tle Lamb and Vic - tim of - fered for the world,
 you washed in your re - deem - ing blood the robes of all your bless-ed saints.

4. Those whom you ransomed with the price of your most sa - cred flesh and blood you
 bring to heav-en as you rise where they ex - tol you ev - er-more. D. In -
 clude us in their num-ber, Lord, we beg you, who have made of us a king-
 dom for the Fa - ther, drawn from ev - 'ry na - tion, race, and tongue. A - men.

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,
qui crucis omnes múnere
mortis solvistí léigibus,

1. O Christ, the Lord of heaven on high,
most glorious Savior of the world,
who by the Cross, your gracious gift,
have freed us from the laws of death,

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

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.

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

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.

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

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.

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

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)

1. To you, Re-deem-er of us all, we sing our hymn with tears and pray: for -
give us, Lord, for each of-fense, for-give the sins that we con-fess. 2. By
death up - on the Cross you crushed the forc - es of our an - cient foe; and
we, with brow both signed and sealed, now raise the ban-ner of our faith. 3. For
ev - er in your kind-ness, Lord, drive far from us our en - e - my, that he
may nev - er wound a - gain those you have ransomed by your blood. 4. You willed
in mer - cy to de-scend to har - row hell on our be - half, that you might
give the gift of life to all who owe a debt to death. 5. You set the
time for your re - turn, when you shall end this pass - ing world: the Judge who
just - ly grants to each the rec - om - pense their lives de-serve. D. We beg
you: heal our wounds, O Christ, who with the Fa - ther, ev - er blest, and with
the Spir-it, ev - er-more, are wor - thy of e - ter - nal praise. A - men.

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.

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.

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

2. By death upon the Cross you crushed
the forces of our ancient foe;
and we, with brow both signed and sealed,
now raise the banner of our faith.

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

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.

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

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.

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

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.

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

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)

1. Sole Au - thor of re - deem - ing grace, ex - alt - ed Sav - ior of the world, O
Christ, our King, grant us this day the glo - ry of your fruit - ful Cross. 2. De -
stroy - ing death for us by death, be - stow - ing life on us by life, you crushed
our foe, the prince of lies and cun - ning min - is - ter of death. 3. Con - signed
to sleep with - in the tomb by ho - ly rites with acts of love, you o - pen
wide the un - der - world, de - clar - ing right - eous fore - bears free. 4. O sa - cred
Vic - tim clothed in light, now at the Fa - ther's right en - throned, re - ceive our
hum - ble prayers and hear those ran - somed by your liv - ing blood, 5. That by
it we may fol - low you with right - eous deeds through all our days and raise
the stand - ard of the Cross a - gainst at - tack from ev - 'ry foe. D. May e -
qual glo - ry be to you, O Fa - ther, Je - sus, Par - a - clete, who give the
vic - t'ry of the Cross to be our joy for ev - er - more. A - men.

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.

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.

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

2. Destroying death for us by death,
bestowing life on us by life,
you crushed our foe, the prince of lies
and cunning minister of death.

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

3. Consigned to sleep within the tomb
by holy rites with acts of love,
you open wide the underworld,
declaring righteous forebears free.

Nunc in Paréntis délixtera
sacráta fulgens víctima,
audi, precámur, vívido
tuo redémpptos sánguine,

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,

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

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.

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

D. May equal glory be to you,
O Father, Jesus, Paraclete,
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)

1. The morn-ing light dawns crim-son gold, all heav-en ech-oes hymns of praise,
the world ex-ult-ing shouts for joy, and hell with groan-ing howls in grief, 2. As
that most strong and might-y King, in crush-ing all the pow'rs of death and
tram-pling hell be-neath his feet, has freed the wretch-ed from their chains. 3. En-
closed with-in a tomb of stone, se-cured by strong and zeal-ous guard, the
Vic-tor ris-es from the grave, in tri-umph no-bly march-ing forth. 4. Now grief
of hell and cries of woe, all pain and sor-row are un-done; an An-
gel, clothed in light, cries out: The Lord is ris-en as he said. 5. O Je-
sus, be for mind and heart our ev-er-last-ing Pas-chal joy and gath-
er us, re-born by grace, to share your tri-umphs ev-er-more. D. To you,
Lord Je-sus, glo-ry be, who shine in vic-t'ry o-ver death, with God
the Fa-ther, ev-er blest, and lov-ing Spir-it, ev-er one. A-men.

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 concúlcans 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 prænités
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 SUNDAY OF THE RESURRECTION OF THE LORD

Vespers (Evening Prayer)



1. As we a - wait the Lamb's high feast in snow-white robes of sav - ing grace,
a - cross the Red Sea's flow - ing tide we sing to Christ, our Prince and Head.

2. His sa - cred Bod - y, parched and seared up - on the al - tar of the Cross,
his crim - son Blood, out-poured for us, we taste and so we live for God.

3. Once on the eve - ning of the Pasch from dev - as - ta - ting an - gel sword
we were de - liv - ered and set free from Phar - aoh's harsh and bit - ter rule.

4. And now our Pasch is Christ him - self, the pure and spot - less Lamb once slain,
un - leav - ened bread of truth - ful - ness, who gives his flesh in sac - ri - fice.

5. O wor - thy Vic - tim, real and true, that rends and breaks the pow'r of hell,
re - deem - ing those held cap - tive there and grant - ing them the prize of life!

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Vespers (Evening Prayer)

LH, P 1200 hy

Author: St. Nicetas of 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,
 across the Red Sea's flowing tide
 we sing to Christ, our Prince and Head.

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

2. His sacred Body, parched and seared¹
 upon the altar of the Cross
 his crimson Blood, outpoured for us,
 we taste and so we live for God.

Protécti paschæ véspero
 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 ázyna
 qui carnem suam óbtulit.

4. And now our Pasch is Christ himself,
 the pure and spotless Lamb once slain,
 unleavened bread of truthfulness,
 who gives² his flesh in sacrifice.

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

5. O worthy Victim, real and true,
 that rends and breaks the power³ of hell,
 redeeming those held captive there
 and granting them the prize of life!

[continued]

6. Christ ris - es from the tomb in - deed, tri - um - phant Vic - tor from the depths,
 who thrusts the ty - rant down in chains and clears the way to Par - a - dise.

7. O Je - sus, be for mind and heart our ev - er - last - ing pas - chal joy and
 gath - er us, re - born by grace, to share your tri - umphs ev - er - more. D. To
 you, Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with God
 the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

Consúrgit Christus túmulo,
victor redit de bárathro,
tyránnu trudens vínculo
et paradísu réserans.

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

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

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.

7. 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.

¹ “Parched and seared” translates *torridum*. This quotation from Justin Martyr refers to the fact that our body and blood are nourished by the flesh and blood of Christ so that we might live for God. Cf. Justin’s Greek text (1st Apology 66.1-2):

(1.) Καὶ ἡ τροφή αὕτη καλεῖται παρ’ ἡμῖν εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστὶν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ’ ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. (2.) οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ’ ὄν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι’ εὐχῆς λόγου τοῦ παρ’ αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.

For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed (εὐχαριστηθεῖσαν τροφήν; “food which is eucharistized”) by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. (Marcus Dods and George Reith. From Ante-Nicene Fathers, Vol. 1. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. [Buffalo, NY: Christian Literature Publishing Co., 1885.]

² The present tense is retained in order to preserve the sequence of tenses in the next stanza.

³ “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)

1. O Lord, e - ter - nal King and Son, for ev - er at the Fa - ther's side: in
Ad - am you cre - at - ed man, in your own im - age was he formed. 2. Since
Sa - tan had de - ceived the man in ha - tred for the hu - man race, you took
from Mar - y, Vir - gin blest, his hu - man bod - y, flesh and form, 3. That by
your mar - riage with our flesh you might u - nite us all to God; in Bap -
ti - sm, your fu - ture gift, Re - deem - er, you would par - don sin. 4. On our
ac - count you bore the Cross and will - ing - ly you chose to die; you gave
your blood in sac - ri - fice, the price of our sal - va - tion, Lord. 5. Now
you are ris - en, glo - ri - fied with glo - ry from the Fa - ther due; de -
vot - ed minds and hearts be - lieve that we through you shall rise a - gain.

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.

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.

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

2. Since Satan had deceived the man¹
in hatred for the human race,
you took from Mary, Virgin blest,
his human body, flesh and form,

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

3. That by your marriage with our flesh
you might unite us all to God;
in Baptism, your future gift,
Redeemer, you would pardon sin.

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

4. On our account you bore the Cross
and willingly you chose to die;
you gave your blood in sacrifice,
the price of our salvation, Lord.

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

5. Now you are risen, glorified
with glory from the Father due;
devoted minds and hearts believe
that we through you shall rise again.

[Continued]

¹ Here the challenge is producing syntax in English which makes the subject of the sentence clear.



6. O Je - sus, be for mind and heart our ev - er - last - ing pas - chal joy and
gath - er us, re - born by grace, to share your tri - umphs ev - er - more. D. To
you, Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with God
the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

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

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

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

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. 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?

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.

4. How wonderful this mystery! That flesh should cleanse the sins of flesh,
 to take away the guilt of all and wash the world of foul decay.

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?

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 serenus lumine,
quo diluit 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.

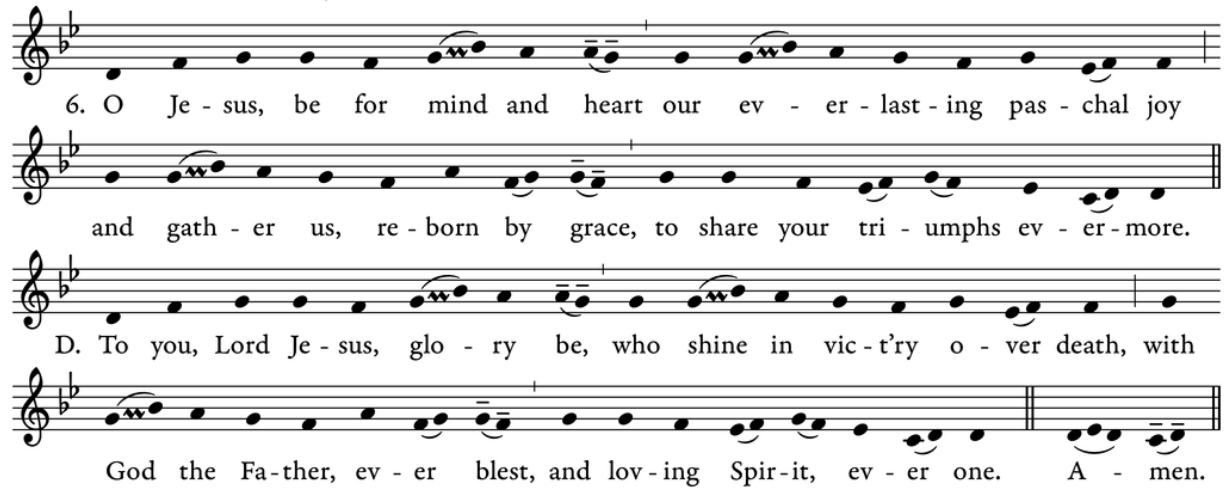
Mystérium mirábile,
ut ábluat mundi luem,
peccáta tollat ómnium
carnis vitia mundans caro.

4. How wonderful this mystery!
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 caritas
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?

[Continued]



6. O Je - sus, be for mind and heart our ev - er - last - ing pas - chal joy
and gath - er us, re - born by grace, to share your tri - umphs ev - er - more.

D. To you, Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with
God the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

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

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

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

1. Re-joyce, O heav - en, from on high, and clap your hands, both earth and sea; for
 af - ter death up - on the Cross Christ rose a - gain and gave us life. 2. Th'ac -
 cept - ed time has now re-turned: we see the day of sav - ing pow'r, on which
 the blood shed by the Lamb re-stored the dark-ened world to light. 3. His death
 brings ag - o - ny to death and ab - so - lu - tion from all sin; all pow'r
 for good re - mains un-harmed: the van - quished gave us vic - to - ry. 4. This
 was the fore - taste of our hope, that all the faith-ful might be - lieve they too
 may rise a - gain one day to have the joy of bless - ed life. 5. Now, there -
 fore, let us cel - e - brate, with zeal and hearts on fire with grace, the splen -
 dor of this East - er - tide, the source of such great gifts for all. 6. O Je -
 sus be for mind and heart our ev - er - last - ing pas - chal joy and gath -
 er us, re - born by grace, to share your tri - umphs ev - er - more. D. To you,

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,
and clap your hands, both earth and sea;¹
for after death upon the Cross
Christ rose again and gave us life.

Iam tempus accéptum redit,
dies salútis cérnitur,
quo mundus Agni ságuine
refúlsit a caligine.

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

Mors illa, mortis pássio,
est críminis remíssio;
illæsa 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 the foretaste of our hope,
that all the faithful might believe
they too may rise again one day
to have the joy of blessed life.

Nunc ergo pascha cándidum
causa bonórum tálium
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 ágrega.

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

[Continued]

¹ Cf. Ps 97 (98):7 (Grail: “Let the sea and all within it thunder; / the world, and those who dwell in it.”).

² The Latin *causa* is functioning here as a preposition.

Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with God
the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

Iesu, tibi sit glória,
qui morte victa prænitens
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.

EASTER TO THE ASCENSION

Lauds (Morning Prayer)

1. Now let the new Je - ru - sa - lem draw forth new sweet-ness from this hymn, and let
 the cho-rus cel - e - brate with sol-emn joy this pas - chal feast. 2. For Christ, un -
 con - quered li - on, comes, the drag-on crushed be - neath his feet; with liv - ing voice
 he cries a - loud, and, ris - ing, wakes the dead from death. 3. The prey that Sa - tan
 had de-voured his neth-er king-dom must ex - pel; a crowd of cap-tives, free at
 last, now fol-lows Je - sus from the tomb. 4. He triumphs, filled with splen-did light,
 with hon-or, pow'r, and maj-es - ty; he forms a sin - gle com-mon - wealth, one
 na - tive land of heav'n and earth. 5. Let us en - treat him with our song as sol -
 diers of our God and King, that rank on rank he or - der us with - in the splen -
 dor of his courts. 6. O Je - sus, be for mind and heart our ev - er - last-ing pas -
 chal joy and gath - er us, re - born by grace, to share your tri - umphs ev - er - more.

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. Now let the new Jerusalem¹
draw forth new sweetness from this hymn,
and let the chorus celebrate
with solemn joy this paschal feast.

Quo Christus invíctus leo,
dracóne surgens óbruto,
dum voce viva pèrsonat,
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;
captivitáte líbera
Iesum sequúntur ágmina.

3. The prey that 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, and majesty;
he forms a single commonwealth,
one native land of heaven and earth.

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

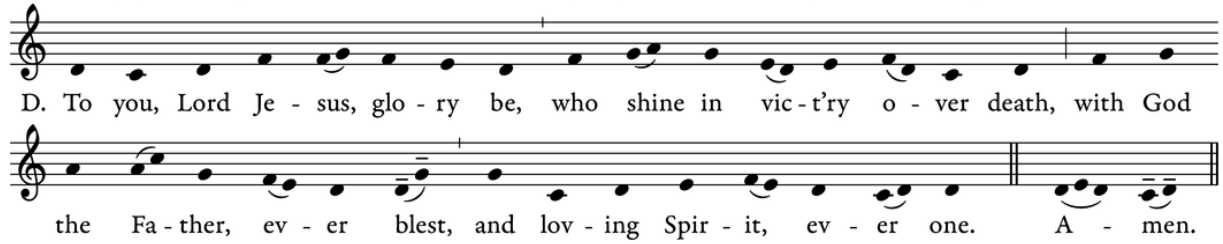
5. Let us entreat him with our song
as soldiers of our God and King,
that rank on rank he order us
within the splendor of his courts.

Esto perénne méntibus
paschále, Iesu, gáudium
et nos renátos 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.

[Continued]

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



D. To you, Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with God
the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - - men.

The image shows a musical score for a liturgical text. It consists of two staves of music. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is written in a simple, diatonic style. The lyrics are written below the notes. The second staff continues the melody and lyrics, ending with a double bar line. The lyrics are: "D. To you, Lord Je - sus, glo - ry be, who shine in vic - t'ry o - ver death, with God the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - - men." The text is centered under the notes.

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.

EASTER TO THE ASCENSION

Terce (Midmorning)

1. Be-hold the third hour ris-es now, when Christ as-cends the sav-ing Cross; our
 minds should think no thoughts of pride, in-tent on fer-vor in our prayer. 2. The
 heart that tru-ly wel-comes Christ brings forth a con-science free from sin: by
 faith-ful, ar-dent prayer it seeks to gain the Ho-ly Spir-it now. 3. This
 is the hour that brought an end to dire, deep root-ed, an-cient sin; in
 this Christ now in-au-gu-rates the bless-ed sea-sons of his grace. D. To
 you, Lord Je-sus, glo-ry be, who shine in vic-t'ry o-ver death, with God
 the Fa-ther, ev-er blest, and lov-ing Spir-it, ev-er one. A-men.

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,
 innocium sensum gerit
 votisque prestat sedulis
 Sanctum mereri Spiritum.

Hæc hora, quæ finem dedit
 diri veterno criminis;
 hinc iam beata tempora
 cœpere Christi gratia.

Iesu, tibi sit gloria,
 qui morte victa prænitens
 cum Patre et almo Spiritu,
 in sempiterna sæcula. 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 now.
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)

1. Come, serv-ants, join in hum-ble prayer with can - ti - cles of wor - thy praise; let heart and mind and lips ex - tol the bless - ed, ho - ly name of God. 2. For this is that dread time and hour, in which the Judge of ag - es stood con - demned to death by false de - cree, un - just - ly judged by mor - tal foes. 3. And we with all the love we owe com-pelled by just and hum - ble fear, seek help a - gainst our wick - ed foe and all his sly and fierce as - saults. D. Let us im - plore the one true God, the Fa - ther and the Son, our King, the Ho - ly Spir - it, Par - a - clete, in Trin - i - ty, our God and Lord. A - men.

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 we with all the love we owe
compelled by just and humble fear,
seek help against our wicked foe
and all his sly and fierce assaults.
- 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 UNTIL PENTECOST

None (Midafternoon)

1. This is the hour that brightly shone, and rent the thick clouds of the Cross, dis-
 vesting 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 with the laws of death dissolved, believing in a world renewed, we
 know the gifts of blessed life shall run an everlasting course. D. To
 you, Lord Jesus, glory be, who shine in victory over death, with God
 the Father, ever blest, and loving Spirit, ever one. A - men.

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.

1. This is the hour that brightly shone,
and rent the thick clouds of the Cross,
divesting earth of dark and gloom,
restoring pure, unclouded light.

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

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.

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

3. And with the laws of death dissolved,
believing in a world renewed,
we know the gifts of blessed life
shall run an everlasting course.

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

THE ASCENSION OF THE LORD

Vespers (Evening Prayer)

1. O Je - sus, our re - deem-ing Lord, our great-est love and all de - sire,
true God, cre - a - tor of all things, true Man be - yond the end of time,

2. What clem - en - cy has mas - tered you, that you should bear our griev-ous sins,
and suf - fer cruel and bit - ter death to res - cue us from death's do-main?

3. For us you breached the walls of hell, and ran-somed all your cap-tives there;
as vic - tor at the Fa-ther's right, in no - ble tri-umph you pre-side. 4. May
this same love com - pel you still to o - ver - come our e - vil deeds, to
par - don us and grant our prayer, that with your gaze we may be filled. D. Lord
Je - sus, be all joy for us, for you shall be our great re - ward; may
all our glo - ry be in you through end-less ag - es ev - er-more. A - men.

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,
our greatest love and all desire,
true God, creator of all things,
true Man beyond the end of time,

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

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 compotes
nos tuo vultu saties.

4. May this same¹ love compel you still
to overcome our evil deeds,
to pardon us and grant our prayer,
that with your gaze we may be filled.

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 (Vulg.: “*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)

1. Come, O Cre - a - tor Spir - it blest, come vis - it souls that are your own; fill
all the hearts that you have made with grace and bless - ing from on high. 2. You
who are called the Par - a - clete, the ho - ly gift of God most High, the liv -
ing well - spring, love and fire, the soul's a - noint - ing from a - bove. 3. In grac -
es you are sev - en - fold, the Fin - ger of God's strong right hand, and you,
the Fa - ther's prom - ised one, a - dorn - ing tongues with gra - cious speech. 4. Come
fill our sens - es with your light, pour forth your love in - to our hearts, the
weak - ness of our mor - tal frame make strong with pow'r that nev - er fails.

5. Drive far from us our dead - ly foe, and swift - ly grant us last - ing peace; with
you to guide and lead the way, may we a - void all harm and sin. D. Now
through your pres - ence may we know and love the Fa - ther and the Son; and you,
the Spir - it of them both, may we pro - fess through - out all time. A - men.

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 vísita,
imple supérna grátia,
quæ tu créasti, péctora.

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

Qui díceris Paráclitus,
donum Dei altíssimi,
fons vivus, ignis, caritas
et spiritális únctio.

2. You who are called the Paraclete,
the holy gift of God most High,
the living wellspring, love and fire,
the soul's anointing from above.

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,
infírma nostri córporis,
virtúte firmans pépeti.

4. Come fill our senses with your light,
pour forth your love into our hearts,
the weakness of our mortal frame
make strong with power that never fails.

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

5. Drive far from us our deadly foe,
and swiftly grant us lasting peace;¹
with you to guide and lead the way,
may we 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

1. E - ter - nal King and God most high, Re-deem-er of all faith-ful souls,
 by whom death's pow'r has been de-stroyed, and tri - umph shown in gifts of grace,
 2. You mount the ho - ly judg-ment seat, es - tab-lished at the Fa-ther's right,
 re - ceiv-ing pow - er o - ver all: di - vine, not hu - man, sov-'reign-ty, 3. That
 all in heav-en and on earth and in the neth - er - world be - low, the
 three-fold u - ni - verse you made, should bend the knee in trib-ute now. 4. The
 An - gels trem-ble as they watch the mor - tal or - der o - ver-turned: in
 flesh the sin, in flesh the cure, in flesh the reign of God the Word. 5. O
 Christ, you are our last - ing joy, our sure, a - bid - ing rec - om-pense, who
 rule the fab - ric of this world, yet far sur - pass all earth - ly joys. 6. And

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 grátiaë,

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 universe you made,
should bend the knee in tribute now.

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

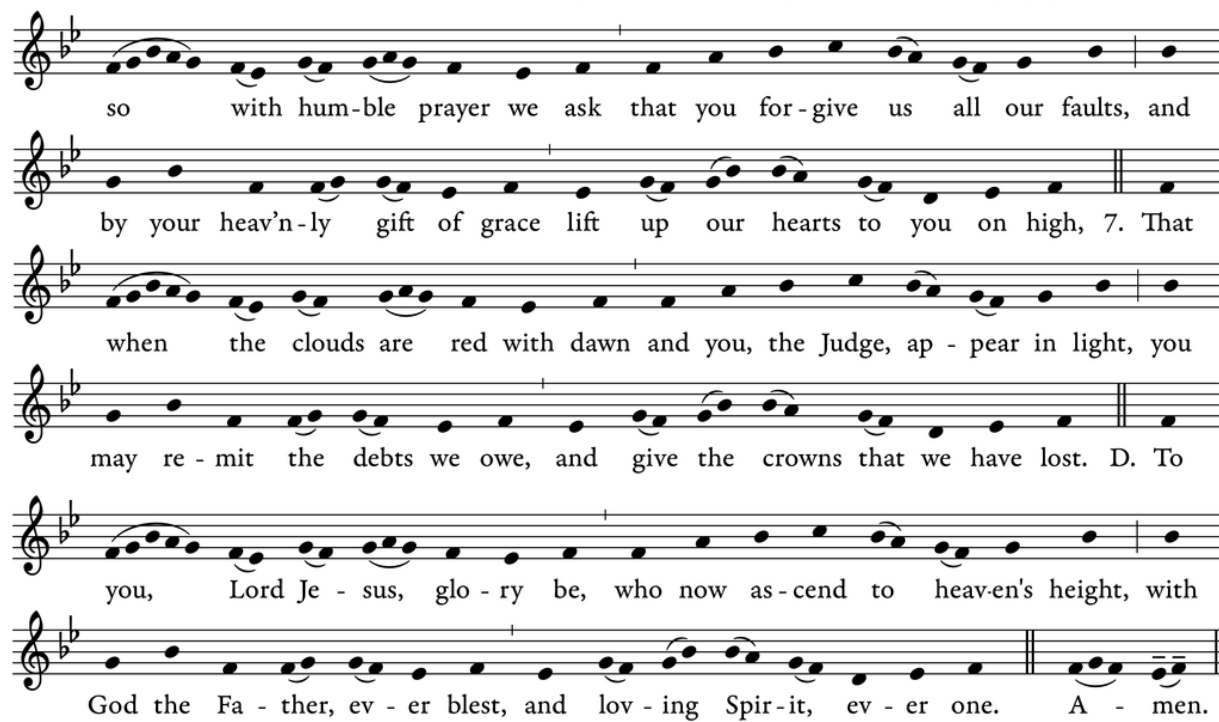
4. The Angels tremble as they watch
the mortal order overturned:
in flesh the sin, in flesh the cure,
in flesh the reign of God the Word.

Tu, Christe, nostrum gáudium,
manens perénne práemium,
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.

[Continued]

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



so with hum-ble prayer we ask that you for-give us all our faults, and
by your heav'n-ly gift of grace lift up our hearts to you on high, 7. That
when the clouds are red with dawn and you, the Judge, ap-pear in light, you
may re-mit the debts we owe, and give the crowns that we have lost. D. To
you, Lord Je-sus, glo-ry be, who now as-cend to heav-en's height, with
God the Fa-ther, ev-er blest, and lov-ing Spir-it, ev-er one. A-men.

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

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

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

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,
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.
- 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.

ASCENSION UNTIL PENTECOST

Lauds (Morning Prayer)

1. The sa - cred day has dawned in light, de - sired by all with fer - vent prayer,
 when Christ as - cends to heav - en's height, our God and hope of all the
 world. 2. Pre - sent - ing in the Fa - ther's sight the glo - ry of his ris - en
 flesh, his tri - umph in the might - y duel that crushed the ty - rant of
 this world, 3. Borne high up - on a cloud of light, he gives to all be - liev -
 ers hope as he re - o - pens Par - a - dise, which our first par - ents
 closed by sin. 4. O joy pro - found, im - mense for all: that from our Vir -
 gin came the child, who af - ter dread - ful scourge and Cross now joins the
 Fa - ther at his throne. 5. So let us all give thanks to Christ, our Sav -
 ior and our strong de - fense, since he has borne our flesh a - loft to
 high - est heav - en's roy - al court. 6. May he re - main the sin - gle joy

ASCENSION UNTIL PENTECOST

Lauds (Morning Prayer)

LH, P 2137 hy

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

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

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

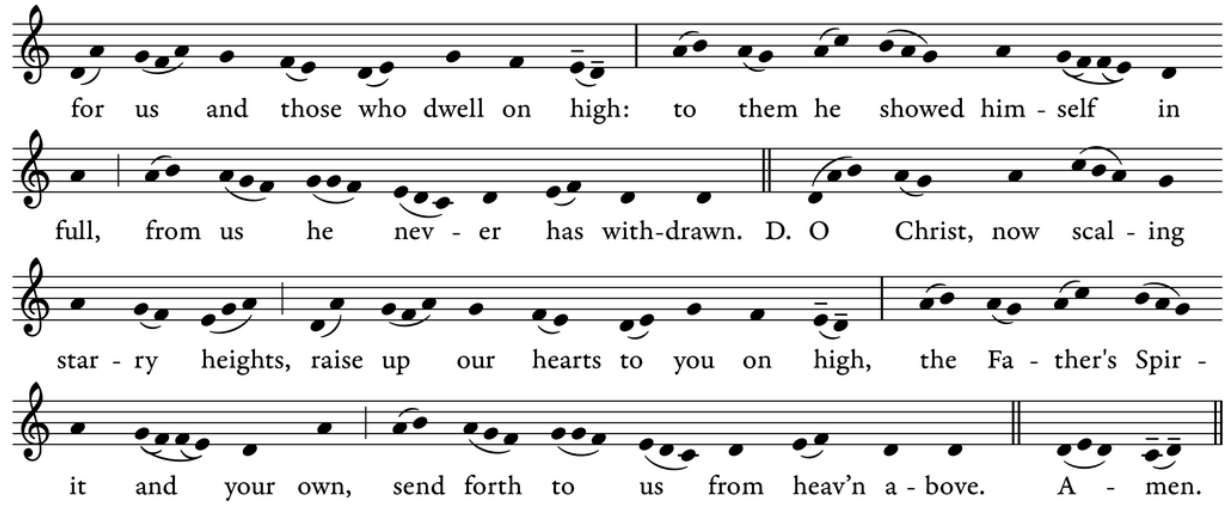
In nube fertur lúcida
et spem facit credéntibus,
iam paradísū réserans,
quem protoplásti cláuserant.

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

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

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 glory of his risen flesh,
his triumph in the mighty duel
that crushed the tyrant of this world,
3. Borne high upon a cloud of light,
he gives to all believers hope
as he reopens Paradise,
which our first parents closed by sin.
4. O joy profound, immense for all:
that from our Virgin came the child,
who after dreadful scourge and Cross
now joins the Father at his throne.
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.

[Continued]



for us and those who dwell on high: to them he showed him - self in
full, from us he nev - er has with-drawn. D. O Christ, now scal - ing
star - ry heights, raise up our hearts to you on high, the Fa - ther's Spir -
it and your own, send forth to us from heav'n a - bove. A - men.

Sit nobis cum cælestibus
commúne manens gáudium:
illis, quod semet obtulit,
nobis, quod se non abstulit.

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

6. May he remain the single joy
for us and those who dwell on high:
to them he showed himself in full,
from us he never has withdrawn.
- 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

1. Light of glad-ness, light ex - alt - ed, from the throne as fire e - mit-ted, sent on
 Christ's dis - ci - ples all, 2. Fill - ing hearts, in tongues be-stow-ing, light in-vites us
 all to con-cord, one in heart and gra-cious speech: 3. Come, O Com-fort - er
 most lov-ing, rule our tongues, our hearts make gen-tle; noth-ing bit - ter or vin -
 dic-tive can be-fore your pres-ence stand. 4. Made a - gain a new cre - a - tion,
 pure in mind and heart, we praise you, chil-dren for-mer - ly by na-ture, sealed
 in wrath, but now in grace. 5. You are both the gift and giv-er, for the heart,
 sole cause of good-ness; make our hearts dis-posed to praise you, form our tongues in
 speech and sing-ing for your praise and maj - es - ty. 6. You, the ver - y source of
 mer-cy, cleanse us of our sins and fail-ings; grant to us, who in Christ Je - sus
 are re-born in per-fect new-ness, full and ev - er - last-ing joy. A - men.

PENTECOST SUNDAY

Office of Readings

LH, P 2337 hy

Author: Adam of St. Victor, d. 1146
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 invítat
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 præsentia.

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

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

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

¹ In 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.

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

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

PENTECOST SUNDAY

Lauds (Morning Prayer)

1. The run - ning cy - cle of the year brings back to us the bless - ed joys:
the day the Spir - it Par - a - clete up - on the Lord's dis - ci - ples shone.

2. A fire with gleam - ing, flash - ing light, ap - peared as tongues and on them
fell, that they might burn with char - i - ty and speak with words that flow
with pow'r. 3. Those whom the Spir - it filled with gifts then speak in eve - ry
na - tive tongue; be - wil - dered crowds from eve - ry land sup - pose them drunk
with new - made wine. 4. These things are done in mys - ter - y as Pas - chal -
tide draws to a close: the sa - cred num - ber of the days from which
by law re - mis - sion comes. 5. Be - fore your face, most lov - ing God,
we bow our heads and hum - bly pray: be - stow on us the Spir - it's
gifts, sent down this day from heav'n a - bove. 6. As once you filled those hal -

PENTECOST SUNDAY

Lauds (Morning Prayer)

LH, P 2349 hy

Author: St. Hilary of Poitiers? 4th c.

Meter: 8.8.8.8. (L.M.)

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

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.

Linguis loquúntur ómnium;
turbæ pavent gentílium,
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 mýstice
Paschæ perácto témpore,
sacro díerum número,
quo lege fit remíssio.

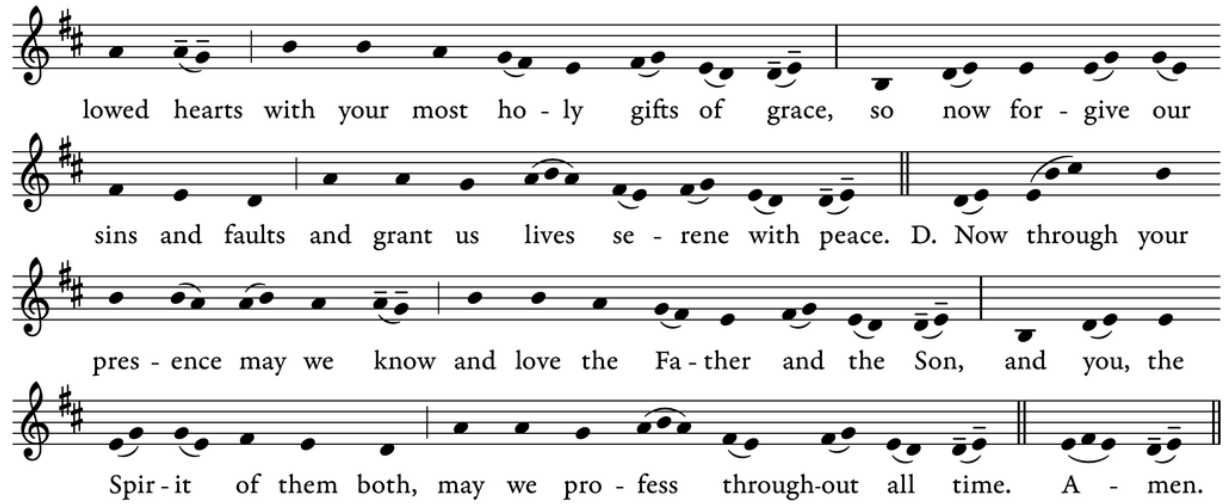
4. These things are done in mystery
as Paschaltide draws to a close:
the sacred number of the days
from which by law remission comes.¹

Te nunc, Deus piíssime,
vultu precámur cérnuo:
illápsa nobis cælitus
largire 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.

[Continued]

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...”) and Lv 25:8-13 (NABRE: “You shall count seven weeks of years—seven times seven years—such that the seven weeks of years amount to forty-nine years. / Then, on the tenth day of the seventh month* let the ram’s horn resound; on this, the Day of Atonement,c the ram’s horn blast shall resound throughout your land. / You shall treat this fiftieth year as sacred. You shall proclaim liberty in the land for all its inhabitants.d It shall be a jubilee for you, when each of you shall return to your own property, each of you to your own family. / This fiftieth year is your year of jubilee; you shall not sow, nor shall you reap the aftergrowth or pick the untrimmed vines, / since this is the jubilee. It shall be sacred for you. You may only eat what the field yields of itself. / In this year of jubilee, then, each of you shall return to your own property.”).



lowed hearts with your most ho - ly gifts of grace, so now for - give our
sins and faults and grant us lives se - rene with peace. D. Now through your
pres - ence may we know and love the Fa - ther and the Son, and you, the
Spir - it of them both, may we pro - fess through-out all time. A - men.

Dudum sacráta pectora
tua replésti grátia;
dimítte nunc peccámina
et da quiéta témpora.

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

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.

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.

PENTECOST SUNDAY

Terce (Midmorning)

1. Once Christ as-cend-ed to the stars, re-turn-ing whence he first had come: that
 from the Fa-ther he might send the Ho-ly Spir-it, prom-ised gift. 2. Then
 sud-den-ly with thund-'rous sound, as his A-pos-tles joined in prayer, that blest
 third hour told all the world the Spir-it of our God had come. 3. Thus from
 the Fa-ther's light pro-ceeds a fire of beau-ty, giv-ing life, that fills with
 fer-vor for the Word all faith-ful hearts that live for Christ. 4. Come down, O
 Ho-ly Spir-it, come, a-dorn our hearts with right-eous-ness, as al-tars giv-
 en to your praise and tem-ples hal-lowed for your use. D. Now through your
 pres-ence may we know and love the Fa-ther and the Son, and you, the
 Spir-it of them both, may we pro-fess through-out all time. A-men.

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,

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.

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

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.

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

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.

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

4. Come down, O Holy Spirit, come,
adorn our hearts with righteousness,
as altars given to your praise
and temples hallowed for your use.

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.

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 procedit 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.

Jesus ate nothing in those days and, when they were ended, 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, until the 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 appáruit illis Elías cum Móyse, et erant loquéntes cum Iesu.

Jesus was transfigured before them; and his garments became dazzling, exceedingly white. And there appeared to them Elijah 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 Eliáe 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 ætérnum.

The Lord says: If anyone shall drink the
water that I will give him, he shall never
thirst again.

LH, Q 438 am
Benedictus

(Jn 4:23)

Venit hora et nunc est, quando veri
adoratóres adorábunt Patrem in Spíritu et
veritáte: 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 such
as these to worship him.

LH, Q 454 am
Magnificat

(Jn 4:41-42)

Multo plures credidérunt et mulíeri 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: Auferte ista hinc: Nolite facere domum Patris mei domum negotiacionis.

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)

Solvite templum hoc, dicit Dominus, et post triduum reedificabo illud. Hoc autem dicebat de templo corporis 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 Hierosolymis in Pascha, in die festo, multi crediderunt in nomine Iesu, videntes signa eius, quae faciebat.

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 egeritis,
omnes similit̃er peribitis.

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

LH, Q 440 am
Benedictus

(Cf. Rm 5:1)

Iustificati ex fide, pacem habeamus ad
Deum, per Dõminum 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)

Dõmine, dimitte illam et hoc anno, usque
dum fõdiam circa illam, et siquidem fecerit
fructum in futurum.

Sir, leave it again for this year, and I shall
dig 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, who 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 dicitur 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 apéruit
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 ætérrnam.

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
ætérrnam.

God so loved the world that he gave his
Only Begotten Son, so that everyone who
believes in him may 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, períerat 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, períerat et invéntus est.

My son, you are with me always, and all I have is yours; but it was right that we should 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, amícus 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 resurréctio et vita. Qui credit in me, etsi mórtuus fúerit, vivet; et omnis qui vivit et credit in me, non moriétur in æténum.

I am the Resurrection and the Life. Whoever believes in me, even though he dies, will live, and everyone who lives and believes in me will never die.

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.

If anyone 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 inclínans se deórsum 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, 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 we bow down
before the Lord who comes; with hymns and
songs, let us all run to meet him, glorifying
him and saying: Blessed be the Lord.

LH, T 948 am
Magnificat

(Cf. Mt 26:31-32)

Scriptum est: Percútiam 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 stravérunt in via, álii
autem frondes quas excíderant in agris. Et
clamábant: Hosánna in excélsis!

Many 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 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 set Jesus upon it. 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.

Christ had to suffer and to rise from the dead
on the third day, 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 I myself. 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 in his name repentance for the forgiveness of sins would be preached 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: Afferte de piscibus, quos prendidistis nunc. Ascendit autem Simon Petrus et traxit rete in terram, plenam magnis piscibus, alleluia.

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

LH, P 1567 am
Benedictus

(Jn 21:13-14)

Venit Iesus et accipit panem et dat eis, et piscem similiter. Hoc iam tertio manifestatus est Iesus discipulis, cum resurrexisset a mortuis, alleluia.

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 Ioannis, amas me? Domine, tu omnia scis, tu cognoscis quia amo te. Dicit ei Iesus: Pasce oves meas, alleluia.

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 ovibus, 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 ovium; ego sum via, veritas
et vita; ego sum pastor bonus, et cognosco
oves meas, et cognoscunt me meæ, allelúia.

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

LH, P 1721 am

Magnificat

(Jn 10:16)

Alias oves habeo, quæ non sunt ex hoc ovili,
et illas oportet me adducere, et vocem meam
audient, 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 will 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.

That which 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 praeprávero vobis locum,
íterum vénio et accípíam vos ad meípsum, ut
ubi sum ego, et vos sitis, allelúia.

If I go away 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 vinedresser. 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 habuérítis 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 vobiscum 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 dilectiône mea, allelúia.

As the Father has loved me, so have I 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
ívicem sicut diléxi vos; maiórem hac
dilectiõnem 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 I have 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 to
you. Let not your hearts be troubled or
afraid, alleluia.

SEVENTH SUNDAY OF EASTER

Year A

LH, P 2185 am

Magnificat

(Cf. Jn 17:3)

Hæc est vita æterna, ut cognoscant te solum
verum Deum, et quem misisti, 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 those in your name whom 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 preconciliar 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 quaeramus*, 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 infirmities of your people" rather than "You who came to heal the contrite of heart;—cure the infirmities of your people."

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

ASH WEDNESDAY

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”).

SECOND AND (FOURTH) WEDNESDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0023 pc

Gratias agamus Deo Patri, qui per infusionem
et operationem Spiritus Sancti corda nostra
purificet et in caritate confirmet. 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 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
through the indwelling of the Holy Spirit purifies
and confirms our hearts in charity. With humble
prayer, let us say to him:
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 (us, 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 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 in the blood of Christ sealed 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”).

SECOND AND FOURTH THURSDAY OF LENT

Lauds (Morning Prayer)

LH, Q 0044 pc

Pietatem Dei celebremus, qui in Christo sese
revelavit. Ex corde ei supplicemus:
Memento nostri, Domine, quia filii tui sumus.

1. Let us celebrate the faithful love of God, who revealed himself in Christ, and let us wholeheartedly beseech him:
*Remember us, O Lord, for we are your children.*¹

Da nos mysterium Ecclesiae altius percipere,
–ut eadem sit nobis et omnibus efficacius
salutis sacramentum.

2. Enable us to fathom more deeply the mystery of the Church,
–that she may be more efficacious for us and for all as the sacrament of salvation.²

Fac nos, hominis amator, humanae civitatis
incrementa fovere,
–atque in omnibus regnum tuum intendere.

3. Lover of the human race, grant us to foster the development of civil society³
–and to make your kingdom our goal in all things.

Præsta nobis, ut ad Christum sitientes
curramus,
–qui fontem aquæ vivæ nobis se præbuit.

4. Grant that thirsting for Christ, we may run to him,
–who offers himself to us as the fount of living water.⁴

Dimitte nobis iniquitates nostras,
–et gressus nostros dirige in viam iustitiæ et
sinceritatis.

5. Forgive us our sins⁵
–and guide our steps along the path of
righteousness and sincerity.⁶

Pater noster.

Our Father.

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 22 (23): 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 laying on 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

<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 pænitenti 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

Salvatorem humani generis adoremus, qui mortem moriendo destruxit et vitam resurgendo reparavit. Humiliter postulemus: *Sanctifica populum, quem sanguine tuo redemisti.*

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
Sanctify the people redeemed by your blood.

Redemptor noster, da nos passioni tuæ per pænitentiam plenius adhærere, –ut resurrectionis gloriam consequamur.

2. Christ our Redeemer, unite us more closely to your Passion through penance, –that we may obtain the glory of the Resurrection.²

Præsta, ut Matris tuæ, solatricis afflictorum, protectionem assequamur, –mærentesque confortemus ea consolatione, qua et ipsi a te recreamur.

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

Fidelibus concede passionis tuæ in ærumnis suis esse participes, –ut salutare tuum in seipsis manifestent.

4. Grant that your faithful in their hardships may share in your Passion, –that they may manifest in themselves your saving power.⁴

Qui humiliasti teipsum, factus obœdiens usque ad mortem, mortem autem crucis, –da servis tuis obœdientiam et patientiam.

5. You humbled yourself, becoming obedient to death, even death on a cross;⁵ –give your servants obedience and patience.

[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;¹
–grant that we may one day share their company.
Our Father.

¹ 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

- | | |
|---|---|
| <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 therein.</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 as we feed the hungry
–and to give you drink as we give 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
humbly implore him: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 without distinction our nation
and all people, in truth and in deed,
–and to build them up always in peace and
goodness.³
4. Look with favor upon all those 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.¹

6. Grant that the dying may go forth in hope to meet
Christ the judge
–and to rejoice for ever in your presence.

Our Father.

¹ 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

Benedictus Iesus, salvator noster, qui per mortem suam salutis nobis semitam reseravit.

Oremus:

Dirige, Domine, populum tuum in viam rectam.

Misericors Deus, qui per baptismum novitatem vitæ nobis dedisti,
–fac ut magis in dies tuæ conformemur imagini.

Præsta, ut indigentes benevolentia nostra hodie lætificemus,
–eisque subvenientes teipsum inveniamus.

Tribue nobis bonum, rectum et verum coram te operari,
–teque semper toto corde requirere.

Quæ contra unitatem familiæ tuæ commisimus, benignus indulge,
–atque cor unum et animam unam nos esse concede.

Pater noster.

1. Blessed be Jesus our Savior, who opened for us the way of salvation through his death. Let us pray:
*Guide your people along the right path, O Lord.*¹
2. Merciful God, you have given us newness of life through Baptism;
–conform us to your image more and more each day.²
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
4. Grant us to do what is good, upright, and true in your sight
–and ever to seek you with all our heart.⁴
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

Our Father.

¹ Cf. Ps 22 (23): 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 teipsum 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 ægotantium 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: you gave yourself up 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 them⁵
–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 142 (143): 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.¹

Our Father.

¹ 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, roborans nos.

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 bringing to fulfillment 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 (Vatican website: “[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. *Preces, The Stowe Missal*, 8th – 9th century.

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 the human race, make us solicitous 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. Unlock the gate 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 (NABRE: “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. Sustained by this 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 delight in you for ever 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 avoid all sloth and neglect
–and to take delight in the higher gifts.¹

5. Deliver us from evil²
–and protect us from a fascination with empty
pursuits that obscure what is good.³

Our Father.

¹ 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 desidie castigantur, omnes negligentie 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: “Strive eagerly for the greatest spiritual gifts”).

² Cf. Mt 6:13 (NABRE: “Deliver us from evil”).

³ 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

Deum omnipotentem et providentem exaltemus. Ipse scit omnia, quibus indiget populus suus, sed vult nos primum de regno suo sollicitos. Ideo acclamemus:
Adveniat regnum tuum et iustitia eius.

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:
*May your kingdom and its righteousness come.*¹

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.

2. Holy Father, you gave us Christ as the Shepherd of our souls; be present to pastors and the people placed in their charge,
–lest the flock lack the care of a shepherd, and shepherds the obedience of the flock.²

Induc christianos, ut fraterna pietate infirmis auxilientur,
–et ipsi Filio tuo in iis subveniant.

3. Inspire Christians to help the sick with fraternal devotion
–and, in caring for them, to care for your own Son.³

Fac ut nondum Evangelio credentes Ecclesiam tuam ingrediantur,
–eamque bonis operibus semper œdificent in caritate.

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.

Da nobis peccatoribus veniam a te impetrare,
–et simul reconciliari cum Ecclesia tua.

5. Grant that we sinners may obtain your pardon
–and so be reconciled with your Church.⁴

[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 (NABRE: “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.¹

Our Father.

¹ 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

Christum Dominum nostrum laudantes, qui ut
lux mundi apparuit, ne ambulemus in
tenebris sed lumen vitæ habereamus, ei
supplicemus:

Verbum tuum sit lucerna pedibus nostris.

Benignissime Deus, concede nobis hodie in
tui imitatione proficere,
–ut, quod in primo cecidit Adam, denuo in te
erigatur.

Præbe verbum tuum lucernam pedibus nostris,
–ut, veritatem facientes, caritate in te
crescamus per omnia.

Doce nos ad omnium bonum propter nomen
tuum fideliter agere,
–ut humana familia magis per Ecclesiam
illuminetur.

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

*May your word be a lamp for our steps.*²

2. Most gracious God, grant that we may progress
this day in your likeness,
–that what has fallen through the first Adam may
be raised up again in you.³

3. Offer us your word as a lamp for our steps,
–that by living the truth in charity, we may grow
towards you in all things.⁴

4. Teach us to work faithfully for the good of all
because of your name,
–that the human family may be more enlightened
through the witness of the Church.⁵

[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 118 (119): 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.¹

Our Father.

¹ 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

<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 persequentibus 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 excess 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. *Preces, Orat. Visig.* 630.

³ Cf. *Preces, Orat. Visig.* 731.

FIRST, THIRD AND FIFTH FRIDAY OF LENT
Vespers (Evening Prayer)

LH, Q 0238 pc

Dominum Iesum, qui per proprium sanguinem
populum sanctificavit, deprecemur:
Miserere, Domine, populo tuo.

1. Let us earnestly pray to the Lord Jesus, who
sanctified a people by his own blood:¹
Have mercy on your people, Lord.

Redemptor noster, per passionem tuam tribue
fidelibus membra sua mortificare, in
certaminibus contra mala et adversa sustine
eos, spe robora firmiore,
–quo expeditiores ad resurrectionem tuam
celebrandam occurrant.

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.

Fac ut christiani, ob propheticum munus,
notitiam tui ubique diffundant,
–atque ardentis fidei, spei et caritatis
testimonio eam confirment.

3. Lead Christians, in keeping with their prophetic
office, to spread knowledge of you everywhere
–and to affirm it by the witness of ardent faith,
hope and charity.³

Conforta virtute tua omnes afflictos,
–eisque consolandis fraternas fac nos curas
impendere.

4. Strengthen by your power all the afflicted
–and enable us to extend loving care to those in
need of consolation.

Doce fideles passionem tuam in ærumnis suis
participare,
–ut salutare tuum in seipsis manifestent.

5. Teach the faithful through their hardships to have
a share in your Passion,
–that they may manifest in themselves your
saving power.⁴

[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 (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”).

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,
–eisque resurrectionis gloriam largire.
Pater noster.

6. Author of life, remember those who have passed
from this life¹
–and bestow on them the glory of the
Resurrection.²
Our Father.

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”).

² Cf. *Preces, 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 misericordiae, 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 devotae, in Ecclesia impensius colant.

Donum tuae misericordiae nobis largire,
–ac peccata et poenas 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, bestow 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 for consecrated virgins,
–that they may more zealously nurture 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

Magnificemus Deum, cui cura est de omnibus.
Eum invocemus, dicentes:
Da, Domine, salutem redemptis.

1. Let us proclaim the greatness of God, who cares for all, and call upon him, as we say:¹
Grant salvation, Lord, to those you have redeemed.

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 fount 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 (NABRE: “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 deprecemur, 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

Enkindle 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
charity and peace.

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 (NABRE: “So Noah came out, together with his sons and his wife and his sons’ wives”).

³ Cf. Mt 4:4 (NABRE: “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, let us humbly and confidently ask him:¹
Visit your family, Lord.

Adesto, Domine, episcopis et presbýteris
Ecclesiae 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 (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 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 121 (122).

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.¹
Our Father.

¹ Cf. Ps 4: 7 (Grail: “Lift up the light of your face on us, O LORD”), Ps 88 (89): 16 (Grail: “How blessed the people who know your praise, who walk, O LORD, in the light of your face”), and Ps 66 (67): 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.

Omnipotens et misericors Deus, concede nobis spiritum orationis et pænitiæ,
–ut caritate tui et hominum ardeamus.

Da nos tibi cooperari, ut omnia instaurentur in Christo,
–atque iustitia et pax in terris abundant.

Intimam totius creaturæ naturam et pretium aperi nobis,
–ut, te celebrantes, eam in carmine laudis nobis consociemus.

Ignosce nobis, qui Christi tui præsentiam in pauperibus, miseris et molestis ignoravimus,
–nec veriti sumus Filium tuum in his fratribus nostris.

Pater noster.

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.

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

3. Grant us to work with you, so that all things may be renewed in Christ²
–and justice and peace may flourish on earth.

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

5. Forgive us who 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

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 foederis instar custodiant.

Sollicitudinem de fratribus sibi commissis, praepositis 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 aeternae vitae 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 acknowledge 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. Grant your grace to children as they mature –and bring the young to your love by their right conduct.

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 acknowledge 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.

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 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 hand²
–and also to accept 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 pœnitentes, 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,¹
–that they may more readily hasten to the
celebration of your Resurrection.²

6. You reign in the glory of the Father;
–be mindful of those who have died today.

Our Father.

¹ 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”).

² 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 and so enter into your glory;
–lead your Church to the Paschal feast of
heaven.²

Qui crucem tuam arborem vitæ constituisti,
–fructus eiusdem baptismate 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 117 (118): 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 wrongdoing;
–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:

Salvatores nostrum adoremus, qui Ecclesiae
in Cena novissima, qua nocte tradebatur,
mortis et resurrectionis suae 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

Redemptorem nostrum, qui pro nobis passus
et sepultus est, ut resurgeret, sincera pietate
adoremus eumque supplices imploremus:
Miserere nostri, Domine.

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:
*Have mercy on us, O Lord.*¹

O Domine et Magister noster, pro nobis usque
ad mortem factus es obœdiens,
–doce nos voluntati Patris semper obœdire.

2. 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

Tu, vita nostra, qui, in ligno moriens,
infernium et mortem destruxisti,
–da nos tecum commori, ut tecum in gloria
resuscitemur.

3. Our Life, by dying on the Cross you destroyed
death and hell;⁴
–let us die with you to rise with you in glory.

O Rex noster, qui es opprobrium hominum
factus et tamquam vermis calcatus,
–doce nos tuam humilitatem induere
salutarem.

4. 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.

Salus nostra, qui vitam tuam pro dilectis
fratribus tradidisti,
–præsta, ut eadem caritate nos invicem
diligamus.

5. 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.

[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 21 (22): 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. Our Savior, you stretched out your arms on the
Cross and drew all the ages to yourself;¹
–gather all the scattered children of God into the
kingdom of your salvation.²

Our Father.

¹ Cf. *Preces, Lit. Dominicanorum*.

² 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.

Omnnes 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

Redemptórem nostrum, qui pro nobis passus
et sepúltus est, ut resúrgeret, sincéra pietáte
adorémus eúmque súplices implorémus:
Miserére nostri, Dómine.

Christe salvátor, mærentem Matrem tuam
cruci et sepúlturæ tibi próxime astáre voluísti:
–ita nos in afflictiónibus nostris fac passiónis
tuæ partícipes.

Christe Dómine, sicut granum in terram
cadens, divínæ vitæ nobis fructum attulísti:
–fac ut, peccáto mórtui, Deo vivámus.

Pastor noster, iacens sepúltus, ómnibus
abscónditus permansísti:
–vitam nostram tecum in Patre abscónditam
amáre nos doce.

Novus Adam, in regnum mortuórum
descendísti, ut de mortis cárcere iustos
ab orígine mundi ibi deténtos liberáres:
–fac ut omnes, in sepúlcro scélerum iacéntes,
áudiant 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
baptísmum consepelíri tribuísti:
–fac ut, resurrectiáni tuæ configuráti, in
novitáte vitæ ambulémus.

Pater noster.

6. Christ, Son of the living God, you willed that we
be buried with you through Baptism;¹
–grant that, conformed to your Resurrection, we
may walk in newness of life.²

Our Father.

¹ Cf. Mt 16:16 (NABRE: “You are the Messiah, the Son of the living God”).

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”).

HOLY SATURDAY

Vespers (Evening Prayer)

LH, T 1161 pc

Redemptórem nostrum, qui pro nobis passus
et sepúltus est, ut resúrgeret, sincéra pietáte
adorémus eúmque súpplícés implorémus:
Miserére nostri, Dómine.

Dómine Iesu, de látere tuo, láncea transfíxo,
sánguinem et aquam effudísti, totíus Ecclésiæ
mirábile sacraméntum:
–per mortem, sepultúram et resurrectionem
Sponsam tuam vivífica.

Dómine Iesu, eórum meminísti qui
resurrectionis tuæ promissiónes erant oblíti:
–meménto eórum, qui resurrectionem tuam
ignórant et sine spe vivunt.

Agnus Dei, pascha nostrum pro ómnibus
immolátus es:
–ad te trahe hómines cunctos.

Deus mundi univérsi, tu qui omnes fines
inclúdis et inclúdi in sepultúra voluísti,
–líbera humánium genus ab inférno eíque
immortalitátem glóriæ dona.

Christe, Fili Dei vivi, qui e cruce latróni
paradísium aperuísti,
–defúctos, in morte et sepultúra tibi
assimilátos, tuæ resurrectioni in glória
consócia.

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 the dead who have become like you in
death and burial to your Resurrection in glory.

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

Christum, auctorem vitæ, quem Deus
suscitavit quique nos suscitabit per virtutem
suam, oremus, clamantes:
Christe, vita nostra, salva nos.

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
Christ our life, save us.

Christe, lux fulgida in tenebris splendens, vitæ
princeps et mortalium sanctificator,
–hanc diem ad laudem tuam fac nos
transigere.

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.

Domine, qui ambulasti in via passionis et
crucis,
–concede nobis ut, tecum patientes et
morientes, tecum etiam resuscitemur.

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.

Fili Patris, magister et frater noster, qui nos
regnum et sacerdotes Deo nostro constituisti,
–præsta ut tibi sacrificium laudis offeramus in
gaudio.

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.

Rex gloriæ, præclarum expectamus diem
manifestationis tuæ,
–ut vultum tuum contemplemur et similes tui
efficiamur.

5. King of glory, we await the glorious day of your
appearing,
–that we may contemplate your face and be made
like you.³

Pater noster.

Our Father.

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 death, your enemy; 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 unto death, you
were exalted to the right hand of the Father;⁴
–graciously welcome your 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

Christum, cuius humanitatem Spiritus Sanctus
vivificavit et vivificantem reddidit, lætis
animis invocemus:

Renova et vivifica omnia, Domine.

Christe, salvator mundi, novæ creationis rex,
sensus nostros ad regnum tuum propitius
converte,

–ubi sedes ad dexteram Patris.

Domine, semper vivens in Ecclesia tua,
–eam per Spiritum Sanctum in omnem dirige
veritatem.

Te misericordem infirmis, laborantibus et
morientibus manifesta,

–ut tua omnes pietate confortentur atque
firmentur.

Christe, lumen indeficiens, die iam declinante,
tibi nostram devotionem offerimus,

–teque rogamus, ut luce tuæ resurrectionis
fratres nostros defunctos illumines.

Pater noster.

1. With a joyful heart let us invoke Christ, whose
humanity the Holy Spirit brought to life and
made life-giving:¹

*Renew and give life to all things, Lord.*²

2. Christ, Savior of the world, King of the new
creation, graciously turn our hearts and minds to
your kingdom,³

–where you are seated at the right hand of the
Father.⁴

3. Lord, you are always living in your Church;
–guide her into all truth through the Holy Spirit.⁵

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.

5. Christ, unfailing Light, as day now draws
to a close, we offer our homage to you⁶
–and we ask you to shed the light of your
Resurrection upon our deceased brothers and
sisters.

Our Father.

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
King of glory, hear us.

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 inquirant, 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 faith³
–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. By your descent into hell, you threw open 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. As we call upon Christ, who was handed over for
our transgressions and rose for our justification,
let us cry out to 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:
–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

Christum, qui resurrexit et semper præsens est
in Ecclesia sua, veneremur, illum invocantes:
Mane nobiscum, Domine.

1. Let us venerate Christ, who has risen and is
always present in his Church, and let us call upon
him:¹
Stay with us, Lord.

Domine Iesu, de peccato et morte triumphans,
—esto in medio nostri, qui vivis in sæculum
sæculi.

2. Lord Jesus, triumphant over sin and death,
—be in our midst, you who live for ever.

Veni ad nos cum fortitudine tua invicta,
—et benignitatem Dei cordibus nostris ostende.

3. Come to us with your invincible might
—and show our hearts the tender mercy of God.

Adiuva mundum discordia laborantem,
—tu qui solus potens es ad animos
regenerandos et reconciliandos.

4. Come to the aid of a world torn by discord,
—for you alone have the power to restore and
reconcile hearts.

Confirma nos in fide novissimæ victoriæ,
—nosque corrobora in spe adventus tui.

5. Confirm our faith in the final victory
—and strengthen us in the hope of your coming.

Pater noster.

Our Father.

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 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

Christum, viam, veritatem et vitam exaltemus,
clamantes:

Fili Dei vivi, benedic populum tuum.

Oramus te, Christe, pro omnibus Ecclesiae tuae
ministris, ut, frangentes fratribus panem vitae,
–ipsi nutriantur et roborentur.

Oramus te pro toto populo christiano, ut digne
ambulet vocatione sua,
–et servet unitatem spiritus in vinculo pacis.

Oramus te pro iis, qui nos in potestate regunt,
ut exerceant munera secundum iustitiam et
misericordiam,
–adeo ut concordia praevaleat et pax inter
populos universos.

Oramus te, ut nos dignos perficias, qui te
celebremus corde sincero in communionem
sanctorum,
–cum fratribus nostris defunctis, quos pietati
 tuae commendamus.

Pater noster.

1. Let us extol Christ, the way, the truth, and the life, as we cry out:¹
Son of the living God, bless your people.
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 themselves may be nourished and strengthened.
3. We pray to you for the whole Christian people,
–that walking worthily in their vocation, they may preserve the unity of the spirit in the bond of peace.²
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.
5. We pray that you will make us worthy 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.

Our Father.

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

<p>Christum, panem vitæ, qui mensa verbi et corporis sui fruentes 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>Aauge 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. Having suffered 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

Christum, qui resurgens a mortuis mortem
destruxit vitamque renovavit, instanter
invocemus:

Christe, semper vivens, exaudi nos.

Tu, lapis, quem reprobaverunt aedificantes,
factus es in caput anguli;
–nos in Ecclesia tua ut lapides vivos aedifica.

Tu, testis fidelis et verus, primogenitus ex
mortuis,
–tuæ tribue Ecclesiae te indesinenter testificari.

Tu, unice sponse Ecclesiae e latere tuo exortæ,
–redde nos nuptialis illius testes sacramenti.

Qui es primus et novissimus, fuisti mortuus et
vivis,
–baptizatos serva usque ad mortem fideles, ut
coronam accipere mereantur.

Tu, lux et lucerna sanctae Dei civitatis,
–defunctos nostros illustra, ut in perpetuum
regnent.

Pater noster.

1. Let us beseech Christ, who by rising from the dead, destroyed death and restored life:¹
*Hear us, O Christ, living for ever.*²
 2. You are the stone that the builders rejected and have become the cornerstone;³
–build us up as living stones in your Church.
 3. You are the faithful and true witness, the firstborn from the dead;
–help your Church to bear unceasing witness to you.⁴
 4. You alone are the Bridegroom of the Church, born from your side;
–make us witnesses of this nuptial mystery.
 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.
 6. You are the light and the lamp of God’s holy city;
–shine upon our dead, that they may reign for ever.⁶
- Our Father.

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 117 (118): 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.

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

Pater sancte, qui Iesum, dilectum tuum, de
tenebris mortis ad lumen gloriæ tuæ transire
fecisti,
–da nobis in admirabile lumen tuum venire.

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

Qui nos salvasti per fidem,
–in fide baptismatis nostri fac ut hodie
vivamus.

3. You saved us through faith;
–grant us to live by our baptismal faith today.

Tu, qui mandas ut quæ sursum sunt
quæramus, ubi Christus est in dextera tua
sedens,
–serva nos a peccati blanditiis.

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.

Vita nostra, in te abscondita cum Christo,
luceat in mundo,
–ut cælum novum et terra nova prænuntientur.

5. May our life, hidden with Christ in you, shine in
the world⁵
–and so foreshadow the new heaven and the new
earth.⁶

Pater noster.

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

Deum Patrem, qui Christum suscitavit et ad
dexteram suam exaltavit, supplices exoremus:
*Per gloriam Christi custodi populum tuum,
Domine.*

Pater iuste, qui Iesum a terra per victoriam
crucis exaltasti,
–fac ut omnia ad eum trahantur.

Per Filium a te exaltatum emitte Spiritum
Sanctum in Ecclesiam,
–ut ea sit unitatis totius humani generis
sacramentum.

Novam prolem, quam per aquam et Spiritum
Sanctum genuisti,
–fidelem serva suo baptismati in vitam
æternam.

Per Filium tuum exaltatum miseros subleva,
carcere detentos libera, sana ægrotos,
–tuisque beneficiis mundum lætifica.

Fratres defunctos, quibus corpus et sanguinem
Christi gloriosi præstitisti,
–fac novissimo resurrectionis die participes.

Pater noster.

1. Let us humbly pray to God the Father, who raised
Christ from the dead and exalted him at his right
hand:

By the glory of Christ, protect your people, Lord.

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

3. Through the Son whom you exalted, send the
Holy Spirit into the Church,
–to be the sacrament of unity for the whole
human race.

4. In Baptism, you have begotten new offspring
through water and the Holy Spirit;
–keep them faithful unto eternal life.²

5. Through your exalted Son, relieve the afflicted,
free the imprisoned, heal the sick,
–and gladden the world with your blessings.

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.

Our Father.

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

Christum Dominum, qui per resurrectionem
suam mundum clarificavit, lætanter
deprecemur:
Christe, vita nostra, exaudi nos.

1. Let us pray with joy to Christ the Lord, who
made the world resplendent by his Resurrection:
Christ our life, hear us.

Domine Iesu Christe, qui discipulis te
comitem adiunxisti in via,
–adesto Ecclesiæ tuæ peregrinanti.

2. Lord Jesus Christ, you joined your disciples as
their companion on the way;
–be present to your pilgrim Church.¹

Ne patiaris fideles tuos tardos esse ad
credendum,
–sed fac ut te mortis victorem confiteantur.

3. Do not permit your faithful to be slow to
believe,²
–but grant them to acknowledge you as victor
over death.

Respice benignus eos, qui te in via non
agnoverunt,
–et manifesta teipsum, ut te salvatorem
suscipiant.

4. Look mercifully upon those who have failed to
recognize you on the way
–and reveal yourself, so that they may receive
you as Savior.

Tu, qui per crucem omnes homines
reconciliasti in corpore tuo,
–pacem et unitatem tribue gentibus universis.

5. Through the Cross you reconciled all people in
your Body,³
–grant peace and unity to all nations.

Iudex vivorum et mortuorum,
–defunctis, qui in te crediderunt, remissionem
peccatorum concede.

6. Judge of the living and the dead,
–grant forgiveness of sins to the departed who
believed in you.

Pater noster.

Our Father.

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

Deum Patrem, cuius Agnus immaculatus tollit
peccata mundi nosque vivificat, grati
rogemus:

Auctor vitæ, vivifica nos.

Deus, auctor vitæ, memento passionis et
resurrectionis Agni, in cruce occisi,
–eumque audi, semper interpellantem pro
nobis.

Expurgato vetere fermento malitiæ et
nequitiae,
–fac nos vivere in azymis sinceritatis et
veritatis Christi.

Da ut hodie reiciamus peccatum discordiæ
atque invidiæ,
–nosque redde fratrum necessitatibus magis
intentos.

Spiritum evangelicum pone in medio nostri,
–ut hodie et semper in præceptis tuis
ambulemus.

Pater noster.

1. With thankfulness let us implore God the Father,
whose spotless Lamb takes away the sins of the
world and brings us life:¹
Author of life, give us life.

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.

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

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.

5. Place among us the spirit of the Gospel,
–that today and always we may walk in
accordance with your precepts.³

Our Father.

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

Christum, qui resurrectione sua spem populi
sui confirmavit, instanter invocemus:
Christe, semper vivens, exaudi nos.

1. Let us beseech Christ, who by his Resurrection
confirmed the hope of his people:
*Hear us, O Christ living for ever.*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 to Peter, who professed his love for
you, the sheep in need of a shepherd;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, new 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 our 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
Filiū tuū Iesum, suscitans eum a mortuis,
move nos ad pænitentiam 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 expectaverunt.

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
–under 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 has
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

Deum Patrem, qui posuit Christum in resurrectionem filiorum suorum, fidenter deprecemur, ita clamantes:
Dominus Iesus sit ipse vita nostra.

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:
*May the Lord Jesus himself be our life.*¹

Columna ignis populum tuum in deserto illustrasti:
–per resurrectionem suam Christus sit nobis hodie lumen vitæ.

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

Voce Moysis populum tuum in monte docuisti:
–per resurrectionem suam Christus sit nobis hodie verbum vitæ.

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

Mannæ dono populum tuum peregrinantem nutritivisti:
–per resurrectionem suam Christus sit nobis hodie panis vitæ.

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

[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;¹
–through the Resurrection of your Son, grant us
the Spirit of life today.²

Our Father.

¹ Cf. Ex 17:6 (NABRE: “Strike the rock, and the water will flow from it for the people to drink”).

² 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
King of glory, hear us.

Domine Iesu, qui per proprium sanguinem et
resurrectionem tuam introisti in sancta,
–perduc nos tecum in gloriam Patris.

2. Lord Jesus, by the shedding of your blood and your Resurrection, you entered into the sanctuary; –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 reveal your glory in them.

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 intuere,
–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
Lord, give us life through your Holy Spirit.
 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

Christum, fontem omnis vitæ et principium
omnis virtutis, celebremus, orantes:
Instaura in mundo regnum tuum, Domine.

Iesu salvator, qui mortificatus es quidem
carne, vivificatus autem Spiritu,
–da nobis, peccato mortuis, Spiritu vivere.

Tu, qui discipulos misisti in mundum
universum, ut prædicarent Evangelium omni
creaturæ,
–præsta de Spiritu tuo vivere eos, qui
Evangelium annuntiant.

Tu, cui data est omnis potestas in cælo et in
terra, ut testimonium perhibeas veritati,
–corda eorum, qui nos regunt, conserva in spiritu
veritatis.

Qui nova facis omnia, nobisque regnum tuum
vigilanter præcipis exspectare,
–concede, ut, quo ferventius cælos novos et
terram novam exspectamus, eo sollicitius
mundum præsentem excolamus.

1. Let us honor Christ, the fount of all life and the source of all virtue, as we pray:
Establish your reign on earth, O Lord.
2. Jesus our 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
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.
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.
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

[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;¹
–be yourself the joy and glorious hope of the
departed.

Our Father.

¹ 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

Christum, qui vitam æternam nobis
manifestavit, devota mente rogemus,
clamantes:
Resurrectio tua locupletet nos gratia, Domine.

1. Let us devoutly implore Christ, who revealed eternal life to us, as we cry out:
May your Resurrection enrich us with grace, O Lord.

Pastor æterne, respice gregem tuum e somno
surgentem,
–et pasce nos verbi et panis tui uberrimo
alimonio.

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.

Ne permittas nos a lupo rapi vel a mercenario
perdi,
–sed fac ut vocem tuam fideliter audiamus.

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.

Tu, qui cum prædicatoribus ubique cooperaris
eorumque sermonem confirmas,
–fac ut hodie resurrectionem tuam moribus et
vita proclamemus.

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.

Esto ipse gaudium nostrum, quod nemo tollat
a nobis,
–ut, reiecta tristitia peccati, vitam appetamus
æternam.

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

Pater noster.

Our Father.

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

Christum invocantes, vitam et resurrectionem
nostram, fidenter clamemus:

Fili Dei vivi, tuere populum tuum.

Oramus te, Christe, pro Ecclesia tua catholica;
–sanctifica eam, ut regnum tuum instauretur in
gentibus.

Imploramus te pro iis qui morbo, luctu,
servitute et exsilio premuntur,
–ut consolationem et auxilium obtineant.

Oramus pro errantibus a viis tuis,
–ut gratiam veniæ tuæ cum gaudio vitæ novæ
percipiant.

Salvator noster, qui crucifixus es et
resurrexisti, et venturus es mundum iudicare,
–propitius esto nobis peccatoribus.

Pro omnibus in hoc sæculo viventibus te
precamur,
–et pro cunctis, qui a nobis in spe
resurrectionis abierunt.

Pater noster.

1. As we invoke Christ, our life and resurrection, let
us cry out with confidence:¹
*Son of the living God, protect your people.*²

2. We pray to you, O Christ, for your Catholic
Church;
–sanctify her that your reign may be established
among the nations.

3. We implore you for those afflicted by disease,
grief, slavery or exile,
–that they may obtain consolation and help.

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.

5. Christ our Savior, who were crucified and rose
again, you will also come to judge the world;³
–be merciful to us sinners.

6. We pray to you for all those living in the present
age
–and for all who have departed from us in the
hope of resurrection.

Our Father.

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 95 (96): 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 gloriæ, Christe.

O rex gloriæ, qui carnis nostræ fragilitatem
tecum glorificandam ad superos evexisti,
veterum culparum tolle pravitatem,
—et redde nobis vitæ pristinæ 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 prævium mente sequamur et
corde.

Quem nunc verum Deum iudicem
præstolamur,
—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 descended to us by the way of love;
—grant that by this same way we may ascend 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. Goth.*; *PL*, 86, 654-656.

THE ASCENSION OF THE LORD

Lauds (Morning Prayer)

LH, P 2107 pc

Dominum, exaltatum a terra et omnia ad seipsum trahentem, invocemus cum exsultatione, acclamantes:
Tu rex gloriae, Christe.

1. With exultation let us invoke the Lord, lifted up from the earth and drawing all things to himself, as we acclaim:¹
You are the King of glory, O Christ.

O rex gloriae, Domine Iesu, qui, semel oblatum ut hostia pro peccatis, victor ad Patris dexteram ascendisti,
–in sempiternum consumma sanctificatos.

2. O King of glory, Lord Jesus, offered once for all as a sacrifice for sins, you ascended victorious to the right hand of the Father;
–make perfect for ever those you have sanctified.²

Sacerdos aeternae et novi minister testamenti, semper vivens ad interpellandum pro nobis,
–salva populum deprecantem.

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

Qui te praebuisti vivum post passionem tuam et per dies quadraginta discipulis apparuisti,
–hodie fidem nostram confirma.

4. You showed yourself alive after your Passion and appeared to the disciples for forty days;
–confirm our faith this day.⁴

Qui hodie Spiritum Apostolis promisisti, ut tibi testes fierent usque ad ultimum terrae,
–per virtutem Spiritus testimonium roboram nostrum.

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

Pater noster.

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. 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

Christum simul magnificemus, qui in cælum ascendit, missurus Spiritum Sanctum in Apostolos, eumque deprecemur:
Emitte in nos Spiritum tuum.

1. Let us together proclaim the greatness of Christ, who ascended into heaven to send the Holy Spirit upon the Apostles, and implore him:
Send forth your Spirit upon us.

Christe, qui in cælum ascendisti, mitte promissum Patris in nos,
–ut induamur virtute ex alto.

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

Qui discipulos tuos prudentes ut serpentes et simplices ut columbas esse voluisti,
–per Spiritum tuum doce nos prudentiam et simplicitatem.

3. You desired your disciples to be clever as serpents and innocent as doves;² –through your Spirit teach us prudence and simplicity.

Qui sedes ad dexteram Patris, ora pro nobis ut Sacerdos noster,
–ora in nobis ut Caput nostrum.

4. You are seated at the right hand of the Father, pray for us as our Priest;³ –pray in us as our Head.

In ærumnis da nos compati tecum,
–ut tecum et glorificemur.

5. In trials and hardships may we join our sufferings with you,
–that with you we may also be glorified.⁴

Pater noster.

Our Father.

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

Laudemus Christum, quem Spiritus Sanctus
unxit, et oremus:
*Qui sedes ad dexteram Patris, interpella pro
nobis.*

1. Let us praise Christ, whom the Holy Spirit
anointed, and let us pray:
*Seated at the right hand of the Father, O Christ,
intercede for us.*¹

Omnes, qui christiano nomine vocantur,
respice, Domine,
–ut a Spiritu Sancto congregentur in unum.

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.

Mitte lucem tuam omnibus, qui propter nomen
tuum persecutionem patiuntur,
–ut sciant quid coram persecutoribus
loquantur.

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

Omnes te agnoscant, vitem veram,
–ut fiant palmites fructum Spiritus afferentes.

4. Let all acknowledge you as the true vine,
–that they become branches bearing the fruit of
the Spirit.³

Christe, rex omnis terræ, qui in iubilatione
cælum ascendisti,
–regna super omnes gentes.

5. Christ Jesus, king over all the earth, you
ascended to heaven amid shouts of joy;
–reign over all nations.⁴

Qui mortis et resurrectionis tuæ per
baptismum sunt facti participes,
–tecum per mortem transeant ad vitam.

6. Through Baptism you made those who have died
sharers in your Death and Resurrection;
–may they pass with you through death to life.

Pater noster.

Our Father.

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 46 (47): 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
supplicantes 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 42 (43): 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

- | | |
|---|---|
| <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 confirm the prayer, saying:
<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 whom you promised to send,
–that your Church may always be renewed and flourish.</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 be your own.</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 144 (145): 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 caelestis, 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 suae.

Sacerdos noster, qui Patrem in Spiritu Sancto laudas,
–tibi laudanti homines universos consocia.

Perveniant defuncti ad libertatem gloriae 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 virgins dedicated in the spirit of their consecration.

5. Christ our Priest, you praise the Father in the Holy Spirit;
–gather all people to yourself 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 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 obviant sibi, quia
utriusque tu es Deus,
–nec dives gloriatur 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 obœditionem 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 mœrentium 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

Christum Dominum glorificantes, qui
 Spiritum a Patre se nobis missurum promisit,
 ita exoremus:
Christe, da nobis Spiritum tuum.

1. As we glorify Christ the Lord, who promised to
 send us the Spirit from the Father, let us therefore
 pray:
Christ Jesus, give us your Spirit.

Verbum tuum, Christe, habitet in nobis
 abundanter,
 –ut psalmis, hymnis et canticis spiritalibus tibi
 gratias agamus.

2. Christ Jesus, may your word dwell in us
 abundantly,
 –that we may give you thanks with psalms,
 hymns, and spiritual songs.¹

Qui filios Dei, per Spiritum, nos fecisti,
 –præsta ut, per Spiritum, tecum Deum Patrem
 iugiter invocemus.

3. Through the Spirit you have made us children of
 God;
 –grant that through the Spirit, and in union with
 you, we may continually call upon God as
 Father.²

Da nobis sapientiam in agendo,
 –ut omnia ad Dei gloriam faciamus.

4. Give us wisdom in what we do,
 –that we may do all things for the glory of God.³

Qui es longanimis et multum misericors,
 –da nobis cum omnibus hominibus pacem
 habere.

5. You are slow to anger and rich in mercy;⁴
 –grant that we may be at peace with all.

Pater noster.

Our Father.

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 102 (103): 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

Honor et gloria Christo, qui fideles fecit
Spiritus Sancti participes. Clamemus:
Christe, audi nos.

1. Honor and glory be to Christ, who has made the
faithful sharers of the Holy Spirit. Let us cry out:
Christ, hear us.

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. Guide by your Spirit, Lord, those with authority
to govern us,
–that they may be your servants 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 perface 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 138 (139): 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

- | | |
|---|--|
| <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 103 (104): 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.

Mitte in Ecclesiam Spiritum unitatis,
 –ut dissensiones, odia divisionesque
 auferantur.

Qui homines a possessione dæmonum
 liberasti,
 –libera mundum a malis, quibus affligitur.

Qui orans per Spiritum actus es ad opus
 ministerii,
 –præsta ut sacerdotes, per orationem, ad
 munera sua obeunda a Spiritu ducantur.

Spiritus tuus rectores universos dirigat,
 –ut bonum omnium persequantur.

Qui vivis in gloria Patris,
 –in gloriam tuam voca defunctos.

Pater noster.

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.*

2. Send the Spirit of unity into the Church,
 –that dissension, hatred, and division may be
 taken away.

3. You freed those possessed by demons;¹
 –free the world from the evils that afflict it.

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.

5. May your Spirit direct all leaders,
 –that they may work for the good of all.

6. You live in the glory of the Father;²
 –summon the departed into your glory.

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

Dominus, cui honor et gloria in æternum,
concedat nobis, ut abundemus in spe et virtute
Spiritus Sancti. Oremus:
Domine, adiuva et salva nos.

1. All honor and glory be to the Lord for ever. May
he make us abound in hope and in the power of
the Holy Spirit. Let us pray: ¹
Lord, help and save us.

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 to intercede 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 we may receive with reverence 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 27 (28): 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

Benedicamus Patrem, qui in nationes gratiam
Spiritus effudit, et ab eo petamus, ut in dies
abundet:

Diffundatur, Domine, gratia Spiritus Sancti.

Domine, qui dedisti Electum tuum in lucem
gentium,
–aperi oculos cæcorum, et educ de domo
carceris sedentes in tenebris.

Qui Spiritus Sancti virtute Christum in
ministerium salutis unxisti,
–præsta, ut iterum pertranseat in mundo,
benefaciendo et sanando omnes.

Mitte Spiritum tuum, lumen cordium,
–ut dubios in fide confirmet.

Mitte Spiritum tuum, requiem in labore,
–ut fatigatos subleuet et animo fractos.

Spem defunctorum adimple,
–ut in adventu Christi resurrectionem
assequantur.

Pater noster.

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:
Pour out, O Lord, the grace of the Holy Spirit.
 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.
 3. You anointed Christ with the power of the Holy
Spirit for the ministry of salvation;²
–grant that he may continue to go about in the
world, doing good and healing all.³
 4. Send forth your Spirit, the light for our hearts,⁴
–to strengthen in faith those who doubt.
 5. Send forth your Spirit, our labor’s rest,⁵
–to lift up the weary and the broken-hearted.
 6. Fulfill the hope of those who have died,
–that they may be raised up at the coming of
Christ.
- Our Father.

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 the gifts of the Spirit
joyfully and willingly.

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, iuvenescaat 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, God filled the Apostles with the Holy Spirit from heaven; 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, flourish, 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 103 (104): 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 perfrui.

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

Christum Dominum, qui Ecclesiam suam per Spiritum congregavit, spe firma imploremus:
Renova, Domine, faciem terræ.

1. With firm hope, let us implore Christ the Lord, who gathered his Church through the Spirit:
Renew, O Lord, the face of the earth.

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

Deum Patrem, qui per Christum suam
congregavit Ecclesiam, cum exultatione
deprecemur, dicentes:
Spiritum Sanctum tuum in Ecclesiam mitte.

Tu, qui universos homines, Christi nomine
decoratos, uno baptismate in Spiritu vis
adunare,
—credentes fieri concede cor unum et animam
unam.

Qui Spiritu orbem terrarum repleri voluisti,
—cunctis hominibus concede mundum iuste et
pacifice aedificare.

Domine Deus, universorum Pater, qui una fide
vis filios dispersos congregari,
—gratia Spiritus Sancti orbem terrarum illustra.

Tu, qui per Spiritum renovas omnia,
—sana aegrotos, consolare afflictos, cunctisque
salutem largire.

Qui per Spiritum Filium tuum a mortuis
suscitasti,
—mortalia corpora in aeternitatem vivifica.

Pater noster.

1. Let us pray with exultation to God the Father,
who gathered his Church through Christ, as we
say:
Send your Holy Spirit into the Church.
 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
 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.
 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.
 5. Through the Spirit you renew all things;
—heal the sick, console the afflicted, and grant
salvation to all.
 6. Through the Spirit you raised your Son from the
dead;
—give life to our mortal bodies for eternity.³
- Our Father.

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”).