

The Liturgy of the Hours

Texts for
Advent and Christmas

December 2015

The International Commission on English in the Liturgy

A MIXED COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

1100 Connecticut Avenue, NW, Suite 710
Washington, DC 20036-4101 USA
TELEPHONE 202-347-0800
FAX 202-347-1839
EMAIL icel@eLiturgy.org
www.icelweb.org

The Most Reverend Arthur Serratelli
BISHOP OF PATERSON, CHAIRMAN

The Revd Mgr Andrew Wadsworth
EXECUTIVE DIRECTOR

14 December 2015

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 obviously only a small part of the material that you will receive for this project over the next three years.

The texts here are the re-worked Hymns, Antiphons, and Intercessions for Advent and Christmas 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 the 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 concerning the texts of the Green Book. They were also guided by the translation decisions made in the Missal as well as experts on musical notation.

You will note that we have provided chant settings for the hymns to aid in your appreciation of the 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 notation such as modern metrical and we have provided a sample of this.

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, reading "+ Arthur J. Serratelli". The signature is written in a cursive style with a cross at the beginning.

Bishop of Paterson
Chairman of ICEL

Liturgia Horarum
Texts for
The Liturgy of the Hours

Advent and Christmas

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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)
ICET	<i>International Consultation on English Texts</i> (1970, 1971, and 1975)
Lampe	<i>A Patristic Greek Lexicon</i> (ed. G.W.H. Lampe, 2000)
Lewis & Short	<i>A Latin Dictionary</i> (eds. Lewis & Short, 1975)
LSJ	<i>A Greek-English Lexicon</i> (eds. Liddell, Scott, & Jones, 1997)
RM	<i>The Roman Missal</i> (2010), ICEL
NABRE	<i>New American Bible: Revised Edition</i> (2011)
OED	<i>Oxford English Dictionary</i> (1989)
RSV	<i>Revised Standard Version: Catholic Edition</i> (1966)
Walpole	<i>Early Latin Hymns</i> (1922) by A.S. Walpole

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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*

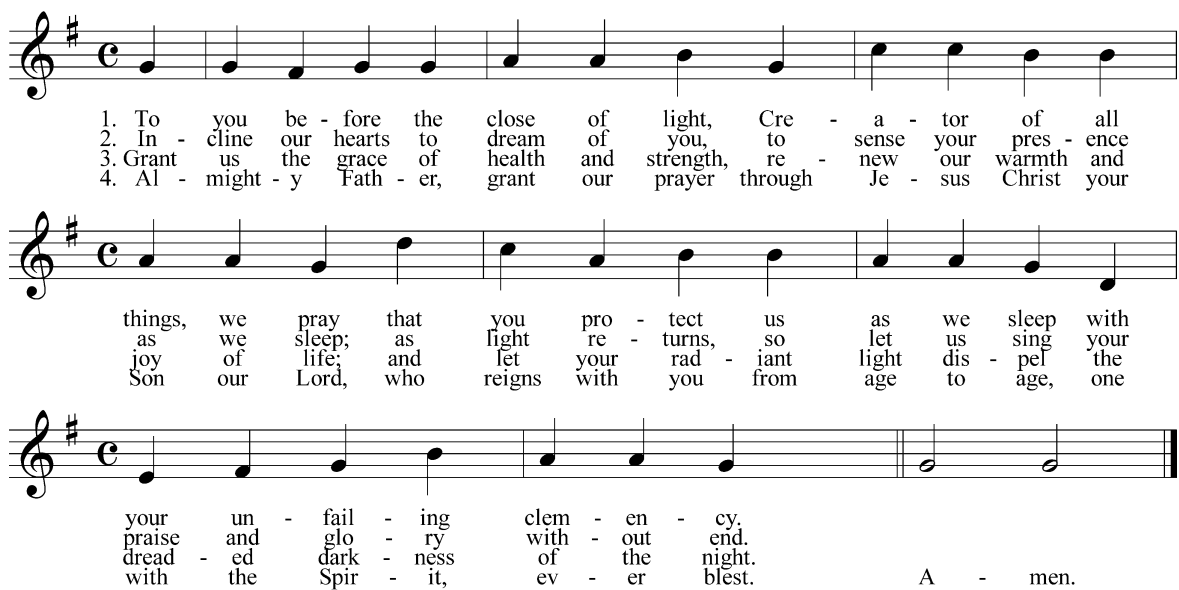
The patterns of accentuation in the English language are somewhat less regular when compared to many romance tongues, and, in the opinion of many, rhyme or assonance can soften and considerably

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. The following are two examples of how the texts may be set to a metrical melody:



1. To you be - fore the close of light, Cre - a - tor of all
 2. In - cline our hearts to dream of you, to sense your pres - ence
 3. Grant us the grace of health and strength, re - new our warmth and
 4. Al - might - y Fath - er, grant our prayer through Je - sus Christ your

things, we pray that you pro - tect us as we sleep with
 as we sleep; as light re - turns, so let us sing your
 joy of life; and let your rad - iant light dis - pel the
 Son our Lord, who reigns with you from age to age, one

your un - fail - ing clem - en - cy,
 praise and glo - ry with - out end.
 dread - ed dark - ness of the night.
 with the Spir - it, ev - er blest. A - men.

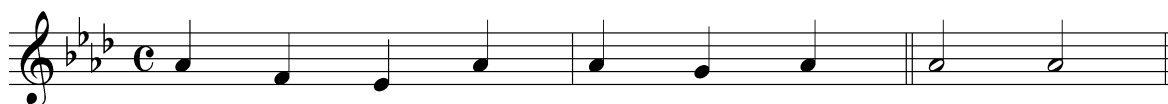
Tune: TALLIS' CANON, 8.8.8.8. (L.M.); Thomas Tallis, c.1505-1585.



1. O lo - ving Ma - ker of the stars, be - lie - vers' ev - er -
 2. With pit - y, you be - held the fate that death im - posed on -
 3. As eve - ning fell up - on the earth, as bride - groom from the
 4. Be - fore your strong and stead - fast might, on earth and in the
 5. With faith we beg you, Ho - ly Lord, the Judge of a - ges,
 6. To you, O Christ, most lov - ing King, and to the Fa - ther,



last - ing light, O Christ, Re - deem - er of us all, with
 a - ges past; you gave the guilt - y heal - ing grace and
 brid - al room, from hon - ored clois - ter forth you came, born
 heav'n's a - bove all knees bend low, all hearts con - fess sub -
 still to come, that in our time you keep us safe from
 glo - ry be, one with the Spir - it Par - a - clete for



kind - ness hear our hum - ble pray'r.
 saved a weak and fall - en race.
 from the Vir - gin Moth - er pure.
 mis - sion to the One they bless.
 snares of our de - ceit - ful foe.
 end - less a - ges ev - er - more. A - men.

Tune: WINCHESTER NEW, 8.8.8.8. (L.M.); melody adapted by William Henry Havergal, 1793-1870, from a chorale in *Musikalisches Hand-Buch*, Hamburg, 1690.

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.

ADVENT TO 16 DECEMBER

Vespers (Evening Prayer)

1. O lov - ing Mak - er of the stars, be - liev - ers' ev - er - last - ing light, O Christ,
 Re - deem - er of us all, with kind - ness hear our hum - ble prayer. 2. With pit - y,
 you be - held the fate that death im - posed on ag - es past; you gave the guilt - y
 heal - ing grace and saved a weak and fall - en race. 3. As eve - ning fell up - on the
 earth, as bride - groom from the brid - al room, from hon - ored clois - ter forth you came, born
 from the Vir - gin Moth - er pure. 4. Be - fore your strong and stead - fast might, on earth
 and in the heav'ns a - bove all knees bend low, all hearts con - fess sub - mis - sion to
 the One they bless. 5. With faith we beg you, Ho - ly Lord, the Judge of ag - es,
 still to come, that in our time you keep us safe from snares of our de - ceit - ful
 foe. D. To you, O Christ, most lov - ing King, and to the Fa - ther, glo - ry be, one
 with the Spir - it Par - a - clete for end - less ag - es ev - er - more. A - men.

ADVENT TO 16 DECEMBER

Vespers (Evening Prayer)

LH, A 1 hy

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

Cónditor alme síderum,
 ætérna lux credéntium,
 Christe, redémpTOR ómniúm,
 exáudi preces súpplícum.

Qui cóndolens intéritu
 mortis períre sáculum,
 salvásti mundum lánguidum,
 donans reis remédium,

Vergénte mundi véspere,
 utí sponsus de thálamó,
 egréssus honestíssima
 Vírginis matris cláusula.

Cuius forti poténtiæ
 genu curvántur ómnia;
 cæléstia, terréstria
 nutu faténtur súbdita.

Te, Sancte, fide quæsumus,
 ventúre iudex sáculi,
 consérva nos in témpore
 hostis a telo pérfidi.

Sit, Christe, rex piíssime,
 tibi Patríque glória
 cum Spírítu Paráclito,
 in sempitérna sácula. Amen.

1. O loving Maker of the stars,
 believers' everlasting light,
 O Christ, Redeemer of us all,
 with kindness hear our humble prayer.
2. With pity, you beheld the fate
 that death imposed on ages past;
 you gave the guilty healing grace
 and saved a weak and fallen race.
3. As evening fell upon the earth,
 as bridegroom from the bridal room,
 from honored cloister forth you came,
 born from the Virgin Mother pure.
4. Before your strong and steadfast might,
 on earth and in the heavens above
 all knees bend low, all hearts confess
 submission to the One they bless.
5. With faith we beg you, Holy Lord,
 the Judge of ages, still to come,
 that in our time you keep us safe
 from snares of our deceitful foe.
- D. To you, O Christ, most loving King,
 and to the Father, glory be,
 one with the Spirit Paraclete
 for endless ages evermore. Amen.

ADVENT TO 16 DECEMBER

Compline (Night Prayer)

1. To you be - fore the close of light, Cre - a - tor of all things, we pray that
 you pro - tect us as we sleep with your un - fail - ing clem - en - cy. 2. In -
 cline our hearts to dream of you, to sense your pres - ence as we sleep; as light
 re - turns, so let us sing your praise and glo - ry with - out end. 3. Grant us
 the grace of health and strength, re - new our warmth and joy of life; and let
 your ra - diant light dis - pel the dread - ed dark - ness of the night. D. Al - might -
 y Fa - ther, grant our prayer through Je - sus Christ your Son our Lord, who reigns
 with you from age to age, one with the Spir - it, ev - er blest. A - men.

ADVENT TO 16 DECEMBER

Compline (Night Prayer)

LH, M 10 hy

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

Te lucis ante términum,
rerum creátor, póscimus,
ut sólita cleméntia
sis præsul ad custódiam.

1. To you before the close of light,
Creator of all things, we pray
that you protect us as we sleep
with your unfailing clemency.

Te corda nostra sómniant,
te per sopórem séntiant,
tuámque semper glóriam
vicína luce cóncinant.

2. Incline our hearts to dream of you,
to sense your presence as we sleep;
as light returns, so let us sing
your praise and glory without end.

Vítam salúbrem tríbue,
nostrum calórem réfice,
tætram noctis calíginem
tua collústret cláritas.

3. Grant us the grace of health and strength,
renew our warmth and joy of life;
and let your radiant light dispel
the dreaded darkness of the night.¹

Præsta, Pater omnípotens,
per Iesum Christum Dóminum,
qui tecum in perpétuum
regnat cum Sancto Spíritu. Amen.

D. Almighty Father, grant our prayer
through Jesus Christ your Son our Lord,
who reigns with you from age to age,
one with the Spirit, ever blest. Amen.

¹ In the Latin text the subject is *claritas*; this is preceded by the subjunctive *collustret*. In the English, “light” translates *claritas* as the subject and the adjective “radiant” with the verb “dispel” capture the sense of *collustret*.

ADVENT TO 16 DECEMBER

Office of Readings

1. O Word pro-ceed - ing from on high, light com-ing from the Fa - ther's light,
by birth you came to save the world when time's ap - point-ed course had run.

2. Now come and fill our hearts with light, con - sume them in your love's bright
heat, and through the her - ald's cry at last, may sin and per - il be cast
out. 3. And when at length you come as Judge to probe our hearts in thought
and deed, to weigh the guilt for hid - den sin and crown the just for deeds well
done: 4. Let not the na - ture of our sins de - tain us in the e - vil
throng, but let us with the bless-ed share the life of heav-en ev - er-more.

D. To you, O Christ, most lov - ing King, and to the Fa-ther, glo - ry be, one
with the Spir - it Par - a - clete for end-less ag - es ev - er-more. A - men.

ADVENT TO 16 DECEMBER

Office of Readings

LH, A 3 hy

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

Verbum supérnum pródiens,
a Patre lumen éxiens,
qui natus orbi súbvenis
cursu declívi témporis:

Illúmina nunc péctora
tuóque amóre cóncrema;
audíta per præcónia
sint pulsa tandem lúbrica.

Iudéxque cum post áderis,
rimári facta péctoris,
reddens vicem pro ábditis
iustisque regnum pro bonis,

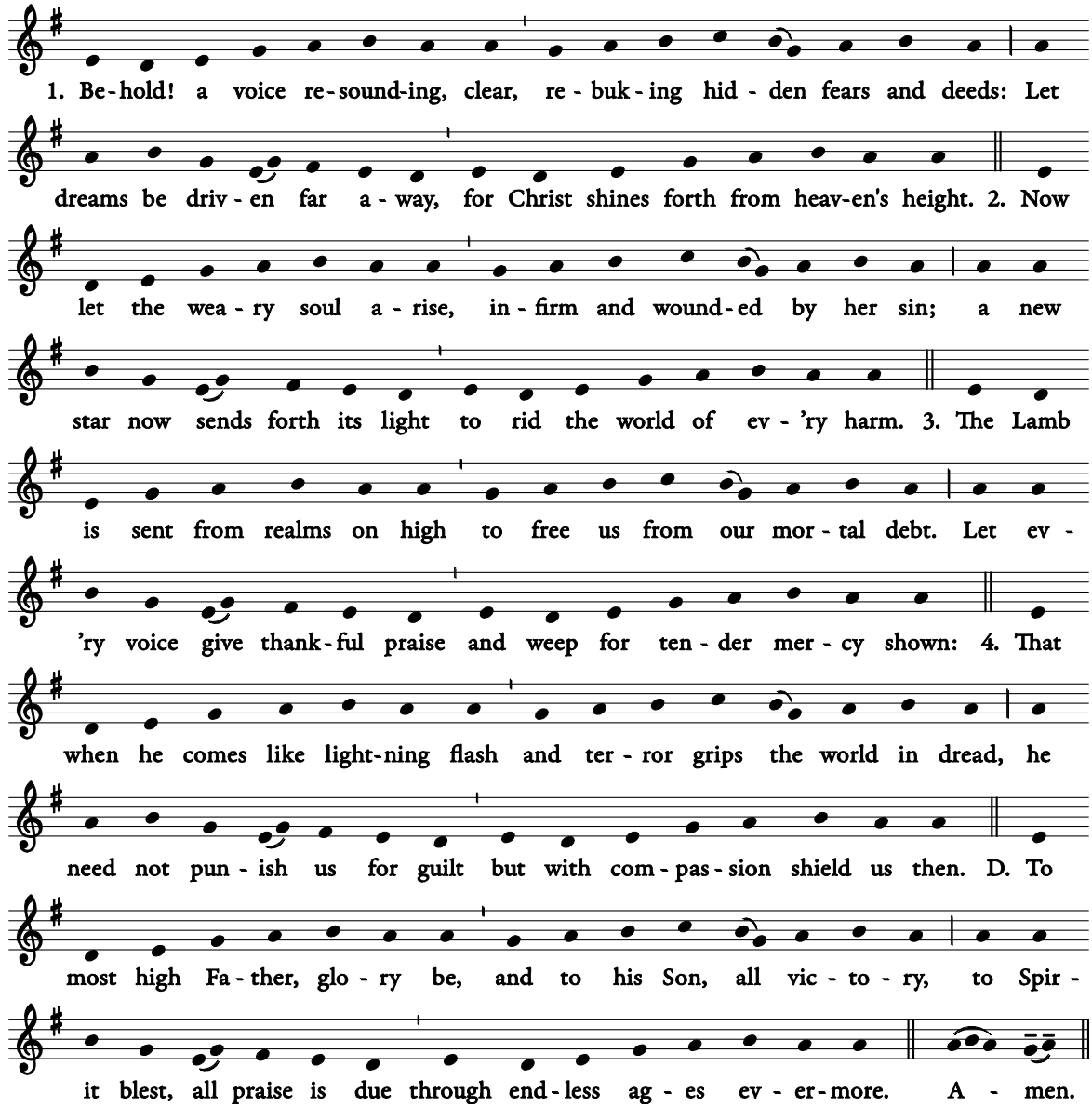
Non demum artémur malis
pro qualitáte críminis,
sed cum beátis cómpotes
simus perénnes cáelites.

Sit, Christe, rex piíssime,
tibi Patríque glória
cum Spíritu Paráclito,
in sempitérna sæcula. Amen.

1. O Word proceeding from on high,
light coming from the Father's light,
by birth you came to save the world
when time's appointed course had run.
 2. Now come and fill our hearts with light,
consume them in your love's bright heat,
and through the herald's cry at last,
may sin and peril be cast out.
 3. And when at length you come as Judge
to probe our hearts in thought and deed,
to weigh the guilt for hidden sin
and crown the just for deeds well done:
 4. Let not the nature of our sins
detain us in the evil throng,
but let us with the blessed share
the life of heaven evermore.
- D. To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete
for endless ages evermore. Amen.

ADVENT TO 16 DECEMBER

Lauds (Morning Prayer)



1. Be-hold! a voice re-sound-ing, clear, re - buk - ing hid - den fears and deeds: Let
dreams be driv - en far a - way, for Christ shines forth from heav-en's height. 2. Now
let the wea - ry soul a - rise, in - firm and wound-ed by her sin; a new
star now sends forth its light to rid the world of ev - 'ry harm. 3. The Lamb
is sent from realms on high to free us from our mor - tal debt. Let ev -
'ry voice give thank-ful praise and weep for ten - der mer - cy shown: 4. That
when he comes like light-ning flash and ter - ror grips the world in dread, he
need not pun - ish us for guilt but with com - pas - sion shield us then. D. To
most high Fa - ther, glo - ry be, and to his Son, all vic - to - ry, to Spir -
it blest, all praise is due through end-less ag - es ev - er-more. A - men.

ADVENT TO 16 DECEMBER

Lauds (Morning Prayer)

LH, A 4 hy

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

Vox clara ecce íntonat,
obscura quæque increpat:
procul fugéntur sómnia;
ab æthre Christus prómicat.

1. Behold! a voice resounding, clear,
rebuking hidden fears and deeds:
Let dreams be driven far away,
for Christ shines forth from heaven's height.

Mens iam resúrgat tórpida
quæ sorde exstat saúcia;
sidus refúlget iam novum,
ut tollat omne nóxium.

2. Now let the weary soul arise,
infirm and wounded by her sin;
a new star now sends forth its light
to rid the world of every harm.¹

E sursum Agnus míttitur
laxáre gratis débitum;
omnes pro indulgéntia
vocem demus cum lácrimis,

3. The Lamb is sent from realms on high
to free us from our mortal debt.
Let every voice give thankful praise
and weep for tender mercy shown.²

Secúndo ut cum fúlserit
mundúmque horror cínxerit,
non pro reátu púniat,
sed nos pius tunc prótegat.

4. That when he comes like lightning flash
and terror grips the world in dread,
he need not punish us for guilt
but with compassion shield us then.

Summo Parénti glória
Natóque sit victória,
et Flámini laus débíta
per sæculórum sæcula. Amen.

D. To most high Father, glory be,
and to his Son, all victory,
to Spirit blest, all praise is due³
through endless ages evermore. Amen.

¹ The strong and vivid Anglo-Saxon word 'rid' translates *tollat*.

² The word *indulgentia* in the Latin text signifies pardon for sin but it also has the primary meaning of showing goodness to someone, granting a grace or favor; a quality of being merciful. See the Oxford Latin Dictionary (Glare and Lewis & Short) and Blaise, *Dictionnaire latin-français des auteurs chrétiens*. The translation takes account of this widened meaning of *indulgentia* by translating it as "mercy."

³ *Flamen* means breath, wind, breeze. *Spiritus* also means breath, though it may have non-physical (spiritual in the English sense of the word) connotations as well. "Spirit," therefore, accurately translates *flamen* and it avoids awkward substitutions, such as "Breath," "Holy Sigh," etc.

ADVENT TO 16 DECEMBER

Terce (Midmorning)

1. Now, Ho - ly Spir - it, come, de - scend, one with the Fa - ther and the Son; come
 swift - ly in and fill our hearts with your full flood of ho - li - ness. 2. In mind
 and mouth, with heart and tongue, with strength and sense, may praise re - sound. May
 char - i - ty with ar - dor blaze, and kin - dle oth - ers with its flame. 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.

ADVENT TO 16 DECEMBER

Terce (Midmorning)

LH, A 5 hy

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

Nunc, Sancte, nobis, Spíritus,
unum Patri cum Filio,
dignáre promptus íngeri
nostro refúsus péctori.

Os, lingua, mens, sensus, vigor
confessióem pésonent,
flamméscat igne cáritas,
accéndat ardor próximos.

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

1. Now, Holy Spirit, come, descend,
one with the Father and the Son;
come swiftly in and fill our hearts
with your full flood of holiness.
2. In mind and mouth, with heart and tongue,
with strength and sense, may praise resound.
May charity with ardor blaze,
and kindle others with its flame.
- 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.

ADVENT TO 16 DECEMBER

Sext (Midday)

1. O might-y Rul-er, God of truth, for days and sea-sons set-ting bounds, who
 clothe with splen-dor morn-ing light and mid-day skies with bril-liant heat. 2. Ex -
 tin-guish flames of bit-ter strife, all harm-ful pas-sion take a-way, grant
 health un-to our mor-tal frame, and on our hearts be-stow true peace. D. Most
 lov-ing Fa-ther, hear our prayer, and you, O Christ co-equal Son, who with
 the Spir-it Par-a-clete now reign through all e-ter-ni-ty. A-men.

ADVENT TO 16 DECEMBER

Sext (Midday)

LH, A 7 hy

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

Rector potens, verax Deus,
qui tēperas rerum vices,
splendóre mane instruis
et ígnibus merídiem,

Exstíngue flammas litium,
aufer calórem nóxium,
confer salútem córporum
verámque pacem córdium.

Præsta, Pater piíssime,
Patrique compar Unice,
cum Spírítu Paráclito
regnans per omne sáeculum. Amen.

1. O mighty Ruler, God of truth,
for days and seasons setting bounds,
who clothe with splendor morning light¹
and midday skies with brilliant heat.
2. Extinguish flames of bitter strife,
all harmful passion take away,
grant health unto our mortal frame,²
and on our hearts bestow true peace.
- D. Most loving Father, hear our prayer,
and you, O Christ co-equal Son,
who with the Spirit Paraclete
now reign through all eternity. Amen.

¹ The word *instruis* is translated by “clothe”; this simplifies the syntax and renders the classical idea of furnishing and equipping (with arms, resources, dress, etc.) both the morning and noonday skies with light.

² The translation uses “mortal frame” for *corpus*, because “frame” when used of the ordered universe, animals, and especially the human organism, is a synonym for “body” (OED). It connotes the structure and order of the body, both of which are contributing factors to health, which is the object of prayer here. Note also that “mortal frame” is a common phrase in poetic use. For example, (1) Caswall in a translation of a Latin hymn for St. John Cantius: “the passions of this mortal frame”; (2) J.M. Neale in his translation of *Laetabundus*: “to assume our mortal frame”; (3) J.H. Newman’s translation of *Nunc Sancte Nobis*: “and love light up our mortal frame”; (4) an English hymn with the title: “Thou Maker of our Mortal Frame”; (5) Coleridge: “whatever stirs this mortal frame” (from the poem “Love”); (6) in a poem of J.M. Neale: “to all of mortal frame”; (7) A. Pope: “Quit, o quit this mortal frame” (from the poem “The dying Christian to his Soul”).

ADVENT TO 16 DECEMBER

None (Midafternoon)

1. O God, our firm and stead-fast strength, re-main-ing in your-self un-moved, you
 rule the span of dai-ly light and guide the course of all the hours. 2. Be-
 stow at e-ven-tide a light by which our life may nev-er fail, and grant
 the glo-ry with-out end that fol-lows on a ho-ly death. D. Most lov-
 ing Fa-ther, hear our prayer, and you, O Christ co-e-qual Son, who with the
 Spir-it Par-a-clete now reign through all e-ter-ni-ty. A-men.

ADVENT TO 16 DECEMBER

None (Midafternoon)

LH, A 9 hy

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

Rerum, Deus, tenax vigor,
immótus in te pérmanens,
lucis diúrnæ témpora
succéssibus detérminans,

Largire clarum véspere,
quo vita numquam décidat,
sed pærmium mortis sacræ
perénnis instet glória.

Præsta, Pater piíssime,
Pátrique compar Unice,
cum Spírítu Paráclito
regnans per omne sáeculum. Amen.

1. O God, our firm and steadfast strength,
remaining in yourself unmoved,
you rule the span of daily light
and guide the course of all the hours.
2. Bestow at eventide a light
by which our life may never fail,
and grant the glory without end
that follows on a holy death.
- D. Most loving Father, hear our prayer,
and you, O Christ co-equal Son,
who with the Spirit Paraclete
now reign through all eternity. Amen.

ADVENT AFTER 16 DECEMBER

Vespers (Evening Prayer)

1. Re-ceive O Mar-y, Vir-gin pure, with-in your chaste and bless-ed womb the sav-
ing Word pro-claimed for all, pro-ceed-ing from the Fa-ther's mouth. 2. The fruit-ful
Spir-it's shad-ow comes and fills you now with heav-en's light, that you may car-ry
Christ the Lord, the Fa-ther's own co-e-qual Son. 3. She is the sa-cred tem-
ple gate, for ev-er sealed and barred to all; yet for the heav'n-ly Prince a-lone
the bless-ed thresh-old o-pens wide. 4. Fore-told by proph-ets long a-go and
born be-fore the morn-ing star, the one whom Ga-briel now pro-claims is Christ the
Lord come down to earth. 5. Re-joice to-geth-er, An-gel hosts! Let all the peo-
ples sing for joy. The Most High comes, a hum-ble child, to save and ran-som what
was lost. D. To you, O Christ, most lov-ing King, and to the Fa-ther, glo-ry be,
one with the Spir-it Par-a-clete for end-less ag-es ev-er-more. A-men.

ADVENT AFTER 16 DECEMBER

Vespers (Evening Prayer)

LH, A 528 hy

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

Verbum salutis omnium,
Patris ab ore prodiens,
Virgo beata, suscipe
casto, Maria, viscere.

1. Receive O Mary, Virgin pure,
within your chaste and blessed womb
the saving Word proclaimed for all,
proceeding from the Father's mouth.

Te nunc illustrat caelitus
umbra fecundi Spiritus,
gestes ut Christum Dominum,
aequalem Patri Filium.

2. The fruitful Spirit's shadow comes¹
and fills you now with heaven's light,
that you may carry Christ the Lord,
the Father's own co-equal Son.

Haec est sacrati ianua
templi serata iugiter,
soli supremo Principi
pandens beata limina.

3. She is the sacred temple gate,
for ever sealed and barred to all;
yet for the heavenly Prince alone
the blessed threshold opens wide.

Olim promissus vatibus,
natus ante luciferum,
quem Gabriel annuntiat,
terris descendit Dominus.

4. Foretold by prophets long ago
and born before the morning star,
the one whom Gabriel now proclaims
is Christ the Lord come down to earth.

Lætentur simul angeli,
omnes exsultent populi:
excelsus venit humilis
salvare quod perierat.

5. Rejoice together, Angel hosts!
Let all the peoples sing for joy.
The Most High comes, a humble child,
to save and ransom what was lost.

Sit, Christe, rex piissime,
tibi Patrique gloria
cum Spiritu Paraclito,
in sempiterna saecula. Amen.

D. To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete
for endless ages evermore. Amen.

¹ Cf. Lk 1:35 (NABRE: "And the angel said to [Mary] in reply, 'The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God'").

ADVENT AFTER 16 DECEMBER

Compline (Night Prayer)

1. O Christ, the splen-dor and the day, the Light from Light whom we con-fess, you
 clear a - way the dark of night, pro-claim-ing light to all the blest. 2. O
 Ho - ly Lord, we hum-bly pray: watch o - ver us through-out this night; in
 you may we find peace-ful rest, and grant us calm and si - lent hours. 3. And
 when our eyes are closed in sleep, still let our hearts keep watch for you; with
 your right hand pro-tect and guard the faith-ful, filled with love for you. 4. O
 strong de - fend - er, see our plight, sub - due our foes who lie in wait; your hum -
 ble serv-ants guide and rule, whom you have pur-chased with your blood. D. To you,
 O Christ, most lov - ing King, and to the Fa - ther, glo - ry be, one with
 the Spir - it Par - a - clete for end - less ag - es ev - er - more. A - men.

ADVENT AFTER 16 DECEMBER

Compline (Night Prayer)

LH, M 11 hy

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

Christe, qui, splendor et dies,
noctis tenébras détegis,
lucisque lumen créderis,
lumen beátis prædicans,

Precámur, sancte Dómine,
hac nocte nos custódias;
sit nobis in te réquies,
quiétas horas tríbue.

Somno si dantur óculi,
cor semper ad te vígilet;
tuáque dextra prótegas
fidéles, qui te díligunt.

Defénsor noster, áspice,
insidiántes réprime,
gubérna tuos fámulos,
quos sángine mercátus es.

Sit, Christe, rex piíssime,
tibi Patríque glória
cum Spíritu Paráclito,
in sempitérna sæcula. Amen.

1. O Christ, the splendor and the day,
the Light from Light whom we confess,
you clear away the dark of night,
proclaiming light to all the blest.
 2. O Holy Lord, we humbly pray:
watch over us throughout this night;
in you may we find peaceful rest,
and grant us calm and silent hours.
 3. And when our eyes are closed in sleep,
still let our hearts keep watch for you;
with your right hand protect and guard
the faithful, filled with love for you.
 4. O strong defender, see our plight,
subdue our foes who lie in wait;
your humble servants guide and rule,
whom you have purchased with your blood.
- D. To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete
for endless ages evermore. Amen.

ADVENT AFTER 16 DECEMBER

Office of Readings

1. Re-deem-er of the na-tions, come; re - veal your-self by vir - gin birth. Let ev -
 'ry age with won-der know that such a birth be - fits our God. 2. Con-ceived not from
 the seed of man but by the Spir-it's won-drous breath, the Word of God comes in
 the flesh, as Mar-y's womb brings forth its fruit. 3. The Vir-gin's womb grows great with
 child, this clois-ter is for ev - er pure; the ban-ners of her vir-tues gleam, for
 in this tem-ple God re-sides. 4. From brid - al cham-ber let him come, from roy -
 al Vir-gin, pal-ace chaste, with two-fold na-ture God and man, a cham-pion swift
 to run his course. 5. Th'e - ter - nal Fa-ther's E - qual, come, bind on the tro-phy
 of our flesh; and strength-en with your last-ing pow'r the weak-ness of our mor-tal
 frame. 6. Your man-ger now with splen-dor shines and night breathes forth new ra-diant
 light, which no night may cor-rupt or dim: so let it shine through con-stant faith.

D. To you, O Christ, most lov - ing King, and to the Fa - ther, glo - ry be, one
 with the Spir - it Par - a - clete for end - less ag - es ev - er - more. A - men.

ADVENT AFTER 16 DECEMBER

Office of Readings

LH, A 531 hy

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

Veni, redemptor gentium,
ostende partum Virginis;
miretur omne saeculum:
talis decet partus Deum.

1. Redeemer of the nations, come;
reveal yourself by virgin birth.
Let every age with wonder know
that such a birth befits our God.

Non ex virili semine,
sed mystico spiramine
Verbum Dei factum est caro
fructusque ventris floruit.

2. Conceived not from the seed of man
but by the Spirit's wondrous breath,¹
the Word of God comes in the flesh,
as Mary's womb brings forth its fruit.

Alvus tumescit Virginis,
claustrum pudoris permanet,
vexilla virtutum micant,
versatur in templo Deus.

3. The Virgin's womb grows great with child,
this cloister is for ever pure;
the banners of her virtues gleam,
for in this temple God resides.

Procedat e thalamo suo,
pudoris aula regia,
geminæ gigas substantiæ
alacris ut currat viam.

4. From bridal chamber let him come,
from royal Virgin, palace chaste,
with twofold nature God and man,
a champion swift to run his course.²

Æqualis æterno Patri,
carnis tropæo cingere,
infirmi nostri corporis
virtute firmans perpæti.

5. The eternal Father's Equal, come,
bind on the trophy of our flesh;
and strengthen with your lasting power
the weakness of our mortal frame.³

Præsepe iam fulget tuum
luménque nox spirat novum,
quod nulla nox interpolet
fidéque iugi luceat.

6. Your manger now with splendor shines
and night breathes forth new radiant light,
which no night may corrupt or dim:
so let it shine through constant faith.

Sit, Christe, rex piissime,
tibi Patrique gloria
cum Spiritu Paraclito,
in sempiterna saecula. Amen.

D. To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete
for endless ages evermore. Amen.

¹ The word *mystico* presents a particular difficulty in translation. The equivalent term in English would be "mystical" or "mystic"; but these terms do not fully render the sense of the word as Ambrose uses it in the Latin verse. In English these words apply more readily to the experience of a mystery than they do to the mystery itself; here *mystico* refers to the mystery, that is, to the Spirit, and it is a synonym for "holy." Since the ancient primary meaning of *mystico* is no longer understood, and in order to point the sense and to capture the wonder and hidden mystery inherent in the action of the Holy Spirit in the Incarnation, the English has added "Spirit" to the line and used the adjective "wondrous" for *mystico*. Note also that in his use of *virili* vs. *mystico* (both 3 syllables) and of *semine* vs. *spiramine*, Ambrose creates a fine poetic balance and contrast, which emphasizes the superiority of the spiritual conception over normal physical conception. For a detailed discussion of this verse, see Fontaine, 282-3.

For further consideration of the Greek term *mysticos*, see the entries in LSJ and Lampe. Lampe gives 3 primary senses of the word in early Christian authors: A) hidden, secret; sacred, referring to the more profound mysteries of the faith, specifically to the divinity of Christ and to the *disciplina arcani*. B) possessing or conveying a hidden, spiritual meaning or reality, referring to the senses of Scripture and to sacramental initiation. C) mystical in the technical sense of a direct, intuitive experience of God, and the theology dealing with this experience.

² The translation has translated *alácris ut currat viam* by “swift to run his course.” This line is a reference to Ps 19[18]:6 (Grail: “course”). “Course” is the term used in other English versions (RSV, NAB, NIV). The phrase *currat viam* could be translated as “run the race,” but since the psalm verse refers to the sun traversing the sky, it seems more natural to speak of the “course of the sun” than to speak of the “race of the sun.”

³ The translation uses “mortal frame” for *corpus*, because “frame” when used of the ordered universe, animals, and especially the human organism, is a synonym for “body” (OED). It connotes the structure and order of the body, both of which are contributing factors to health, which is the object of prayer here. Note also that “mortal frame” is a common phrase in poetic use. For example, (1) Caswall in a translation of a Latin hymn for St. John Cantius: “the passions of this mortal frame”; (2) J.M. Neale in his translation of *Laetabundus*: “to assume our mortal frame”; (3) J.H. Newman’s translation of *Nunc Sancte Nobis*: “and love light up our mortal frame”; (4) an English hymn with the title: “Thou Maker of our Mortal Frame”; (5) Coleridge: “whatever stirs this mortal frame” (from the poem “Love”); (6) in a poem of J.M. Neale: “to all of mortal frame”; (7) A. Pope: “Quit, o quit this mortal frame” (from the poem “The dying Christian to his Soul”).

ADVENT AFTER 16 DECEMBER

Lauds (Morning Prayer)

1. With might-y voice the proph-ets cry that Christ the Lord is draw-ing near, re -
 joic-ing, they fore-see the grace by which he saves us and re-deems. 2. And
 so our morn-ing sun shines forth, our hearts a - blaze with ra -diant joy; we
 hear the faith - ful voice re-sound, pre - cur - sor of God's glo - rious gift. 3. At
 that first Ad-vent Christ our God came forth not to con-demn the world, but
 came to cleanse our gap - ing wound, to seek and save what had been lost. 4. The
 Sec - ond Com - ing now fore-warns that Christ is stand - ing at the gates to
 give to saints their glo - rious crowns and o - pen wide the heav'n - ly realm. 5. E -
 ter - nal light is prom-ised now, the sav - ing star is shin - ing forth, its ra -
 diant splen - dor sum-mons us and calls us to the heav'n - ly court. D. Christ Je -
 sus, you a - lone we seek, to see you face to face as God, that this
 un - end - ing vi - sion be an ev - er - last - ing hymn of praise. A - men.

ADVENT AFTER 16 DECEMBER

Lauds (Morning Prayer)

LH, A 532 hy

Author: Anonymous
Meter: 8.8.8.8. (L.M.)

Magnis prophætae vóci-
bus veníre Christum nún-
tiant, lætæ salúti-
s prævia, qua nos redé-
mit, grátia.

Hinc mane nostrum pró-
micat et corda læta ex-
æstuant, cum vox fidé-
lis pèrsonat præ-
nuntiátrix glóriæ.

Advéntus hic primus fuit,
puníre quo non sæcú-
lum venit, sed ulcus té-
rgere, salvándo quod per-
íerat.

At nos secúndus præ-
monet adéssé Christum iá-
nuis, sanctis corónas ré-
ddere cælíque regna pá-
ndere.

Ætérna lux promíttitur
sidúsque salvans pró-
mitur; iam nos iubar præ-
fúlgidum ad ius vocat
cæléstium.

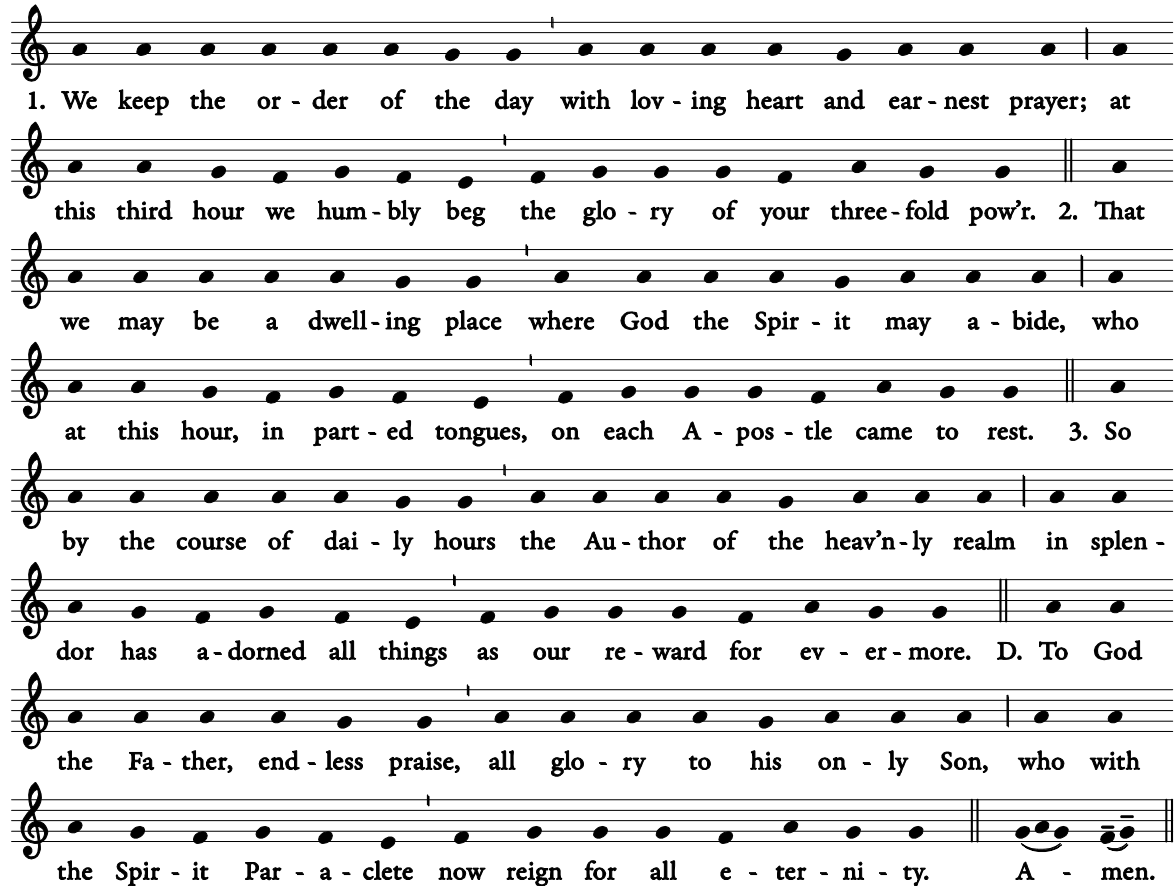
Te, Christe, solum quæ-
rimus vidére, sicut es Deus,
ut perpes hæc sit ví-
sio perénne laudis cánti-
cum. Amen.

1. With mighty voice the prophets cry
that Christ the Lord is drawing near,
rejoicing, they foresee the grace
by which he saves us and redeems.
 2. And so our morning sun shines forth,
our hearts ablaze with radiant joy;
we hear the faithful voice resound,
precursor of God's glorious gift.
 3. At that first Advent Christ our God
came forth not to condemn the world,
but came to cleanse our gaping wound,
to seek and save what had been lost.
 4. The Second Coming now forewarns
that Christ is standing at the gates
to give to saints their glorious crowns¹
and open wide the heavenly realm.
 5. Eternal light is now foretold,
the saving star is shining forth,
its radiant splendor summons us
and calls us to the heavenly court.
- D. Christ Jesus, you alone we seek,
to see you face to face as God,
that this unending vision be
an everlasting hymn of praise. Amen.

¹ Cf. 1 Pet 5:4 (NABRE: "When the chief Shepherd is revealed, you will receive the unfading crown of glory"). Cf. also Prov 4:9, 16:31, and 17:6.

ADVENT AFTER 16 DECEMBER

Terce (Midmorning)



1. We keep the or - der of the day with lov - ing heart and ear - nest prayer; at
 this third hour we hum - bly beg the glo - ry of your three - fold pow'r. 2. That
 we may be a dwell - ing place where God the Spir - it may a - bide, who
 at this hour, in part - ed tongues, on each A - pos - tle came to rest. 3. So
 by the course of dai - ly hours the Au - thor of the heav'n - ly realm in splen -
 dor has a - dorned all things as our re - ward for ev - er - more. 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.

ADVENT AFTER 16 DECEMBER

Terce (Midmorning)

LH, A 533 hy

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

Certum tenentes ordinem
pio poscimus pectore
hora diei tertia
trinæ virtutis glóriam.

Ut simus habitaculum
illi Sancto Spiritui,
qui quondam in apostolis
hac hora distributus est.

Hoc gradiente ordine
ornavit cuncta splendide
regni cælestis conditor
ad nostra æterna præmia.

Deo Patri sit gloria
eiusque soli Filio
cum Spiritu Paraclito,
in sempiterna sæcula. Amen.

1. We keep the order of the day
with loving heart and earnest prayer;
we humbly beg at this third hour
the glory of your three-fold power.
2. That we may be a dwelling place
where God the Spirit may abide,
who at this hour, in parted tongues,
on each Apostle came to rest.
3. So by the course of daily hours
the Author of the heavenly realm
in splendor has adorned all things
as our reward for evermore.
- D. To God the Father, endless praise,
all glory to his only Son,
who with the Spirit Paraclete
now reign for all eternity. Amen.

ADVENT AFTER 16 DECEMBER

Sext (Midday)

1. Let us sing prais-es to the Lord with will-ing mind and fer-vent heart. The noon-day
hour re-turns a - gain and sum-mons us to turn to prayer. 2. For to the faith-ful at
this hour true sav-ing glo - ry is re-stored, by of-f'ring of the bless-ed Lamb and
by the pow - er of his Cross. 3. By its most clear and bril-liant light the Cross ob -
scures the noon-day sun. Let us re-ceive with all our heart the grace that such great splen-
dor brings. 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.

ADVENT AFTER 16 DECEMBER

Sext (Midday)

LH, A 535 hy

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

Dicamus laudes Dómino
fervente prompti spírítu;
hora volúta séxíes
nos ad orándum próvocat.

In hac enim fidélibus
veræ salútis glória
beáti Agni hóstia
crucis virtúte rédditur.

Cuius luce claríssima
tenébricat meridies;
sumámus toto péctore
tanti splendóris grátiam.

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

1. Let us sing praises to the Lord
with willing mind and fervent heart.
The noonday hour returns again
and summons us to turn to prayer.
2. For to the faithful at this hour
true saving glory is restored,
by offering of the blessed Lamb
and by the power of his Cross.
3. By its most clear and brilliant light
the Cross obscures the noonday sun.
Let us receive with all our heart
the grace that such great splendor brings.
- D. To God the Father, endless praise,
all glory to his only Son,
who with the Spirit Paraclete
now reign for all eternity. Amen.

ADVENT AFTER 16 DECEMBER

None (Midafternoon)

1. Three times the cy - cle of the hours re - turns to us by gift of God; let
us de - vout - ly sing to him who is the per - fect Three in One. 2. The
sa - cred mys - t'ry of our God we hold with pure hearts un - de - filed. This rule
that Pe - ter lived and taught was shown by won - drous heal - ing signs. 3. Let us
sing psalms with heart and mind and to th'A - pos - tles let us cling, that they
may guide with Christ's com - mand our fee - ble steps, which fal - ter still. 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.

ADVENT AFTER 16 DECEMBER

None (Midafternoon)

LH, A 537 hy

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

Ternis horárum términis
volútis dante Dómino,
trinum perfécte et únicum
ipsum devóti psállimus.

Sacrum Dei mystérium
puro tenétes pectore,
Petri magístri régula
signo salútis pródita,

Et nos psállámus spírítu,
hæréntes sic apóstolis,
ut plantas adhuc débiles
Christi virtúte dírigant.

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

1. Three times the cycle of the hours
returns to us by gift of God;
let us devoutly sing to him
who is the perfect Three in One.
2. The sacred mystery of our God
we hold with pure hearts undefiled.
This rule that Peter lived and taught
was shown by wondrous healing signs.
3. Let us sing psalms with heart and mind
and to the Apostles let us cling,
that they may guide with Christ's command
our feeble steps, which falter still.
- D. To God the Father, endless praise,
all glory to his only Son,
who with the Spirit Paraclete
now reign for all eternity. Amen.

CHRISTMAS TIME BEFORE EPIPHANY

Vespers (Evening Prayer)

1. O Christ, Re-deem-er of us all, the Fa-ther's sole-be-got-ten Son, a -
lone be-fore all time be-gan, be-yond all tell-ing, born from him, 2. O Light,
O Fa-ther's splen-dor bright, O ev-er-last-ing hope for all, bend low
to hear your serv-ants' prayers, poured out by them through-out the earth. 3. O
Au-thor of all sav-ing grace, re-call that once you took our flesh and
from the Vir-gin pure and chaste as-sumed by birth our hu-man form. 4. This
feast to-day now tes-ti-fies, with-in the cy-cle of the year, that
you as Sav-ior of the world a-lone came from the Fa-ther's throne. 5. The
sky a-bove, the earth, the sea, and all cre-a-tion held there-in ex -
tol with joy-ous hymns of praise the Au-thor of your ad-vent here. 6. We
al-so, whom you came to save and by your ho-ly blood re-deem, all
sing a new and joy-ful hymn to cel-e-brate your day of birth. D. To you,

CHRISTMAS TIME BEFORE EPIPHANY

Vespers (Evening Prayer)

LH, N 724 hy

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

Christe, redemptor omnium,
ex Patre, Patris Unice,
solus ante principium
natus ineffabiliter,

1. O Christ, Redeemer of us all,
the Father's sole-begotten Son,
alone before all time began,
beyond all telling, born from him,

Tu lumen, tu splendor Patris,
tu spes perennis omnium,
intende quas fundunt preces
tui per orbem servuli.

2. O Light, O Father's splendor bright,
O everlasting hope for all,
bend low to hear your servants' prayers,
poured out by them throughout the earth.

Salutis auctor, récole
quod nostri quondam corporis,
ex illibata Virgine
nascendo, formam sumpseris.

3. O Author of all saving grace,¹
recall that once you took our flesh
and from the Virgin pure and chaste
assumed by birth our human form.

Hic praesens testatur dies,
currens per anni circulum,
quod solus a sede Patris
mundi salus adveneris;

4. This feast today now testifies,
within the cycle of the year,
that you as Savior of the world
alone came from the Father's throne.

Hunc caelum, terra, hunc mare,
hunc omne quod in eis est,
auctorem adventus tui
laudat exsultans cantico.

5. The sky above, the earth, the sea,
and all creation held therein
extol with joyous hymns of praise
the Author of your advent here.

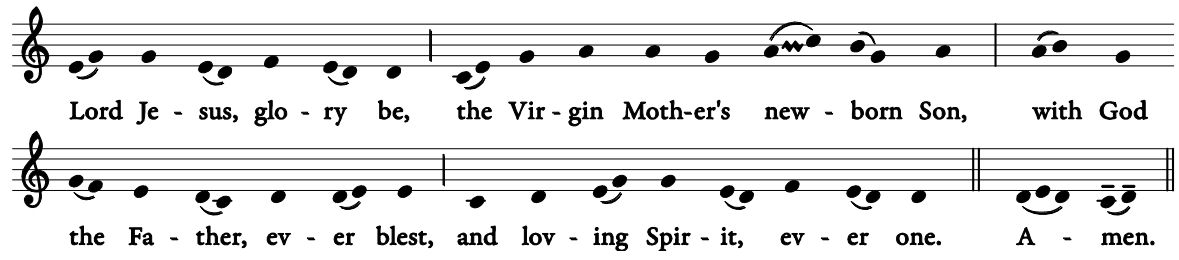
Nos quoque, qui sancto tuo
redempti sumus sanguine,
ob diem natalis tui
hymnum novum concinimus.

6. We also, whom you came to save
and by your holy blood redeem,
all sing a new and joyful hymn
to celebrate your day of birth.

Iesu, tibi sit gloria,
qui natus es de Virgine,
cum Patre et almo Spiritu,
in sempiterna saecula. Amen.

D. To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹ "Saving grace" translates *salutis*. There are numerous passages from Scripture that make a close association between salvation and grace; these passages state clearly that we are saved by grace, and that it is by God's grace that we both receive the gift of faith and remain faithful to it. Cf. Eph 2:5 (NABRE: "by grace you have been saved"). Cf. also Acts 13:43, 15:11, 18:27, Rom 3:22, 5:2, 6:14-15; Gal 5:4, etc.



Lord Je - sus, glo - ry be, the Vir - gin Moth - er's new - born Son, with God
the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

CHRISTMAS TIME BEFORE EPIPHANY

Office of Readings

1. Bright - ness e - ter - nal, Godhead, lov - ing Splendor, Christ, you have come now, Life
and Light and Par - don, Heal - er of ill - ness and all hu - man weak - ness,
Gate of Sal - va - tion. 2. An - gels in cho - rus to the earth are sing - ing
tid - ings from heav - en: tell - ing of new ag - es, praise to the Fa - ther,
for our hu - man fam - ily joy, peace, and glad - ness. 3. In - fant so
low - ly, Lord of all cre - a - tion, born of the Vir - gin, ho - ly, pure, and
sin - less, rule all the world now, Je - sus Christ, our Mas - ter, ev - er
be - lov - ed. 4. Born to give heav - en, our e - ter - nal home - land: our flesh as -
sum - ing, one with us for ev - er, draw - ing hearts to you, mind and soul
re - new - ing, by your love bind us. D. Gath - ered, be - hold us, filled with ex -
ul - ta - tion, joined to the An - gels, sing - ing hymns of glad - ness, joy - ous we
praise you, one with God the Fa - ther, and Love, your e - qual. A - men.

CHRISTMAS TIME BEFORE EPIPHANY

Office of Readings

LH, N 726 hy

Author: 20th c.
Meter: 11.11.11.5

Candor ætérnæ Deitátis alme,
Christe, tu lumen, vénia atque vita
ádvenis, morbis hóminum medéla,
porta salútis.

1. Brightness eternal, Godhead, loving Splendor,
Christ, you have come now, Life and Light and Pardon,
Healer of illness and all human weakness,
Gate of Salvation.

Intonat terræ chorus angelórum
cáelicum carmen, nova sæcla dicens,
glóriam Patri, generíque nostro
gáudia pacis.

2. Angels in chorus to the earth are singing
tidings from heaven: telling of new ages,
praise to the Father, to our human family
joy, peace, and gladness.

Qui iaces parvus dóminans et orbi,
Víriginis fructus sine labe sanctae,
Christe, iam mundo potiáris omni,
semper amándus.

3. Infant so lowly, Lord of all creation,
born of the Virgin, holy, pure, and sinless,
rule all the world now, Jesus Christ, our Master,
ever beloved.

Násceris cælos pátriam datúrus,
unus e nobis, caro nostra factus;
ínnova mentes, trahe caritátis
péctora vinclis.

4. Born to give heaven, our eternal homeland:
our flesh assuming, one with us for ever,
drawing hearts to you, mind and soul renewing,
by your love bind us.

Coetus exsúltans canit ecce noster,
ángelis læto sociátus ore,
et Patri tecum parilíque Amóri
cántica laudis. Amen.

D. Gathered, behold us, filled with exultation,
joined to the Angels, singing hymns of gladness,
joyous we praise you, one with God the Father,
and Love, your equal. Amen.

CHRISTMAS TIME BEFORE EPIPHANY

Lauds (Morning Prayer)

1. From lands be - neath the ris - ing sun through all the com - pass of the earth,
 now let us sing to Christ the Lord, the Vir - gin Mar - y's new - born
 son. 2. The hal - lowed Au - thor of the world a serv - ant's bod - y has as -
 sumed, that lib - er - at - ing flesh by flesh he should not lose what he
 has made. 3. Pure grace from heav - en en - ters then the Moth - er's womb, both
 sealed and closed; the clois - ter of this maid - en bride bears se - crets she
 could not have known. 4. The home of this pure heart be - came with sud - den
 pow'r the shrine of God; a vir - gin still, she knew not man and by
 a word con - ceived her Son. 5. She brought to birth her ho - ly child, whose
 ad - vent Ga - bri - el pro - claimed, whom John, en - closed, per - ceived with joy
 and leaped with - in his moth - er's womb. 6. He lay on straw with no com -
 plaint, not shrink - ing from a man - ger bed. An in - fant's share of milk
 he drank, while in his care he fed the birds. 7. The hosts on high ex -

CHRISTMAS TIME BEFORE EPIPHANY

Lauds (Morning Prayer)

LH, N 727 hy

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

A solis ortus cárdine
adúsque terræ limitem
Christum canámus princípem,
natum María Vírgine.

1. From lands beneath the rising sun
through all the compass of the earth,
now let us sing to Christ the Lord,
the Virgin Mary's newborn son.

Beátus auctor sáeculi
servíle corpus índuit,
ut carne carnem líberans
non pérderet quod cóndidit.

2. The hallowed Author of the world¹
a servant's body has assumed,
that liberating flesh by flesh
he should not lose what he has made.

Clausæ paréntis víscera
cæléstis intrat grátia;
venter puéllæ báíulat
secréta quæ non nóverat.

3. Pure grace from heaven enters then
the Mother's womb, both sealed and closed;
the cloister of this maiden bride
bears secrets she could not have known.

Domus pudíci péctoris
templum repénite fit Deí;
intácta nésciens virum
verbo concépit Fílium.

4. The home of this pure heart became
with sudden power the shrine of God;
a virgin still, she knew not man
and by a word conceived her Son.

Eníxa est puérpera
quem Gábriel prædíxerat,
quem matris alvo géstiens
clausus Ioánnes sénserat.

5. She brought to birth her holy child,
whose advent Gabriel proclaimed,
whom John, enclosed, perceived with joy
and leaped within his mother's womb.

Feno iacére pértulit,
præsépe non abhórruit,
parvóque lacte pastus est
per quem nec ales ésurit.

6. He lay on straw with no complaint,
not shrinking from a manger bed.
An infant's share of milk he drank,
while in his care he fed the birds.

Gaudet chorus cæléstium
et ángeli canunt Deum,
palámque fit pastóribus
pastor, creator ómnium.

7. The hosts on high exult with joy
and Angels sing to God with praise;
the shepherds wondrously behold
the Shepherd, Maker of all things.

Iesu, tibi sit glória,
qui natus es de Vírgine,
cum Patre et almo Spírítu,
in sempitérna sáecula. Amen.

D. To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹ The word "hallowed" is used here to translate *beatus*. Most people know of "hallowed" from the Our Father and thence associate it with God. When it is said of God directly, it signifies an intrinsic, essential holiness, moreso than "blessed."



ult with joy and An-gels sing to God with praise; the shep-herds won-
drous-ly be - hold the Shep-herd, Mak - er of all things. D. To you, Lord
Je - sus, glo - ry be, the Vir-gin Moth-er's new-born Son, with God the
Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Vespers (Evening Prayer) I and II

1. O bles - sed Light of saints a - bove and high - est Hope of mor - tal flesh,
 O Je - sus, at your birth is seen the lov - ing smile of fam - 'ly life.

2. O Mar - y, full of rich - est grace, your most pure heart a - lone can love
 and fon - dle Je - sus on your breast with sweet ca - ress - es, nurs - ing him.

3. O heir to Pa - tri - archs of old, the Vir - gin's cho - sen guard - ian blest, with
 sweet - est name, the child di - vine called you his fa - ther here on earth. 4. From
 Jess - e's no - ble lin - eage sprung to save the na - tions lost in sin: with
 kind - ness hear the hum - ble prayers our hearts pour forth with deep de - sire. 5. Your
 home was like a gar - den fair, with ev - 'ry vir - tue blest by grace. O grant
 that we may im - i - tate such grace in fam - 'ly life at home. D. Lord Je -
 sus, hum - bly you be - came o - be - dient to your par - ents' will; to you
 e - ter - nal glo - ry be with Fa - ther and with Spir - it blest. A - men.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Vespers (Evening Prayer) I and II

LH, N 790 hy

Author: Pope Leo XIII, d. 1903
Meter: 8.8.8.8. (L.M.)

O lux beáta cælitum
et summa spes mortálium,
Iesu, cui doméstica
arrísit orto caritas;

Maria, dives grátia,
o sola quæ casto potes
fovère Iesum pectore,
cum lacte donans óscula;

Tuque ex vetústis pátribus
delécte custos Vírginis,
dulci patris quem nómine
divína Proles ínvoCAT:

De stirpe Iesse nóbili
nati in salútem géntium,
audíte nos, qui súpplices
ex corde vota fúndimus.

Qua vestra sedes flóruit
virtútis omnis grátia,
hanc detur in domésticis
reférre posse móribus.

Iesu, tuis oboediens
qui factus es paréntibus,
cum Patre summo ac Spírítu
semper tibi sit glória. Amen.

1. O blessed Light of saints above
and highest Hope of mortal flesh,
O Jesus, at your birth is seen
the loving smile of family life.
 2. O Mary, full of richest grace,
your most pure heart alone can love
and fondle Jesus on your breast
with sweet caresses, nursing him.
 3. O heir to Patriarchs of old,
the Virgin's chosen guardian blest,
with sweetest name, the child divine
called you his father here on earth.
 4. From Jesse's noble lineage sprung
to save the nations lost in sin:
with kindness hear the humble prayers
our hearts pour forth with deep desire.
 5. Your home was like a garden fair,
with every virtue blest by grace.
O grant that we may imitate
such grace in family life at home.
- D. Lord Jesus, humbly you became
obedient to your parents' will;
to you eternal glory be
with Father and with Spirit blest. Amen.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Office of Readings

1. Je - sus, your child-hood sweet-ly we re-mem-ber, Naz-a - reth low-ly, plain and
 sim-ple liv-ing. With joy-ful sing-ing we re-call with won-der your life of
 si-lence. 2. Learn-ing from Jo-seph, trained a hum-ble crafts-man, through hid-den
 sea-sons Je - sus grew to man-hood, free-ly ac-cept-ing as a will-ing
 help-er car-pen-ter's la-bor. 3. Moth-er, de-vot-ed to her child most lov-ing,
 wife good and ho-ly car-ing for her hus-band, hap-py to light-en bur-
 dens for the wea-ry with lov-ing ser-vice. 4. Fam-'ly most ho-ly, know-ing work
 and la-bor, con-sci-ous of e-vil, com-fort the af-flict-ed; when they are
 seek-ing safe-ty and as-sis-tance, show them your kind-ness. D. Pow-er and glo-
 ry be to you, Lord Je - sus, ho - ly Ex - em-plar of the life you give us,
 one with the Fa-ther and the lov-ing Spir-it, you reign for ev - er. A - men.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Office of Readings

LH, N 802 hy

Author: Pope Leo XIII, d. 1903

Meter: 11.11.11.5

Dulce fit nobis memoráre parvum
Názaráe tectum tenuémque cultum;
éxpedit Iesu tácitam reférre
cármine vitam.

Arte qua Ioseph húmili excoléndus,
ábdito Iesus iuvenéscit ævo,
seque fabrílis sócium labóris
ádicit ultro.

Assidet nato pia mater almo,
ássidet sponso bona nupta, felix
si potest curas releváre lassis
múnere amíco.

O neque expértes óperæ et labóris,
nec malí ignári, míseros iuváte;
quotquot implórant cólumen, benigno
cérnite vultu.

Sit tibi, Iesu, decus atque virtus,
sancta qui vitæ documénta præbes,
quique cum summo Genitore et almo
Flámíne regnas. Amen.

1. Jesus, your childhood sweetly we remember,
Nazareth lowly, plain and simple living.
With joyful singing we recall with wonder
your life of silence.
 2. Learning from Joseph, trained a humble craftsman,
through hidden seasons Jesus grew to manhood,
freely accepting as a willing helper
carpenter's labor.
 3. Mother, devoted to her child most loving,
wife good and holy caring for her husband,
happy to lighten burdens for the weary
with loving service.
 4. Family most holy, knowing work and labor,
conscious of evil, comfort the afflicted;
when they are seeking safety and assistance,
show them your kindness.
- D. Power and glory be to you, Lord Jesus,
holy Exemplar of the life you give us,
one with the Father and the loving Spirit,
you reign for ever. Amen.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Lauds (Morning Prayer)

1. Christ, the Fa - ther's Splen - dor, Mar - y, God's own Moth - er, Jo - seph, bless - ed
 guard - ian of such ho - ly pledges: 2. Your home shines in ra - diance, with
 the flow'rs of vir - tue, whence the Font of grac - es comes with mer - cy
 flowing. 3. An - gels view with won - der God's own Son, an in - fant, clothed in
 serv - ant's na - ture, serv - ing us, his serv - ants. 4. Jo - seph, hum - ble lead -
 er, though the least you guide him, and you guide him, Mar - y, serv - ing
 both with kind - ness. 5. This poor home sur - pass - es eve - ry court and pal - ace,
 har - bor - ing sal - va - tion for the hu - man fam - 'ly. 6. Je - sus, Mar - y,
 Jo - seph, grant us and our fam - lies joy and gifts most ho - ly from your
 hum - ble dwell - ing. D. Praise to you, Christ Je - sus, for to us you of -
 fer hope that through your par - ents we come home to heaven. A - men.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Lauds (Morning Prayer)

LH, N 810 hy

Author: 20th c.
Meter: 6.6.6.6.

Christe, splendor Patris,
 Dei mater Virgo,
 Ioseph, tam sacrórum
 pígnorum servátor,

1. Christ, the Father's Splendor,
 Mary, God's own Mother,¹
 Joseph, blessed guardian
 of such holy pledges:

Nitet vestra domus
 flóribus virtútum,
 unde gratiárum
 fons prománat ipse.

2. Your home shines in radiance,
 with the flowers of virtue,
 whence the Font of graces
 comes with mercy flowing.

Angeli stupéntes
 Natum Dei cernunt
 servi formá indútum
 servis famulántem.

3. Angels view with wonder
 God's own Son, an infant,
 clothed in servant's nature,
 serving us, his servants.

Imus præes, Ioseph,
 humilísque iubes;
 iubes et María
 et utríque servis.

4. Joseph, humble leader,
 though the least you guide him,
 and you guide him, Mary,
 serving both with kindness.

Cunctis præstant aulis
 hæc egéna sæpta,
 salus unde coepit
 géneris humáni.

5. This poor home surpasses
 every court and palace,
 harboring salvation
 for the human family.

Iesu, Mater, Ioseph,
 mansiónis vestræ
 nostras date sedes
 donis frui sanctis

6. Jesus, Mary, Joseph,
 grant us and our families
 joy and gifts most holy
 from your humble dwelling.

Tibi laudes, Christe,
 spem qui nobis præbes,
 tuos per parentes
 cæli adíre domum. Amen.

D. Praise to you, Christ Jesus,
 for to us you offer
 hope that through your parents
 we come home to heaven. Amen.

¹ "Mary" translates *virgo*, so that the first 3 lines begin each with a name of a member of the holy family. This points the sense, so that the reader is prepared for line 4.

26 DECEMBER, SAINT STEPHEN, THE FIRST MARTYR

Office of Readings

1. With hon - or let us cel - e - brate the mar - tyr Ste - phen's sol - emn feast:
 the first to fight for Christ and win the gleam - ing palm of vic - to - ry.

2. This faith - ful mar - tyr, in dis - pute a - gainst de - ceit - ful wit - ness - es, saw
 Je - sus, who in glo - ry stood be - side the Fa - ther's own right hand. 3. O
 no - ble Mar - tyr, hear our prayer: be quick and has - ten to our aid; ob - tain
 for us the gift we ask, that heav - en's king - dom o - pen wide. 4. Washed
 clean by flow - ing streams of blood, you gleam with high, re - splend - ent light; re - mem -
 ber now and beg for us to share the glo - ry you re - ceived. D. May Christ
 with mer - cy grant these gifts, who, born the Vir - gin Moth - er's child, now reigns
 on high for ev - er - more with Fa - ther and with Spir - it blest. A - men.

26 DECEMBER, SAINT STEPHEN, THE FIRST MARTYR

Office of Readings

LH, S 1546 hy

Author: 13th c.?
Meter: 8.8.8.8. (L.M.)

Festum celébre mártýris
digne colámus Stéphaní,
quí primus in certámine
palma nitet victóriæ.

Martyr fidélis, cómminus
falsis renítens téstibus,
Iesu vidébat glóriam,
stantis Patris ad déxteram.

Nunc te precámur, inclite,
succúrre, martyr, cóncite;
nobis rogátus ímpetra
cæli ut patéscat régia.

Lotus cruóris flúmine,
splendéscis alto lúmine;
nostri memor nunc supplica
tecum fruámur glória.

Præstet favens hæc múnera
natus Puer de Vírgine,
cum Patre et almo Spírítu
regnans per omne sæculum. Amen.

1. With honor let us celebrate
the martyr Stephen's solemn feast:
the first to fight for Christ and win
the gleaming palm of victory.
 2. This faithful martyr, in dispute
against deceitful witnesses,
saw Jesus, who in glory stood
beside the Father's own right hand.
 3. O noble Martyr, hear our prayer:
be quick and hasten to our aid;
obtain for us the gift we ask,
that heaven's kingdom open wide.
 4. Washed clean by flowing streams of blood,
you gleam with high, resplendent light;
remember now and beg for us
to share the glory you received.
- D. May Christ with mercy grant these gifts,
who, born the Virgin Mother's child,
now reigns on high for evermore
with Father and with Spirit blest. Amen.

26 DECEMBER, SAINT STEPHEN, THE FIRST MARTYR

Lauds (Morning Prayer)

1. Christ, the world's true life, en - ter - ing cre - a - tion, bore wounds of sor - row,
 ban-ished death for ev - er, rose to the Fa - ther, at his right hand reign-
 ing, throned in high heav-en. 2. First fol-lowed Ste - phen, cho - sen as a
 dea-con: no - ble the ti - tle, his al - lot - ted por-tion, grant-ed in kind -
 ness by Christ's lov - ing Spir-it, breath-ing up - on him. 3. Firm - ly he stood
 fast; stones rained down up - on him, brave-ly he suf - fered death's un - ho - ly
 fu - ry, seek-ing for - give - ness for his foes with mer-cy, heart ev - er gra -
 cious. 4. Weep-ing we beg you, bless - ed Pro - to - Mar-tyr, one with the right-
 eous, cit - i - zen of heav-en, send us your fa - vors from God's bright-est
 re - gion, heir to the King-dom. D. Friends of the mar - tyrs, let us sing
 re - joic-ing, prais-ing the glo - ry of the Tri - une God-head, who gave to
 Ste - phen in his ho - ly com-bat first crown of vict-'ry. A - men.

26 DECEMBER, SAINT STEPHEN, THE FIRST MARTYR

Lauds (Morning Prayer)

LH, S 1555 hy

Author: 9th c.
Meter: 11.11.11.5

Christus est vita véniens in orbem,
qui ferens vulnus removénsque mortem,
ad Patris dextram repeténdo, regnat
sede supérna.

1. Christ, the world's true life, entering creation,
bore wounds of sorrow, banished death for ever,
rose to the Father, at his right hand reigning,
throned in high heaven.

Hunc sequens primus Stéphanus mínister
sortis illátæ título est decórus,
quam dedit spirans Dómini benígnus
Spíritus illi.

2. First followed Stephen, chosen as a deacon:
noble the title, his allotted portion,
granted in kindness by Christ's loving Spirit
breathing upon him.

Sáxeo nimbo lapidátus instat,
sústinet mortis rábiem profánam,
hóstibus quærit véniam misértus
péctore grato.

3. Firmly he stood fast; stones rained down upon him,
bravely he suffered death's unholy fury,
seeking forgiveness for his foes with mercy,
heart ever gracious.

Qusumus flentes, benedícite prime
martyr et civis sociáte iustis:
cælitus, claræ regiónis heres,
mitte favóres.

4. Weeping we beg you, blessed Proto-Martyr,
one with the righteous, citizen of heaven,
send us your favors from God's brightest region,
heir to the Kingdom.

Glóriæ laudes Tríadi beátæ
mártyrum læti cómites canámus,
quæ dedit primas Stéphanò ex agóne
ferre corónas. Amen.

D. Friends of the martyrs, let us sing rejoicing,
praising the glory of the Triune Godhead,
who gave to Stephen in his holy combat
first crown of victory. Amen.

27 DECEMBER, SAINT JOHN, APOSTLE AND EVANGELIST

Office of Readings

1. Chaste, ho - ly guard-ian of the Vir - gin Moth-er, hon-ored as her-ald of
the Word e - ter - nal, help us, your serv-ants, wipe a - way our fail - ings,
John, blest and faith-ful. 2. Riv - er cas - cad-ing from th'e - ter - nal foun-tain,
run-ning through parched earth, thirst and drought re - fresh-ing, all his heart
pledg-es he drew from Christ's full - ness, heart from heart drink-ing. 3. You, earth -
ly jew - el and a ray from heav-en; gain for us mer-cy, par-don for
our fail-ures; grant us to fath-om this most ho - ly mys - t'ry, which you
have taught us. 4. See-ing the true Word, hid-den in the Fa-ther, faith, grace,
and fa - vor, through the earth ex-tend-ing. Lead us, kind teach-er, to en -
joy for ev - er, beau-ty e - ter - nal. 5. To Christ the most high, end-less
praise and glo - ry; born of the Vir-gin, Son of ho - ly Mar - y, who with
the Fa - ther and the Ho - ly Spir - it, reigns through the ag - es. A - men.

27 DECEMBER, SAINT JOHN, APOSTLE AND EVANGELIST

Office of Readings

LH, S 1568 hy

Author: St. Peter Damian, d. 1072

Meter: 11.11.11.5

Virginis virgo veneránde custos,
 præco qui Verbi cóleris fidélis,
 terge servórum fácinus tuórum,
 sancte Ioánnes.

1. Chaste, holy *guardian* of the Virgin Mother,
 honored as herald of the Word eternal,
 help us, your servants, wipe away our failings,
 John, blest and faithful.

Fonte prorúmpens flúvius perénni
 curris, aréntis satiátor orbis;
 hausit ex pleno, modo quod propínat,
 péctore pectus.

2. River cascading from *the* eternal fountain,
 running through parched earth, thirst and drought refreshing,
 all his heart pledges he drew from Christ's fullness,
 heart from heart drinking.

Tu, decus mundi iubar atque cæli,
 ímpetra nostris véniam ruínis;
 da sacraméntum penetráre summum,
 quod docuísti.

3. You, earthly jewel and a ray from heaven;
 gain for us mercy, pardon for our failures;
 grant us to fathom this most holy mystery,
 which you have taught us.

Patris arcánum speculándo Verbum
 grátiam fundis fidei per orbem;
 nos ad ætérrnam spéciem fruéndam,
 dux bone, transfer.

4. Seeing the true Word, hidden in the Father,
 faith, grace, and favor, through the earth extending,
 lead us, kind teacher, to enjoy for ever,
 beauty eternal.

Sit decus summo sine fine Christo,
 sancta quem virgo génuít María,
 qui Patri compar Flaminíque Sancto
 regnat in ævum. Amen.

5. To Christ the most high, endless praise and glory;
 born of the Virgin, Son of holy Mary,
 who with the Father and the Holy Spirit,
 reigns through the ages. Amen.

27 DECEMBER, SAINT JOHN, APOSTLE AND EVANGELIST

Lauds (Morning Prayer)

1. Let bless-ed hosts of Ser-a-phim praise him whom Je-sus dear-ly loved; and
 let our cho-rus strive with theirs as we ring out our hymns of praise. 2. He
 learned, then lov-ing-ly dis-closed the source from which the Word pro-ceeds: that
 he who fills his Moth-er's womb, still in his Fa-ther's bos-om dwells. 3. O
 hap-py John! with lov-ing care the Mas-ter chose that you be-hold the clear
 and bril-liant Ta-bor light and in the gar-den, ag-o-ny. 4. Caught up
 a-loft to heights a-bove the heav-n'ly se-crets you be-held: you saw
 the myst-'ries of the Lamb and of the Church, his per-fect bride. 5. O just-
 ly called the Vir-gin's son, the bless-ed heir to that high name, now lay
 our heads up-on Christ's heart, as Mar-y's chil-dren joined to you. D. All glo-
 ry be to Christ the Lord, whom we be-lieve is Word made flesh, who with
 the Fa-ther ev-er reigns with lov-ing Spir-it, ev-er one. A-men.

27 DECEMBER, SAINT JOHN, APOSTLE AND EVANGELIST

Lauds (Morning Prayer)

LH, S 1580 hy

Author: Charles Rose, d. 1791
Meter: 8.8.8.8. (L.M.)

Cohors beáta Séraphim
quem Christus arcte diligit
laudet, chorúsque cánticis
noster resúltet æmulis.

1. Let blessed hosts of Seraphim
praise him whom Jesus dearly loved;
and let our chorus strive with theirs
as we ring out our hymns of praise.

Hic discit, almus édocet
hic unde Verbum pródeat,
sinúmque matris ímpleat,
sinum Patris non déserens.

2. He learned, then lovingly disclosed
the source from which the Word proceeds:
that he who fills his Mother's womb,
still in his Father's bosom dwells.

Felix Ioánnes, déligit
et te Magister próvidus,
ut clara Thabor lúmina
hortíque cernas tædia.

3. O happy John! with loving care
the Master chose that you behold
the clear and brilliant Tabor light
and in the garden, agony.

Tu, raptus in sublímia,
arcána cæli cónspicis,
Agni sed et mystéria
Ecclesiæque pécipis.

4. Caught up aloft to heights above
the heavenly secrets you beheld:
you saw the mysteries of the Lamb
and of the Church, his perfect bride.

O digne fili Vírgine,
succéssor alti nóminis,
nos adde Matri filios,
nos conde Christi in pectore.

5. O justly called the Virgin's son,
the blessed heir to that high name,
now lay our heads upon Christ's heart,
as Mary's children joined to you.

Verbo sit ingens glória,
caro quod est et créditur,
cum Patre et almo Spíritu
in sempitérna sæcula. Amen

D. All glory be to Christ the Lord,
whom we believe is Word made flesh,
who with the Father ever reigns
with loving Spirit, ever one. Amen.

28 DECEMBER, THE HOLY INNOCENTS, MARTYRS

Office of Readings

1. Let us with hymns and songs of praise ac-claim the mar-tyred In - no - cents,
 those whom the weep-ing earth once lost but heav - en claimed with ho - ly
 joy. 2. Those whom the wick-ed Her - od slew their lov - ing Mak-er gath - ered
 up to live with him, to - geth - er blest, in his e - ter - nal realm of light.

3. The blame-less death of in - no - cents shone bright for Christ with splen - did light;
 the An - gels bore them heav - en - ward, these lit - tle ones, two years and less.

4. How blest the cit - y Beth - le - hem, where our Re - deem-er Christ was born and
 where the first to shed their blood bore wit - ness to the new - born king. 5. They
 stand re - splendent round his throne, their clothes now bright with bril - liant light; they
 were the first to wash their robes in crim - son blood of Christ the Lamb. D. To
 you, Lord Je - sus, glo - ry be, the Vir - gin Moth-er's new - born Son, with God
 the Fa - ther, ev - er blest and lov - ing Spir - it, ev - er one. A - men.

28 DECEMBER, THE HOLY INNOCENTS, MARTYRS

Office of Readings

LH, S 1593 hy

Author: St. Bede the Venerable, d. 735
Meter: 8.8.8.8. (L.M.)

Hymnum canentes mártýrum
dicámus Innocéntium,
quos terra deflens pérdidit,
gaudens sed æthra súscipit;

Quos rex perémit ímpius,
pius sed Auctor cólligit,
secum beátos cóllocans
in luce regni pérpetis.

Præclára Christo splénduit
mors innocens fidélium;
cælis ferébant ángeli
bimos et infra párvulos.

O quam beáta cívitas,
in qua Redémptor náscitur,
natóque primæ mártýrum
in qua dicántur hóstiæ!

Astant niténtes fúlgidis
eius throno nunc véstibus,
stolas suas qui láverant
Agni rubéntes sánguine.

Iesu, tibi sit glória,
qui natus es de Vírgine,
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

1. Let us with hymns and songs of praise
acclaim the martyred Innocents,
those whom the weeping earth once lost
but heaven claimed with holy joy.
 2. Those whom the wicked Herod slew
their loving Maker gathered up
to live with him, together blest,
in his eternal realm of light.
 3. The blameless death of innocents
shone bright for Christ with splendid light;
the Angels bore them heavenward,
these little ones, two years and less.
 4. How blest the city Bethlehem,
where our Redeemer Christ was born
and where the first to shed their blood
bore witness to the newborn king.
 5. They stand resplendent round his throne,
their clothes now bright with brilliant light;
they were the first to wash their robes
in crimson blood of Christ the Lamb.
- D. To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest
and loving Spirit, ever one. Amen.

28 DECEMBER, THE HOLY INNOCENTS, MARTYRS

Lauds (Morning Prayer)

1. The trou - bled ty - rant hears with dread that Christ, the King of kings, has come
to rule the house of Is - ra - el, and take his place on Da - vid's throne.

2. With fran - tic rage he cries a - loud: "My ri - val comes to drive me out. Now
go, my guard, take up your swords and make those cra - dles flow with blood."

3. What prof - it comes from such a sin? What gain for Her - od from this crime?
In safe - ty Christ is borne a - way, a - lone a - mong so man - y slain.

4. Hail, flow'rs of mar - tyrs, fresh and young, who at the ver - y dawn of life
were crushed by Christ's re - lent - less foe, like budd - ing ros - es in a gale.

5. O ten - der lambs of sac - ri - fice, first vic - tims from the flock of Christ, be -
neath that al - tar, in - no - cent, with palm and crown you free - ly play. D. To
you, Lord Je - sus, glo - ry be, the Vir - gin Moth - er's new-born Son, with God
the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men

28 DECEMBER, THE HOLY INNOCENTS, MARTYRS

Lauds (Morning Prayer)

LH, S 1602 hy

Author: Prudentius, d. 405
Meter: 8.8.8.8. (L.M.)

Audit tyránnus ánxius
adésse regum princípem
qui nomen Israel regat
teneátque David régiam.

1. The troubled tyrant hears with dread¹
that Christ, the King of kings, has come
to rule the house of Israel,
and take his place on David's throne.

Exclámat amens núntio:
"Succéssor instat, péllimur;
satélles, i, ferrum rape,
perfúnde cunas sáanguine!"

2. With frantic rage he cries aloud:
"My rival comes to drive me out.
Now go, my guard, take up your swords
and make those cradles flow with blood."

Quo próficit tantum nefas?
Quid crimen Heródem iuvat?
Unus tot inter fúnera
impúne Christus tóllitur.

3. What profit comes from such a sin?
What gain for Herod from this crime?
In safety Christ is borne away,
alone among so many slain.

Salvéte, flores mártýrum,
quos lucis ipso in límine
Christi insecútor sústulit
ceu turbo nascéntes rosas.

4. Hail, flowers of martyrs, fresh and young,
who at the very dawn of life
were crushed by Christ's relentless foe,
like budding roses in a gale.

Vos prima Christi víctima,
grex immolatórum tener,
aram sub ipsam símplices
palma et corónis Iúditis.

5. O tender lambs of sacrifice,
first victims from the flock of Christ,
beneath that altar, innocent,
with palm and crown you freely play.

Iesu, tibi sit glória,
qui natus es de Vírgine,
cum Patre et almo Spíritu,
in sempitérna sáecula. Amen.

D. To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹ The word "troubled" translates *anxius* and "hears" translates *audit* to echo more clearly the Gospel passage upon which this stanza is based (Mt 2:3). Also, the word "hear" is used in this stanza, because Herod does in fact hear from the Magi and then from the chief-priests the details of the birth of Christ. Note that lines 3 and 4 translate a relative purpose clause *qui* and the subjunctive form of the verbs: *regat* ("rule") and *teneo* ("take"); these subjunctives are translated by the infinitives because the subject of the previous clause ("Christ") is also the subject of the purpose clause.

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Vespers (Evening Prayer) I and II

1. Of the Fa - ther's heart be - got - ten ere the dawn - ing of the world, he
 is Al - pha and O - me - ga an - cient source and fi - nal end of all
 things that are and have been, and shall be in years to come. 2. He as - sumed
 a mor - tal bod - y, frail and need - y, fit to die, that the race of Ad -
 am's chil - dren might not per - ish, lost in death, where sin's harm - ful law im -
 mersed them deep with - in the bonds of hell. 3. O how blest that splen - dor ris -
 ing when the Vir - gin, giv - ing birth, fruit - ful by the Ho - ly Spir - it, our
 sal - va - tion brought to light; and the child, the world's Re - deem - er, first re -
 vealed his sa - cred face. 4. See, the one whom through the ag - es bards have
 sung with one ac - cord, whom the proph - ets in their writ - ings filled with faith
 had long fore - told, splen - did child of an - cient prom - ise: all cre - a - tion, sing
 him praise! D. Praise and glo - ry to the Fa - ther, let our voic - es ring with

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Vespers (Evening Prayer) I and II

LH, N 0929 hy

Author: Prudentius, d. 405
Meter: 87.87.87

Corde natus ex Paréntis
ante mundi exórdium,
Alpha et Omega vocátus,
ipse fons et cláusula
ómnium quæ sunt, fuérunt
quæque post futúra sunt.

1. Of the Father's heart begotten
ere the dawning of the world,
he is Alpha and Omega,
ancient source and final end
of all things that are and have been,
and shall be in years to come.

Córpore formam cadúci,
membra morti obnóxia
índuit, ne gens períret
primoplásti ex gérmine,
mérserat quam lex profúndo
noxialís tártaro.

2. He assumed a mortal body,
frail and needy, fit to die,
that the race of Adam's children¹
might not perish, lost in death,
where sin's harmful law immersed them
deep within the bonds of hell.

O beátus ortus ille,
Virgo cum puérpera
édidit nostram salútem
feta Sancto Spírítu,
et puer redémptor orbis
os sacrátum prótulit.

3. O how blest that splendor rising
when the Virgin, giving birth,
fruitful by the Holy Spirit,
our salvation brought to light;
and the child, the world's Redeemer,
first revealed his sacred face.

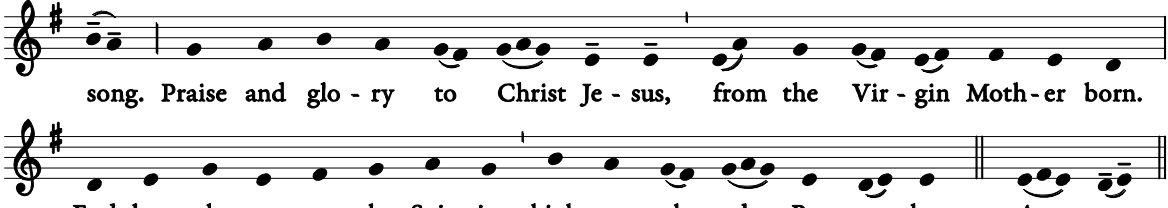
Ecce, quem vates vetústis
concinébant sáeculis,
quem prophetárum fidéles
páginae spopónderant,
émicat promíssus olim:
cuncta colláudent eum!

4. See, the one whom through the ages
bards have sung with one accord,²
whom the prophets in their writings³
filled with faith had long foretold,
splendid child of ancient promise:
all creation, sing him praise!

Glóriam Patri melódis
personémus vóciibus;
glóriam Christo canámus
matre nato vírgine,
inclitóque sempitérnam
glóriam Paráclito. Amen.

D. Praise and glory to the Father,
let our voices ring with song.
Praise and glory to Christ Jesus,
from the Virgin Mother born.
Endless glory to the Spirit,
high exalted Paraclete. Amen.

¹ The word *primoplasti* refers to Adam. This is a partial transliteration, partial translation of the Greek *πρωτόπλαστος*. This word means “first-formed”; it is found in the LXX (Wis 7:1, 10:1), where it refers unambiguously to Adam. From the LXX it came into the Greek Christian idiom and then into Christian Latin probably through the *Vetus Latina*, the Latin translations of Irenaeus, and through Tertullian, Ambrose, Augustine, and others. The present passage (Prudentius’ *Cathemerinon* 9.17) is one of the primary witnesses to the use of the word in Latin (See Lewis & Short). Given the liturgical context of this hymn, the use of *primoplasti* further emphasizes the Scriptural resonance of the first and second Adam (cf. Rom 5). For more details, see the LSJ, Lampe, Lewis & Short, Blaise, and Walpole, 124.



song. Praise and glo - ry to Christ Je - sus, from the Vir - gin Moth - er born.

End - less glo - ry to the Spir - it, high ex - alt - ed Par - a - clete. A - men.

The image shows two staves of musical notation in G major (one sharp). The first staff begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with some beamed eighth notes. The lyrics are: "song. Praise and glo - ry to Christ Je - sus, from the Vir - gin Moth - er born." The second staff continues the melody with similar note values and includes a double bar line near the end. The lyrics are: "End - less glo - ry to the Spir - it, high ex - alt - ed Par - a - clete. A - men." The notes are mostly quarter notes, with some beamed eighth notes and a final cadence.

² “Bards,” an English word of Gaelic/Celtic origin, used to refer to an inspired singer, translates *vates*. Note that the verb *concinebant* that follows is translated as “have sung,” retaining the sense of continuous action in the past.

³ The word “writings” translates *paginae* in order to echo the passage from Rom 16:25-26 (NABRE: “Now to him who can strengthen you, according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept secret for long ages but now manifested through the prophetic writings”).

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Office of Readings



1. From Jes - se's stock a bloom has sprung, the bough has born its ten - der shoot;
 a fruit - ful maid has giv - en birth, the ev - er Vir - gin Moth - er blest. 2. Her
 Son en - dures a man - ger bed— though Source and Au - thor of all light— who,
 swad - dled by his Moth - er's hands, once with the Fa - ther made the skies. 3. And
 to the world he gave the Law, the Ten Com - mand - ments are his own; be -
 com - ing man, he deigned to live be - neath the man - date of the Law. 4. Sal -
 va - tion now and Light are born, as death is van - quished, night has fled;
 draw near, you na - tions, and be - lieve that Mar - y bore for us our God. D. To
 you, Lord Je - sus, glo - ry be, the Vir - gin Moth - er's new - born Son, with God
 the Fa - ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Office of Readings

LH, N 0939 hy

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

Radix Iesse iam flóruit
et virga fructum édidit;
fecúnda partum prótulit
et virgo mater pérmanet.

Præsæpe poni pértulit
qui lucis auctor éxstitit;
cum Patre cælos cóndidit,
sub matre pannos índuit.

Legem dedit qui sáculo,
cuius decem præcépta sunt,
dignándo factus est homo
sub legis esse vínculo.

Iam lux salúsque náscitur,
nox díffugit, mors víncitur;
veníte, gentes, créдите:
Deum María prótulit.

Iesu, tibi sit glória,
qui natus es de Vírgine,
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

1. From Jesse's stock a bloom has sprung,
the bough has born its tender shoot;
a fruitful maid has given birth,
the ever Virgin Mother blest.
2. Her Son endures a manger bed—
though Source and Author of all light—
who, swaddled by his Mother's hands,
once with the Father made the skies.
3. And to the world he gave the Law,
the Ten Commandments are his own;
becoming man, he deigned to live
beneath the mandate of the Law.
4. Salvation now and Light are born,
as death is vanquished, night has fled;
draw near, you nations, and believe
that Mary bore for us our God.
- D. To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Lauds (Morning Prayer)

1. The gate for Christ, so full of grace, stands o - pen that the King may
 pass. When he comes forth, that gate shall close, as in the past, for ev -
 er sealed. 2. The on - ly Son of God most high has left the Vir-gin's
 roy - al hall; Cre - a - tor, Spouse, Re - deem-ing Lord, he comes as cham-
 pion of his Church. 3. His Moth - er's hon - or and her joy, be - liev -
 ers' true un - bound-ed hope, the stone hewn from the moun-tain side now
 comes to fill the earth with grace. 4. Let ev - 'ry soul with joy ex -
 ult: the Sav - ior of the na - tions comes as God and Lord of all
 the world to ran-som those whom he has made. D. All glo - ry be
 to Christ the Lord, the Fa-ther's sole-be - got - ten Son, born from the Vir -
 gin Moth-er's womb, made fruit-ful by the Spir - it blest. A - men.

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Lauds (Morning Prayer)

LH, N 0950 hy

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

Fit porta Christi p̄rvia
omni ref̄erta gr̄atia,
trans̄itque rex, et p̄rmanet
clausa, ut fuit, per s̄acula.

1. The gate for Christ, so full of grace,
stands open that the King may pass.
When he comes forth, that gate shall close,
as in the past, for ever sealed.

Summi Par̄entis Filius
proc̄essit aula Vir̄ginis,
sponsus, red̄emptor, c̄onditor,
sūae gigas Eccl̄esīae:

2. The only Son of God most high
has left the Virgin's royal hall;
Creator, Spouse, Redeeming Lord,
he comes as *champion* of his Church.

Honor matris et ḡaudium,
imm̄ensa spes cred̄entium,
lapis de monte v̄eniens
mund̄umque replens gr̄atia.

3. His Mother's honor and her joy,
believers' true unbounded hope,
the stone hewn from the mountain side¹
now comes to fill the earth with grace.

Exs̄ultet omnis ānima,
quod nunc salv̄ator ḡentium
adv̄enit mundi D̄ominus
red̄imere quos condidit.

4. Let every soul with joy exult:
the Savior of the nations comes
as God and Lord of all the world
to ransom those whom he has made.

Christo sit omnis gl̄oria,
quem Pater Deum ḡenuit,
quem Virgo mater ēdidit
fec̄unda Sancto Sp̄iritu. Amen.

D. All glory be to Christ the Lord,
the Father's sole-begotten Son,
born from the Virgin Mother's womb,
made fruitful by the Spirit blest. Amen.

¹ Cf. Dan 2:45 (RSV: "Just as you saw that a stone was cut from the mountain by no human hand").

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Vespers (Evening Prayer) I and II

1. Why, wick - ed Her - od, should you fear with hos - tile dread the Christ who comes?
 He gives us heav - en, his own realm, and lays no claim to earth - ly
 rule. 2. The Ma - gi came, led by a star, sent forth by God to show the
 way. By light they sought their way to Light; with in - cense they con -
 fessed him God. 3. The Lamb of God from heav - en touched the Riv - er
 Jor - dan's cleans - ing stream; to wash us clean he took a - way the
 sins for which he bore no guilt. 4. At Ca - na, pow - er fresh and new
 once made the jars of wa - ter blush; by his com - mand new wine is
 poured, trans - formed from wa - ter at its source. D. To you, Lord Je - sus,
 glo - ry be, re - vealed to na - tions on this day, with God the Fa -
 ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Vespers (Evening Prayer) I and II

LH, N 1122 hy

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

Hostis Heródes ímpie,
Christum venire quid times?
Non éripit mortália
qui regna dat cæléstia.

Ibant magi, qua vénerant
stellam sequéntes párviam,
lumen requírunť lúmine,
Deum faténtur múnere.

Lavácrá puri gúrgitis
cæléstis Agnus áttigit;
peccáta quæ non détulit
nos abluéndo sústulit.

Novum genus poténtiæ:
aquæ rubéscunt hýdriæ,
vinúmque iussa fúndere
mutávit unda oríginem.

Iesu, tibi sit glória,
qui te revélas géntibus,
cum Patre et almo Spírítu,
in sempitérna sæcula. Amen.

1. Why, wicked Herod, should you fear
with hostile dread the Christ who comes?
He gives us heaven, his own realm,
and lays no claim to earthly rule.
 2. The Magi came, led by a star,
sent forth by God to show the way.
By light they sought their way to Light;
with incense they confessed him God.¹
 3. The Lamb of God from heaven touched
the River Jordan's cleansing stream;
to wash us clean he took away
the sins for which he bore no guilt.
 4. At Cana, power fresh and new
once made the jars of water blush;
by his command new wine is poured,
transformed from water at its source.
- D. To you, Lord Jesus, glory be,
revealed to nations on this day,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹ Of the gifts the Magi bore, frankincense most clearly confessed Christ's divinity and represented their worship of him as God. Cf. Walpole, 154, footnote 36: "*munere*, i.e. by the frankincense."

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Office of Readings

1. The Ma - gi, when they see the child, draw forth their gifts from East-ern lands,
and fall - ing down they wor - ship him with in - cense, myrrh, and roy - al
gold. 2. Re - ceive and own, O ho - ly Child, clear to - kens of your king - ly
pow'r, for which the Fa - ther pre - or - dained a three - fold char - ac - ter
and plan. 3. From Sa - ba per - fumed frank - in - cense and gold pro - claim you God
and king, and fra - grant dust of bit - ter myrrh fore - tells the tomb where
you will lie. 4. You stand a - lone, O Beth - le - hem, more no - ble than
the great - est towns, for you brought forth in hu - man flesh a heav'n - ly
lead - er sent to save. 5. His Fa - ther, by the tes - ta - ment that proph -
ets wit - nessed, sealed and signed, now bids him to as - sume his reign,
re - ceiv - ing his in - her - it - ance: 6. A king - dom that ex - tends to
all, em - brac - ing earth and sea and sky, from ris - ing sun to eve -

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Office of Readings

LH, N 1124 hy

Author: Prudentius, d. 405

Meter: 8.8.8.8. (L.M.)

Magi vidéntes párvulum
eóa promunt munera,
strátique votis ófferunt
tus, myrrham et aurum régium.

1. The Magi, when they see the child,
draw forth their gifts from Eastern lands,
and falling down they worship him
with incense, myrrh, and royal gold.

Agnósce clara insígnia
virtútis ac regni tui,
Puer, cui trinam Pater
prædestinávit índolem:

2. Receive and own, O holy Child,
clear tokens of your kingly power,
for which the Father preordained
a threefold character and plan.

Regem Deúmque annúntiant
thesáurus et fragrans odor
turis Sabæi, at myrrheus
pulvis sepúlcrum prædocet.

3. From Saba perfumed frankincense
and gold proclaim you God and king,
and fragrant dust of bitter myrrh
foretells the tomb where you will lie.

O sola magnárum úrbium
maior Bethlem, cui cóntigit
ducem salútis cælitus
incorporátum gígnere!

4. You stand alone, O Bethlehem,
more noble than the greatest towns,
for you brought forth in human flesh
a heavenly leader sent to save.¹

Hunc et prophétis téstibus
îsdémque signatóribus
testátor et sator iubet
adíre regnum et cérnere:

5. His Father, by the testament
that prophets witnessed, sealed and signed,
now bids him to assume his reign,
receiving his inheritance:

Regnum quod ambit ómnia
dia et marína et térrea
a solis ortu ad éxitum
et tártara et caelum supra.

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

Iesu, tibi sit glória,
qui te revélas géntibus,
cum Patre et almo Spírítu,
in sempitérna sácula. Amen.

D. To you, Lord Jesus, glory be,
revealed to nations on this day,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

¹ Cf. Heb 2:10 (NABRE: “the leader to their salvation”).



ning star, from neth - er - world to heav'n a - bove. D. To you, Lord Je - sus,
glo - ry be, re - vealed to na - tions on this day, with God the Fa -
ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men.

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Lauds (Morning Prayer)

1. All you who long to see the Christ, lift up your eyes to heav-en's height;
 for there you will be - hold the sign of his e - ter - nal maj - es -
 ty. 2. This star in light and beau - ty bright out - shines the cir - cle of the
 sun. It brings glad tid - ings to the earth, that God in mor - tal flesh
 has come. 3. Lo! Per - sian ma - gi from the East, the gate-way of the ris -
 ing sun, dis - cern with wise and learn - ed skill the roy - al stand - ard
 of the King. 4. "This great one, who is he?", they ask. "The sov'r-eign rul -
 er of the stars; ce - les - tial hosts be - fore him quake, the light and
 skies o - bey his will. 5. "Some no - ble won - der we be - hold that knows
 no lim - it, end, or death, sub - lime, ex - alt - ed, bound - less One, more
 an - cient than the heights and depths. 6. "The king of na - tions, this is
 he, and sov'r-eign king of Is - ra - el, pledged to their fa - ther A -
 bra - ham and his de - scend - ants ev - er - more." D. To you, Lord Je - sus,

CHRISTMAS TIME FROM THE SOLEMNITY OF THE EPIPHANY

Lauds (Morning Prayer)

LH, N 1125 hy

Author: Prudentius, d. 405

Meter: 8.8.8.8. (L.M.)

Quicumque Christum quæritis,
 óculos in altum tollite:
 illic licébit víscere
 signum perénnis glóriæ.

1. All you who long to see the Christ,
 lift up your eyes to heaven's height;
 for there you will behold the sign
 of his eternal majesty.

Hæc stella, quæ solis rotam
 vincit decóre ac lúmíne,
 venísse terris núníat
 cum carne terréstri Deum.

2. This star in light and beauty bright
 outshines the circle of the sun.
 It brings glad tidings to the earth,
 that God in mortal flesh has come.

En, Pérsici ex orbis sinu,
 sol unde sumit iánuam,
 cernunt perítí intérpretes
 regále vexíllum magi.

3. Lo! Persian Magi from the East,
 the gateway of the rising sun,
 discern with wise and learned skill
 the royal standard of the King.

"Quis iste tantus -- iníuunt --
 regnátor astris ímperans,
 quem sic tremunt cæléstia,
 cui lux et æthra inséruiunt?"

4. "This great one, who is he?," they ask.
 "The sovereign ruler of the stars;
 celestial hosts before him quake,
 the light and skies obey his will.

Illústre quiddam cérnimus
 quod nésciat finem pati,
 sublíme, celsúm, intérrinum,
 antíquiús cælo et chao.

5. "Some noble wonder we behold
 that knows no limit, end, or death,
 sublime, exalted, boundless One,
 more ancient than the heights and depths.

Hic ille rex est géntium
 populíque rex Iudáici,
 promíssus Abrahæ patri
 eiúsque in ævum sémini".

6. "The king of nations, this is he,
 and sovereign king of Israel,
 pledged to their father Abraham
 and his descendants evermore."

Iesu, tibi sit glória,
 qui te revélas géntibus,
 cum Patre et almo Spírítu,
 in sempitérna sáecula. Amen.

D. To you, Lord Jesus, glory be,
 revealed to nations on this day,
 with God the Father, ever blest,
 and loving Spirit, ever one. Amen.



glo - ry be, re - vealed to na - tions on this day, 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, each with a treble clef. The first staff contains the lyrics "glo - ry be, re - vealed to na - tions on this day, with God the Fa -" and the second staff contains "ther, ev - er blest, and lov - ing Spir - it, ev - er one. A - men." The music is written in a simple, melodic style with various note values and rests.

THE BAPTISM OF THE LORD

Vespers (Evening Prayer) I and II

1. O sole be - got - ten Son of God, you came through Mar - y, Vir - gin chaste,
 to bap - tize and to sanc - ti - fy all born a - gain by faith in you. 2. From
 high - est heav - en you go forth, as - sum - ing hu - man form and flesh, to save
 cre - a - tion by your death be - stow - ing all the joys of life. 3. Re - deem -
 ing Lord, grant this, we pray: come down to us, with grace de - scend to show
 and of - fer to our hearts your clear and de - i - fy - ing light. 4. Re - main
 with us, O Lord our God, re - move the dark - ness of our night, and wash
 a - way all sin and guilt; in mer - cy grant your heal - ing balm. D. O Christ
 you are the life and truth; all praise and glo - ry be to you, re - vealed
 by splen - dor from on high of Fa - ther and of Spir - it blest. A - men.

THE BAPTISM OF THE LORD

Vespers (Evening Prayer) I and II

LH, N 1306 hy

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

A Patre Unigénite,
ad nos venis per Vírginem,
baptísmi rore cónsecrans
cunctos, fide regénerans.

De cælo celsus pródiens
éxcipis formam hóminis,
factúram morte rédimens,
gáudia vitæ lárgiens.

Hoc te, Redémptor, quæsumus:
illábere propítius,
clarúmque nostris córdibus
lumen præbe deíficum.

Mane nobíscum, Dómine,
noctem obscúram rémove,
omne delictum áblue,
pie medélam tríbue.

O Christe, vita, véritas,
tibi sit omnis glória,
quem Patris atque Spíritus
splendor revélat cælítus. Amen.

1. O sole begotten Son of God,
you came through Mary, Virgin chaste,
to baptize and to sanctify
all born again by faith in you.
 2. From highest heaven you go forth,
assuming human form and flesh,
to save creation by your death,
bestowing all the joys of life.
 3. Redeeming Lord, grant this, we pray:
come down to us, with grace descend¹
to show and offer to our hearts
your clear and deifying light.
 4. Remain with us, O Lord our God,
remove the darkness of our night,
and wash away all sin and guilt;
in mercy grant your healing balm.
- D. O Christ you are the life and truth;
all praise and glory be to you,
revealed by splendor from on high
of Father and of Spirit blest. Amen.

¹ In this context, because of the polyvalent meanings of *propitius*, as evidenced in the euchology of the early sacramentaries (favorable, well-disposed, gracious, kind, propitious; merciful when said of God; cf. Blaise), “grace” attempts to capture several of these meanings.

THE BAPTISM OF THE LORD

Office of Readings

1. His sa - cred du - ty John ful - filled when Christ, Cre - a - tor of the world,
im - mersed this day in Jor - dan's tide, by bath - ing, washed its wa -
ters clean. 2. Born of the Vir - gin Moth - er's womb, he had no need to
be made clean; yet by his wash - ing, he de - sired to take a - way
our guilt and sin. 3. The Fa - ther speaks, his voice pro - claims: "This is my
own be - lov - ed Son"; from heav - en's height on him de - scends, in
dove - like form, the Spir - it blest. 4. Be - neath the mys - t'ry of this name,
sal - va - tion shines with - in the Church; the Trin - i - ty a - bides with
her, one God through ev - 'ry time and place. D. O Christ you are the
life and truth; all praise and glo - ry be to you, re - vealed by splen -
dor from on high of Fa - ther and of Spir - it blest. A - men.

THE BAPTISM OF THE LORD

Office of Readings

LH, N 1316 hy

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

Implénte munus débitum
Ioáinne, rerum cónditor
Iordáne mersus hac die
aquas lavándo díluit,

1. His sacred duty John fulfilled
when Christ, Creator of the world,
immersed this day in Jordan's tide,
by bathing, washed its waters clean.

Non ipse mundári volens
de ventre natus Vírginis,
peccáta sed mortálium
suo lavácro tóllere.

2. Born of the Virgin Mother's womb,
he had no need to be made clean;
yet by his washing, he desired
to take away our guilt and sin.

Dicénte Patre quod "meus
diléctus hic est Fílius,"
suménte Sancto Spírítu
formam colúmbæ cáelitus,

3. The Father speaks, his voice proclaims:
"This is my own beloved Son";
from heaven's height on him descends,
in dove-like form, the Spirit blest.

Hoc mýstico sub nómine
micat salus Ecclésiæ;
Persóna trina cómmanet
unus Deus per ómnia.

4. Beneath the mystery of this name,¹
salvation shines within the Church;
the Trinity abides with her,
one God through every time and place.

O Christe, vita, véritas,
tibi sit omnis glória,
quem Patris atque Spírítus
splendor revélat cáelitus. Amen.

D. O Christ you are the life and truth;
all praise and glory be to you,
revealed by splendor from on high
of Father and of Spirit blest. Amen.

¹ Cf. Acts 4:12 (NABRE: "There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved").

THE BAPTISM OF THE LORD

Lauds (Morning Prayer)

1. Christ Je - sus, clothed in splen-did light, re - deems all na-tions by his love;
 let all the faith-ful ev - 'ry-where ex - tol him with a hymn of praise 2. While
 thir - ty years have run their course, Christ in the flesh has lived our life; and
 though he lacks all stain of sin, for us he asks to be bap-tized. 3. Then
 bless - ed John re - coils in fear, to plunge him in the flow - ing tide, be -
 hold-ing him, who by his blood can cleanse the world of ev - 'ry sin. 4. And
 so the Fa-ther's voice on high re - sounds in wit-ness to his Son; the Spir -
 it, source of ev - 'ry gift, pours forth on him his might-y pow'r. 5. To you,
 O Christ, we lift our voice, pro - tect us all, we hum - bly pray; and fill our
 minds and hearts with light, that cleansed, we all may live for you. D. O Christ,
 you are the life and truth; all praise and glo - ry be to you, re-vealed
 by splen-dor from on high of Fa-ther and of Spir - it blest. A - men.

THE BAPTISM OF THE LORD

Lauds (Morning Prayer)

LH, N 1327 hy

Author: Anonymous
Meter: 8.8.8.8. (L.M.)

Iesus refúlsit ómnium
pius redémptor géntium;
totum genus fidélium
laudis celébret cánticum.

1. Christ Jesus, clothed in splendid light,
redeems all nations by his love;
let all the faithful everywhere
extol him with a hymn of praise

Denis ter ævi círculis
iam parte vivens córporis,
lympham petit baptísmatis
cunctis carens contágiis.

2. While thirty years have run their course,
Christ in the flesh has lived our life;
and though he lacks all stain of sin,
for us he asks to be baptized.

Felix Ioánnes mérgere
illum treméscit flúmine,
potest suo qui ságuine
peccáta mundi térgere.

3. Then blessed John recoils in fear,
to plunge him in the flowing tide,
beholding him, who by his blood
can cleanse the world of every sin.

Vox ergo Prolem de polis
testátur excélsi Patris,
flúitque virtus Spíritus
sancti datrix charísmatis.

4. And so the Father's voice on high
resounds in witness to his Son;
the Spirit, source of every gift,
pours forth on him his mighty power.

Nos, Christe, voce súplici
precámur, omnes prótege,
ac mente fac nitéscere
tíbique mundos vívere.

5. To you, O Christ, we lift our voice,
protect us all, we humbly pray;
and fill our minds and hearts with light,
that cleansed, we all may live for you.

O Christe, vita, véritas,
tibi sit omnis glória,
quem Patris atque Spíritus
splendor revélat cáelitus. Amen.

D. O Christ, you are the life and truth;
all praise and glory be to you,
revealed by splendor from on high
of Father and of Spirit blest. 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 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 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 generally reflects the “sprung rhythm” patterns which have characterized the various editions of the *Grail Psalter*.

4. *Editorial Considerations*

The translation 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 ADVENT

Year A

LH, A 16 am
Magnificat

(Mt 24:42)

Vigiláte ergo, dicit Iesus, quia nescítis qua die Dóminus vester ventúrus sit.

Be watchful therefore, Jesus says, for you do not know the day on which your Lord will come.

LH, A 35 am
Benedictus

(Mt 24:43)

Si sciret paterfamilias qua hora fur ventúrus esset, vigiláret útique et non síneret pérfodi domum suam.

If the master of the house had known the hour the thief was coming, he would have stayed awake and not let anyone break into his house.

LH, A 51 am
Magnificat

(Cf. Lk 1:35, 30, 31)

Spíritus Sanctus in te descéndet, María: ne tíneas, habébis in útero Fílium Dei, allelúia.

The Holy Spirit shall come upon you, O Mary; do not be afraid. You will bear in your womb the Son of God, alleluia.

Year B

LH, A 17 am
Magnificat

(Cf. Is 30:27 and Ps 72[71]:19)

Ecce nomen Dómini venit de longínquo, et
cláritas eius replet orbem terrárum.

Behold, the name of the Lord is coming
from afar, and his splendor fills the whole
earth.

LH, A 36 am
Benedictus

(Mk 13:35)

Vigiláte ergo: nescítis enim quando dóminus
domus véniat: sero an média nocte, an galli
cantu an mane.

Be watchful, therefore, for you do not know
when the master of the house is coming:
whether in the evening, at midnight, at cock
crow, or in the morning.

LH, A 52 am
Magnificat

(Lk 1:30-31 and MR, C2018ai)

Ne tíneas, María, invenísti enim grátiam
apud Dóminum: ecce concípies et páries
Fílium, alleluía.

Do not be afraid, O Mary, for you have
found favor with the Lord. Behold, you shall
conceive and bear a Son, alleluia.

Year C

LH, A 18 am
Magnificat

(Lk 21:25 and 27)

Erunt signa in sole et luna et stellis, et super
terram pressúra géntium, et tunc vidébunt
Fílium hóminis veniéntem in nube cum
potestáte et glória magna.

There will be signs in the sun, the moon, and
the stars, and on the earth nations will be in
turmoil. And then they will see the Son of
Man coming on a cloud with power and
great glory.

LH, A 37 am
Benedictus

(Lk 21:28)

Respícite et leváte cápita vestra, quóniam
appropínquat redéemptio vestra.

Look up and hold your heads high, for your
redemption is at hand.

LH, A 53 am
Magnificat

(Cf. Lk 1:45)

Beáta es, María, quæ credidísti Dómino,
perficiéntur in te, quæ dicta sunt tibi a
Dómino, allelúia.

Blessed are you, O Mary, who have believed
that what was said to you by the Lord will
be fulfilled in you, alleluia.

SECOND SUNDAY OF ADVENT

Year A

LH, A 182 am
Magnificat

(Cf. Mt 3:1)

Venit Ioánnes Baptísta prædicans in desérto
et dicens: Pæniténtiam ágite; appropinquávit
enim regnum cælórum.

John the Baptist came preaching in the
desert, saying: Repent, for the kingdom of
heaven is at hand.

LH, A 201 am
Benedictus

(Mt 3:3)

Vox clamántis in desérto: Paráte viam
Dómini, rectas fácite sémitas eius!

The voice of one crying out in the desert:
Prepare the way of the Lord; make straight
his paths!

LH, A 217 am
Magnificat

(Cf. Mt 3:11)

Ego vos baptízo in aqua in pæniténtiam,
dixit Ioánnes. Qui post me ventúrus est,
fórtior me est: ipse vos baptizábit in Spíritu
Sancto et igne.

John said, I baptize you with water for
repentance. He who will come after me is
mightier than I; he shall baptize you with the
Holy Spirit and with fire.

Year B

LH, A 183 am
Magnificat

(Mk 1:2)

Ecce mitto ángelum meum ante fáciem
tuam, qui præparábit viam tuam.

Behold, I am sending my messenger before
you to prepare your way.

LH, A 202 am
Benedictus

(Mk 1:4)

Fuit Ioánnes in desérto, baptizans et
prædicans baptísmum pæniténtiæ in
remissionem peccatórum.

John was in the desert, baptizing and
preaching a baptism of repentance for the
forgiveness of sins.

LH, A 218 am
Magnificat

(Cf. Mk 1:7)

Ioánnes prædicábat dicens: Venit fórtior me
post me, cuius non sum dignus procúbens
sólvere corrígiam calceamentórum eius.

John preached, saying: One mightier than I
is coming after me. I am not worthy to stoop
down and unloose the strap of his sandals.

Year C

LH, A 184 am
Magnificat

Veni, Dómine, visitáre nos in pace, ut
lætémur coram te corde perfécto.

Come, O Lord, visit us in peace, that we
may rejoice before you with a blameless
heart.

LH, A 203 am
Benedictus

(Cf. Lk 3:2-3)

Factum est verbum Dei super Ioánnem
Zachariáe filium in desérto, et venit
prædicans baptismum pæniténtiæ in
remissionem peccatórum.

The word of God came to John, son of
Zechariah, in the desert; he came preaching
a baptism of repentance for the forgiveness
of sins.

LH, A 219 am
Magnificat

(Lk 3:5-6; cf. also MR A121ai and Is 40:4-5)

Omnis vallis implébitur, et omnis mons et
collis humiliábitur: et vidébit omnis caro
salutáre Dei.

Every valley shall be filled, and every
mountain and hill brought low, and all flesh
will see the salvation of God.

THIRD SUNDAY OF ADVENT

Year A

LH, A 348 am
Magnificat

(Cf. Is 43:10; Is 45:5 and Rm 14:11)

Ante me non est formátus Deus, et post me non erit: quia mihi curvábatur omne genu, et confitébitur omnis lingua.

There was no God before me, nor shall there be after me: for to me every knee shall bend low, and every tongue give praise.

LH, A 368 am
Benedictus

(Cf. Mt 11:2-3)

Ioánnes cum audísset in vínculis ópera Christi, mittens duos ex discípulis suis, ait illi: Tu es qui ventúrus es, an álium exspectámus?

When John heard in prison of the works of Christ, he sent two of his disciples to say to him: Are you the One who is to come, or are we to look for another?

LH, A 384 am
Magnificat

(Cf. Mt 11:2 and 5 and cf. Lk 7:22)

Tu es qui ventúrus es, an álium exspectámus? Dícite Ioánni quæ vidístis: Ad lumen rédeunt cæci, mortui resúrgunt, páuperes evangelizántur, allelúia.

Are you the One who is to come, or are we to look for another? Tell John what you have seen: the blind are given back their sight, the dead are raised to life, and the poor have the good news preached to them, alleluia.

Year B

LH, A 349 am
Magnificat

(Jn 1:6-7)

Fuit homo missus a Deo, cui nomen erat
Ioáannes; hic venit ut testimónium perhiberet
de lúmine.

There was a man sent from God, whose
name was John; he came to bear witness to
the light.

LH, A 369 am
Benedictus

(Cf. Jn 1:23)

Ait Ioáannes: Ego vox clamántis in desérto:
Dirígite viam Dómini.

John said: I am the voice of one crying out
in the desert; make straight the way of the
Lord.

LH, A 385 am
Magnificat

(Jn 1:26-27)

Ego baptízo in aqua. Médius vestrum stat,
quem vos non scitis, qui post me ventúrus
est.

I baptize with water. But there stands in
your midst One whom you do not know,
who shall come after me.

Year C

LH, A 350 am
Magnificat

(Lk 3:10-11)

Interrogábant Ioánnem turbæ dicéntes: Quid ergo faciémus? Respóndens autem dicébat illis: Qui habet duas túnicas, det non habénti; et qui habet escas, similiter faciat.

The crowds questioned John saying: What then are we to do? And answering, he said to them: Whoever has two cloaks should share with the one who is without; and whoever has food should do likewise.

LH, A 370 am
Benedictus

(Cf. Lk 3:16)

Dixit Ioánnes ómnibus: Ego quidem aqua baptizo vos. Venit autem fórtior me: ipse vos baptizábit in Spíritu Sancto et ígne.

John said to all: I indeed baptize you with water, but One mightier than I is coming; he shall baptize you with the Holy Spirit and with fire.

LH, A 386 am
Magnificat

(Cf. Lk 3:16-17)

Respóndit Ioánnes dicens: Venit fórtior me, cuius ventilábrum in manu eius ad purgándam áream suam et ad congregándum tríticum in hórreum suum.

John answered, saying: One mightier than I is coming, whose winnowing fan is in his hand to clear his threshing floor and to gather the wheat into his barn.

FOURTH SUNDAY OF ADVENT

Year A, B, C

LH, A 510 am
Benedictus

(Mt 1:20)

Ioseph fili David, noli timere accipere
Mariam coniugem tuam. Quod enim in ea
natum est, de Spiritu Sancto est, alleluia.

Joseph, son of David, do not be afraid to
take Mary as your wife. For the one
conceived in her is of the Holy Spirit,
alleluia.

LH, A 511 am
Benedictus

(Cf. Lk 1:26-27)

Missus est Gabriel angelus a Deo ad Mariam
virginem desponsatam Ioseph, de domo
David, et nomen virginis Maria, alleluia.

The Angel Gabriel was sent from God to
Mary, a virgin betrothed to Joseph, of the
house of David, and the virgin's name was
Mary, alleluia.

LH, A 512 am
Benedictus

(Cf. Lk 1:39-40)

Exurgens Maria abiit in montana cum
festinatione in civitatem Iudae et intravit in
domum Zachariae et salutavit Elisabeth.

Mary arose and went in haste to the hill
country to a town of Judah, and she entered
the house of Zechariah and greeted
Elizabeth.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Year A

LH, N 796 am
Magnificat

(Mt 2:13-14)

Ecce ángelus Dómini appáret in somnis
Ioseph dicens: Surge et áccipe púerum et
matrem eius et fuge in Ægýptum et esto ibi,
usque dum dicam tibi.

Behold, an Angel of the Lord appeared to
Joseph in a dream, saying: Arise and take
the child and his mother, and flee to Egypt,
and remain there until I tell you.

LH, N 816 am
Benedictus

(Mt 2:19-20)

Ecce appáret ángelus Dómini in somnis
Ioseph in Ægýpto dicens: Surge et áccipe
púerum et matrem eius et vade in terram
Israel; defúnti sunt enim, qui quærébant
ánimam púeri.

Behold, an Angel of the Lord appeared in a
dream to Joseph in Egypt, saying: Arise and
take the child and his mother and return to
the land of Israel, for those who sought the
life of the child are dead.

LH, N 833 am
Magnificat

(Cf. Mt 2:23)

Véniens Ioseph habitávit in civitáte, quæ
vocátur Náza-reth, ut adimplerétur quod
dictum est per prophé-tas: Nazaræus
vocábitur.

Joseph went and dwelt in a town called
Nazareth, so that what was said through the
prophets might be fulfilled: He will be
called a Nazarene.

Year B

LH, N 797 am
Magnificat

(Lk 2:22)

Postquam impléti sunt dies purgatiónis
eórum secúndum legem Móysis, tulérunt
illum in Hierosólymam ut sísterent Dómino.

After the days for their purification were
completed in accordance with the Law of
Moses, they took him up to Jerusalem to
present him to the Lord.

LH, N 817 am
Benedictus

(Cf. Lk 2:33)

Erant pater et mater Iesu mirántes super his
quæ dicebántur de illo, allelúia.

The father and mother of Jesus marvelled at
what was being said about him, alleluia.

LH, N 834 am
Magnificat

(Lk 2:40)

Puer Iesus crescébat et confortabátur plenus
sapiéntia: et grátia Dei erat super illum.

The child Jesus grew and became strong,
filled with wisdom; and the favor of God
was upon him.

Year C

LH, N 798 am
Magnificat

(Lk 2:43-44)

Remansit puer Iesus in Ierúsalem, et non
cognoverunt paréntes eius existimántes
illum esse in comitátu, et requirébant eum
inter cognátos et notos.

The boy Jesus remained behind in
Jerusalem, and his parents did not know it,
supposing him to be in the company of
others; and they sought him among their
relatives and friends.

LH, N 818 am
Benedictus

(Lk 2:48-49)

Fili, quid fecísti nobis sic? Ecce pater tuus et
ego doléntes quærebámus te. Quid est quod
me quærebátis? Nesciebátis quia in his quæ
Patris mei sunt, opórtet me esse?

Son, why have you done this to us? Behold,
your father and I have been anxiously
searching for you. Why have you been
searching for me? Did you not know that I
must be about my Father's business?

LH, N 835 am
Magnificat

(Lk 2:51)

Descéndit Iesus cum eis et venit Náza-reth et
erat súbditus illis. Et Mater eius conservábat
ómnia verba in corde suo.

Jesus went down with them and came to
Nazareth, and he was subject to them. And
his Mother kept all these things in her heart.

INTRODUCTION

The Intercessions for the Liturgy of the Hours

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

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

This Gray 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 Gray 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 weaknesses of your people" rather than "You who came to heal the contrite of heart—cure the weaknesses of your people."

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

FIRST AND THIRD SUNDAY OF ADVENT AND 17 DECEMBER

Vespers (Evening Prayer) I

LH, A 19 pc

Christum, gaudium et exultationem omnium
eum exspectantium, invocemus, dicentes:
Veni, Domine, et noli tardare.

Læti exspectamus adventum tuum,
—veni, Domine Iesu.

Tu, qui es ante sæcula,
—veni ad salvandum nos in hoc sæculo.

Tu, qui creasti mundum et omnes qui habitant
in eo,
—veni ad redimendum opus manuum tuarum.

Qui nostrum non horruisti mortalem naturam,
—veni ad eripiendum nos a mortis imperio.

Qui venisti ut vitam superabundantem
haberemus,
—veni nobisque dona tuam vitam æternam.

Qui omnes homines in regnum tuum adunare
voluisti,
—veni ad congregandum eos qui vultus tui
visionem exspectant.

Pater noster.

1. Let us invoke Christ, the joy and exultation of all
who wait for him, as we say:
Come, O Lord, do not delay.

2. In joy we await your coming;
—come, Lord Jesus.

3. You are before all ages;
—come, save us in this age.

4. You created the world and all who dwell in it;
—come, redeem the work of your hands.

5. You did not disdain our mortal nature;
—come, rescue us from the domain of death.¹

6. You came that we might have life in abundance;²
—come, give us your eternal life.

7. You willed to unite all people in your kingdom;
—come, gather those who await the vision of
your face.

Our Father.

¹ Cf. RM, P616pr, Easter Proclamation (*Exsultet*): “Christ your Son, who coming back from death’s domain, has shed his peaceful light on humanity” (*Christus Filius tuus, qui regressus ab inferis, humano generi serenus illuxit*).

² Cf. Jn 10:10 (NABRE: “I came so that they might have life and have it more abundantly”).

FIRST AND THIRD SUNDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 38 pc

Deum Patrem, qui nobis gratiam expectandi
revelationem Domini nostri Iesu Christi
benigne largitur, oremus dicentes:
*Ostende nobis, Domini, misericordiam
tuam.*

Spiritum nostrum, Domine, et animam et corpus
sanctifica,
—et irreprehensibiles nos serva in Filii tui
adventum.

Fac nos hac die sancte ambulare,
—atque iuste ac pie in hoc sæculo vivere.

Da nobis Dominum nostrum Iesum Christum
induere,
—et Spiritu Sancto impleri.

Concede ut vigiles maneamus, Domine,
—usque ad Filii tui manifestationem gloriosam.

Pater noster.

1. Let us pray to God the Father, who in his goodness bestows on us the grace to await the revelation of our Lord Jesus Christ, as we say:¹
*Show us, O Lord, your mercy.*²
2. Sanctify our spirit, soul, and body, Lord, —and preserve us without blame until the coming of your Son.³
3. Grant us to walk in holiness this day —and to live justly and devoutly in this age.⁴
4. Grant that we may put on our Lord Jesus Christ —and be filled with the Holy Spirit.⁵
5. Help us to remain vigilant, Lord,⁶ —until the glorious manifestation of your Son.
Our Father.

¹ Cf. 1 Cor 1:7 (NABRE: “as you wait for the revelation of our Lord Jesus Christ”).

² Cf. RM, M1165ft, Order of Mass, no. 5: “Show us, O Lord, your mercy” (Ostende nobis, Domine, misericordiam tuam).

³ Cf. 1 Thes 5:23 (NABRE: “May the God of peace himself make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ”).

⁴ Cf. Tit 2:12 (NABRE: “training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age”).

⁵ Cf. Rom 13:14 (NABRE: “put on the Lord Jesus Christ, and make no provision for the desires of the flesh”).

⁶ Cf. Mt 24:44 (NABRE: “you also must be prepared, for at an hour you do not expect, the Son of Man will come”).

FIRST AND THIRD SUNDAY OF ADVENT

Vespers (Evening Prayer) II

LH, A 54 pc

Redemptorem nostrum Iesum Christum, qui est
via, veritas et vita, suppliciter rogemus,
dicentes:
Veni et mane nobiscum, Domine.

Iesu, Fili Altissimi, qui Virgini Mariæ per
Gabrielem annuntiatus es,
—veni ad regnandum super plebem tuam in
æternum.

Tu, Sancte Dei, cui Præcursor in sinu Elisabeth
exsultavit,
—veni ad dandum universo mundo gaudium
salutis.

Iesu Salvator, cuius nomen Ioseph viro iusto ab
Angelo revelatum est,
—veni ad populum tuum salvum faciendum a
peccatis eorum.

Lumen mundi, quod Simeon et omnes iusti
exspectabant,
—veni ad consolandum nos.

Oriens indeficiens, quem nos ex alto visitaturum
prædixit Zacharias,
—veni ad illuminandum illos, qui in umbra
mortis sedent.

Pater noster.

1. Let us humbly implore our Redeemer, Jesus Christ, who is the way, the truth and the life, as we pray:¹
*Come and remain with us, Lord.*²
2. Jesus, Son of the Most High, who was announced to the Virgin Mary by Gabriel, —come, rule over your people for ever.³
3. You, the Holy One of God, before whom the Precursor leapt for joy in the womb of Elizabeth,⁴
—come, give to the whole world the joy of salvation.
4. Jesus, Savior, whose name was revealed by the Angel to Joseph, the righteous man,⁵
—come, save your people from their sins.⁶
5. Light of the world, whom Simeon and all the righteous awaited,⁷
—come and console us.⁸
6. Unfailing dawn, whom Zechariah foretold would visit us from on high,
—come and give light to those who dwell in the shadow of death.⁹
Our Father.

¹ Cf. Jn 14:6 (NABRE: “Jesus said to him, ‘I am the way and the truth and the life’”).

² Cf. Lk 24:29 (NABRE: “But they urged him, ‘Stay with us, for it is nearly evening and the day is almost over’”).

³ Cf. Lk 1:32-33 (NABRE: “He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end”).

⁴ Cf. Lk 1:35 (NABRE: “the child to be born will be called holy, the Son of God”). Cf. Lk 1:44 (NABRE: “the infant in my womb leaped for joy”).

⁵ Cf. Mt 1:21 (NABRE: “you are to name him Jesus”). Cf. Mt 1:19 (NABRE: “Joseph her husband, since he was a righteous man”).

⁶ Cf. Mt 1:21 (NABRE: “he will save his people from their sins”).

⁷ Cf. RM, S1412am, 2 February, Presentation of the Lord, Antiphon: “A light for revelation to the Gentiles.”

⁸ Cf. Lk 2:25 (NABRE: “[Simeon] was righteous and devout, awaiting the consolation of Israel”).

⁹ Cf. Lk 1:79 (ICET: “to shine on those who dwell in darkness and the shadow of death”).

FIRST AND THIRD MONDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 64 pc

Christus Dominus, Filius Dei vivi, lumen de lumine, educet nos in lucem, ut videamus iustitiam eius. Ergo cum fiducia eum deprecemur:

Veni, Domine Iesu.

O Lumen indeficiens, ad caliginem nostrum discutiendam oriens,
—excita, Christe, fidem nostrum a somno.

Fac ut securi ambulemus tota die,
—cum iucunditate claritatis tuæ.

Perfectam nos doce mansuetudinem,
—ut nota sit omnibus hominibus.

Veni ad novam terram nobis creandam,
—in qua iustitia et pax inhabitant.

Pater noster.

1. Christ the Lord, the Son of the living God, light from light, will lead us into light, that we may see his justice. Therefore, with confidence, let us entreat him:¹

*Come, Lord Jesus.*²

2. O Light Unfailing, dawn that shatters our darkness,
—Christ Jesus, awaken our faith from sleep.³

3. Make us walk secure all the day
—with joy in the light of your glory.⁴

4. Teach us perfect meekness,
—that it may be known to all.⁵

5. Come to create a new earth for us,
—where righteousness and peace may dwell.⁶

Our Father.

¹ Cf. Mic 7:9 (NABRE: “He will bring me forth to the light; I will see his righteousness”).

² Cf. 1 Cor 16:22 (NABRE: “Marana tha”; cf. also Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

³ Cf. Rom 13:11-12 (NABRE: “it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness [and] put on the armor of light”).

⁴ Cf. Bar 5:7, 9 (NABRE: “For God has commanded that every lofty mountain and the age old hills be made low... that Israel may advance secure in the glory of God... For God is leading Israel in joy by the light of his glory, with the mercy and justice that are his”).

⁵ Cf. Phil 4:5 (NABRE: “Your kindness should be known to all. The Lord is near”).

⁶ Cf. 2 Pet 3:13 (NABRE: “But according to his promise we await new heavens and a new earth in which righteousness dwells”).

FIRST AND THIRD MONDAY OF ADVENT

Vespers (Evening Prayer)

LH, A 75 pc

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|---|---|
| <p>Dominum, qui veniet et salvabit nos, suppliciter
deprecemur, clamantes:
<i>Veni et salva nos.</i></p> <p>Domine Iesu, Christe Dei, salvator omnium,
—veni citius et salva nos.</p> <p>Tu, qui venisti in hunc mundum,
—libera nos a peccato mundi.</p> <p>Tu, qui a Patre venisti,
—doce nos viam salutis ad Patrem.</p> <p>Tu, qui conceptus es de Spiritu Sancto,
—in eodem Spiritu corda nostra verbo renova
tuo.</p> <p>Tu, qui es incarnatus in sinu Mariæ Virginis,
—libera nos a corruptione carnis.</p> <p>Memento, Domine, omnium hominum,
—qui fuerunt ab origine mundi et speraverunt
in te.</p> <p>Pater noster.</p> | <p>1. Let us humbly pray to the Lord, who is to come
and save us, as we exclaim:
<i>Come and save us.</i>¹</p> <p>2. Lord Jesus, the Messiah of God, Savior of all,
—come quickly and save us.</p> <p>3. You came into this world;
—free us from the sin of the world.²</p> <p>4. You came from the Father;³
—teach us the way of salvation to the Father.</p> <p>5. You were conceived by the Holy Spirit;
—in the same Spirit renew our hearts by your
word.</p> <p>6. You became flesh in the womb of the Virgin
Mary;
—free us from the corruption of the flesh.</p> <p>7. Be mindful, Lord, of all people,
—who from the beginning of the world have
hoped in you.</p> <p>Our Father.</p> |
|---|---|

¹ Cf. Is 35:4 (NABRE: “Here is your God, he comes with vindication; With divine recompense he comes to save you”).

² Cf. Jn 1:29 (NABRE: “Behold, the Lamb of God, who takes away the sin of the world”).

³ Cf. Jn 16:28 (NABRE: “I came from the Father and have come into the world. Now I am leaving the world and going back to the Father”).

FIRST AND THIRD TUESDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 85 pc

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| <p>Deus Pater omnipotens iterum manum suam
 extendet ad possidendum residuum populi
 sui. Proinde eum rogemus:
 <i>Adveniat regnum tuum, Domine.</i></p> <p>Concede, Domine, ut faciamus fructus dignos
 pœnitentiæ,
 —ad accipiendum regnum tuum, quod prope est.</p> <p>Para, Domine, viam in cordibus nostris Verbo
 tuo venturo,
 —ut eius gloria in nobis reveletur.</p> <p>Humilia montes superbiæ nostræ,
 —exalta valles infirmitatis nostræ.</p> <p>Murum odii everte, nationes dividentes,
 —et vias concordiae fac hominibus planas.</p> <p>Pater noster.</p> | <p>1. God the almighty Father will again stretch out his hand to reclaim the remnant of his people. And so let us ask him:¹
 <i>May your kingdom come, O Lord.</i>²</p> <p>2. Grant, Lord, that we may produce fruits worthy of repentance,³
 —to receive your kingdom, which is at hand.⁴</p> <p>3. Prepare a way in our hearts, O Lord, for your Word who is to come,⁵
 —that his glory may be revealed in us.⁶</p> <p>4. Bring low the mountains of our pride;
 —raise up the valleys of our weakness.⁷</p> <p>5. Tear down the wall of hatred dividing nations
 —and make straight the pathways of peace for all people.
 Our Father.</p> |
|--|--|

¹ Cf. Is 11:11 (NABRE: “On that day, The Lord shall again take it in hand to reclaim the remnant of his people”).

² Cf. Mt 6:10 (NABRE: “your kingdom come”).

³ Cf. Mt 3:8 (NABRE: “Produce good fruit as evidence of your repentance”).

⁴ Cf. Mt 3:2 (NABRE: “Repent, for the kingdom of heaven is at hand”).

⁵ Cf. Is 40:3 (NABRE: “In the wilderness prepare the way of the LORD!”).

⁶ Cf. Is 40:5 (NABRE: “Then the glory of the LORD shall be revealed”).

⁷ Cf. Is 40:4 (NABRE: “Every valley shall be filled in, every mountain and hill shall be made low”).

FIRST AND THIRD TUESDAY OF ADVENT

Vespers (Evening Prayer)

LH, A 96 pc

Verbum æternum per velamen carnis suæ
ostendit viam novam et viventem ad cæleste
sanctuarium. Humiliter ab eo petamus:
Veni et salva nos, Domine.

Deus, in quo vivimus, movemur et sumus,
—veni et revela nobis quod sumus genus tuum.

Tu, qui non longe es ab unoquoque nostrum
—teipsum citius ostende omnibus quærentibus
te.

Pater pauperum et consolator afflictorum,
—da libertatem captivis et mæstis lætitiã.

Tu, qui mortem odisti, sed vitam diligis,
—nos et omnes defunctos ab æterna morte
libera.

Pater noster.

1. The eternal Word through the veil of his flesh revealed a new and living way to the heavenly sanctuary. In humility let us ask him:¹
Come and save us, Lord.
2. God, in whom we live and move and have our being,
—come and reveal to us that we are your offspring.²
3. You are not far from any one of us;³
—show yourself without delay to all who seek you.
4. Father of the poor and Comforter of the afflicted,
—give liberty to captives and joy to the sorrowful.⁴
5. You hate death, but love life;
—free us and all the departed from eternal death.
Our Father.

¹ Cf. Heb 10:19-20 (NABRE: “since through the blood of Jesus we have confidence of entrance into the sanctuary by the new and living way he opened for us through the veil, that is, his flesh”).

² Cf. Acts 17:28-29 (NABRE: “In him we live and move and have our being... Since therefore we are the offspring of God”).

³ Cf. Acts 17:27 (NABRE: “indeed he is not far from any one of us”).

⁴ Cf. Is 61:1 (NABRE: “He has sent me to bring good news to the afflicted, to bind up the brokenhearted, To proclaim liberty to the captives and release to the prisoners”).

FIRST AND THIRD WEDNESDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 106 pc

Verbum Dei in nobis habitare decrevit, ut
videremus gloriam suam. Qua spe
gaudentes, acclamemus:
O Emmanuel, esto nobiscum.

Princeps iuste et recte,
—ius redde pauperibus et oppressis.

Rex pacifice, gladios in vomeres conflans et
lanceas in falces,
—muta invidias in dilectionem et iniurias
nostras in remissiones.

Tu, qui non secundum visionem oculorum
iudicas,
—discerne eos qui tui sunt.

Quando in nube veneris cum potestate magna,
—fac ut sine confusione appareamus ante
faciem tuam.

Pater noster.

1. The Word of God chose to dwell among us, that we might see his glory. Rejoicing in this hope, let us acclaim:¹
Be with us, O Emmanuel.
2. Just and righteous Prince,
—bring justice to the poor and the afflicted.²
3. King of peace, beat swords into plowshares and spears into pruning hooks;³
—transform our envy into love and our grievances into forgiveness.
4. You judge not by appearances;⁴
—set apart those who are your own.
5. When you come in a cloud with great power,⁵
—make us stand without shame before your face.⁶
Our Father.

¹ Cf. Jn 1:14 (NABRE: “And the Word became flesh and made his dwelling among us, and we saw his glory”).

² Cf. Is 11:4-5 (NABRE: “he shall judge the poor with justice, and decide aright for the land's afflicted.... Justice shall be the band around his waist, and faithfulness a belt upon his hips”).

³ Cf. Is 2:4 (NABRE: “They shall beat their swords into plowshares and their spears into pruning hooks”).

⁴ Cf. Is 11:3 (NABRE: “Not by appearance shall he judge”).

⁵ Cf. Lk 21:27 (NABRE: “they will see the Son of Man coming in a cloud with power and great glory”).

⁶ Cf. Lk 21:36 (NABRE: “pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man”).

FIRST AND THIRD WEDNESDAY OF ADVENT

Vespers (Evening Prayer)

LH, A 117 pc

Deum Patrem, qui Filium suum misit, ut pax
sine fine nobis afferretur, supplices
deprecemur:
Adveniat regnum tuum, Domine.

Respice, Pater sancte, Ecclesiam tuam,
—veni et visita vineam istam, quam plantavit
dextera tua.

Recordare, fidelis Deus, omnium filiorum
Abrahæ,
—et promissionem patribus eorum factam
adimple.

Resipce, clementissime Deus, in omnes gentes,
—ut te honorent super misericordia tua.

Visita, Pastor æterne, oves gregis tui,
—et omnes congrega in locum pascuæ tuæ.

Memento etiam omnium qui in tua pace abierunt
ex hoc mundo:
—in gloriam cum Filio tuo eos admitte.

Pater noster.

1. Let us humbly implore God the Father, who sent his Son to bring us peace without end:¹
May your kingdom come, O Lord.
 2. Look with favor, holy Father, upon your Church; —come and visit this vine your right hand has planted.²
 3. Remember, faithful God, all the children of Abraham —and fulfill the promise made to their ancestors.³
 4. Look with favor, most merciful God, upon all nations,⁴ —that they may honor you for your mercy.
 5. Visit, eternal Shepherd, the sheep of your flock —and gather them all into your pasture.
 6. Be mindful of all who have left this world in your peace: —admit them into glory with your Son.
- Our Father.

¹ Cf. Is 9:6 (NABRE: “His dominion is vast and forever peaceful”).

² Cf. Ps 80 [79]:15-16 (Grail: “look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted”).

³ Cf. Lk 1:55 (ICET: “the promise he made to our fathers, to Abraham and his children for ever”).

⁴ Cf. 1 Tim 2:4 (NABRE: “who wills everyone to be saved and to come to knowledge of the truth”).

FIRST AND THIRD THURSDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 127 pc

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|---|---|
| <p>Christum, sapientiam et virtutem Dei, cuius
deliciæ esse cum filiis hominum, fidenter
exoremus:
<i>Prope nobis esto, Domine.</i></p> <p>Domine Iesu Christe, qui vocasti nos in regnum
claritatis tuæ,
—fac ut ambulemus digne Deo per omnia
placentes.</p> <p>Tu, qui mundo ignotus stas in medio nostri,
—hominibus manifesta vultum tuum.</p> <p>Tu, qui propior es nobis quam nosmetipsi,
—confirma in cordibus nostris fiduciam et spem
salutis.</p> <p>Ti, qui es fons sanctitatis,
—serva nos sanctos et immaculatos in diem
adventus tui.</p> <p>Pater noster.</p> | <p>1. With confidence, let us pray to Christ, the power and wisdom of God, who delights to be with the children of men:¹
<i>Be near to us, O Lord.</i></p> <p>2. Lord Jesus Christ, who called us into the kingdom of your light,
—grant us to walk worthily, pleasing God in all things.²</p> <p>3. You stand in our midst unrecognized by the world;³
—reveal your face to all.⁴</p> <p>4. You are closer to us than we are to ourselves;⁵
—strengthen in our hearts the trust and hope of salvation.</p> <p>5. You are the wellspring of holiness;
—keep us holy and blameless on the day of your coming.⁶
Our Father.</p> |
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¹ Cf. 1 Cor 1:24 (NABRE: “Christ the power of God and the wisdom of God”). Cf. Prv 8:31 (NABRE: “Playing over the whole of his earth, having my delight with human beings”).

² Cf. Col 1:10-13 (NABRE: “to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God, strengthened with every power, in accord with his glorious might, for all endurance and patience, with joy giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son”).

³ Cf. Jn 1:26 (NABRE: “there is one among you whom you do not recognize”).

⁴ Cf. Jn 1:31 (NABRE: “the reason why I came baptizing with water was that he might be made known to Israel”).

⁵ St. Augustine, Confessions III, 6, 11: *interior intimo meo et superior summo meo.*

⁶ Cf. Eph 5:26-27 (NABRE: “to sanctify her... that she might be holy and without blemish”).

FIRST AND THIRD THURSDAY OF ADVENT

Vespers (Evening Prayer)

LH, A 138 pc

Fratres carissimi, Christum, lucem magnam,
imploremus, quam prophetæ habitantibus in
umbra mortis promiserunt, et acclamemus:
Veni, Domine Iesu.

O Verbum Dei, quod ab initio omnia creasti, et
in novissimis diebus naturam nostram
assumpsisti,
—veni et salva nos a morte.

Lumen verum, omnem hominem illuminans,
—veni et dissipa tenebras ignorantiae nostrae.

Fili unigenite, qui es in sinu Patris,
—veni et enarra nobis benevolentiam Dei.

Christe Iesu, qui ut Filius hominis ad nos venisti,
—te recipientes filios Dei effice.

Qui aperis portas omnium carcerum
—in cenaculum nuptiarum eos admitte, qui ad
ianuas mendicant.

Pater noster.

1. Dear brothers and sisters, let us implore Christ, the great light promised by the prophets to those who dwell in the shadow of death, as we acclaim:¹
*Come, Lord Jesus.*²
2. Word of God, who from the beginning has created all things, and in the last days assumed our nature,³
—come and save us from death.⁴
3. True light, that enlightens everyone,⁵
—come and dispel the darkness of our ignorance.
4. Only Begotten Son, who are in the bosom of the Father,⁶
—come and speak to us of God's benevolence.
5. Christ Jesus, who came to us as the Son of Man,
—make those who receive you children of God.⁷
6. You open the door of every prison;
—welcome into the wedding feast those who are begging at the gates.

Our Father.

¹ Cf. Is 9:1 (NABRE: "The people who walked in darkness have seen a great light; Upon those who lived in a land of gloom a light has shone").

² Cf. Rev 22:20 (NABRE: "Amen! Come, Lord Jesus").

³ Cf. Jn 1:1,3 (NABRE: "In the beginning was the Word... All things came to be through him"). Cf. Heb 1:2 (NABRE: "in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe").

⁴ This petition comes from the *Breviarium Chaldaicum*.

⁵ Cf. Jn 1:9 (NABRE: "The true light, which enlightens everyone, was coming into the world").

⁶ Cf. Jn 1:18 (NABRE: "The only Son, God, who is at the Father's side, has revealed him").

⁷ Cf. John 1:12 (NABRE: "But to those who did not accept him he gave power to become children of God").

FIRST AND THIRD FRIDAY OF ADVENT

Lauds (Morning Prayer)

LH, A 148 pc

Deus Pater gloriam suam per Filium hominibus
revelandam decrevit. Ideo festive
acclamemus:

Glorificetur nomen tuum, Domine.

Fac ut discamus, Domine, nos invicem
suscipere,
—sicut et Christus suscepit nos in honorem Dei.

Reple nos omni gaudio et pace in credendo,
—ut ambulemus in spe et virtute Spiritus Sancti.

Omnibus subveni, Domine, secundum
multitudinem miserationum tuarum,
—obviam fias illis qui, licet inscii, te expectant.

Qui vocas et sanctificas electos,
—nos peccatores coronandos beatitudine æterna
sustolle.

Pater noster.

1. God the Father decreed that his glory be revealed to the human race through his Son. And so with jubilation, let us acclaim:¹
May your name be glorified, O Lord.
2. Teach us, Lord, to accept one another, —just as Christ accepted us for the glory of God.²
3. Fill us with all joy and peace in believing, —so that we may walk in hope and by the power of the Holy Spirit.³
4. Come to the aid of all, Lord, according to your abundant mercy;⁴
—come to meet those who without knowing seek you.
5. You call and sanctify your chosen ones; —though we are sinners, raise us up to be crowned with eternal bliss.

Our Father.

¹ Cf. Is 35:2 (NABRE: “The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; They will see the glory of the LORD, the splendor of our God”).

² Cf. Rom 15:7 (NABRE: “Welcome one another, then, as Christ welcomed you, for the glory 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”).

⁴ Cf. Ps 51[50]:3 (Grail: “Have mercy on me, O God...according to your great compassion”).

FIRST AND THIRD FRIDAY OF ADVENT

Vespers (Evening Prayer)

LH, A 159 pc

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| <p>Pastorem et episcopum animarum nostrarum
Christum fidenter invocemus:
<i>Benigne fac, Domine, in bona voluntate tua.</i></p> <p>Bone Pastor gregis Dei,
—veni ad homines cunctos in tuam Ecclesiam
adunandos.</p> <p>Subveni, Domine, peregrinantis tui populi
pastoribus,
—ut gregem tuum sedulo pascant donec venias.</p> <p>Elige ex nobis præcones verbi tui,
—ut Evangelium tuum annuntient usque ad
extremum terræ.</p> <p>Miserere omnium qui laborant et deficiunt in via
—fac ut amicum inveniant, qui sibi subveniat.</p> <p>Ostende gloriam tuam in pascuis cælestibus,
—eis qui vocem tuam in hoc sæculo audierunt.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. With confidence let us call upon Christ, the shepherd and guardian of our souls:¹
<i>Be gracious, Lord, according to your good will.</i> 2. Good Shepherd of God's flock,²
—come to gather all people into your Church. 3. Assist the shepherds of your pilgrim people, Lord;
—may they tend your flock with great care until you come. 4. Choose from among us heralds of your word,
—to announce your Gospel to the ends of the earth. 5. Show mercy to all who struggle and fail along the way;
—grant that they may find a friend to help them. 6. Show your glory in the pastures of heaven
—to those who heeded your voice in this world. <p>Our Father.</p> |
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¹ Cf. 1 Pet 2:25 (NABRE: “you have now returned to the shepherd and guardian of your souls”).

² Cf. Jn 10:11 (NABRE: “I am the good shepherd”).

FIRST SATURDAY OF ADVENT AND 17 DECEMBER

Lauds (Morning Prayer)

LH, A 169 pc

Deum Patrem, qui antiqua dispositione populum
suum salvare statuit, oremus dicentes:
Custodi plebem tuam, Domine.

Deus, qui populo tuo germen iustitiæ promisisti,
—custodi sanctitatem Ecclesiæ tuæ.

Inclina cor hominum, Deus, in verbum tuum,
—et confirma fideles tuos sine querela in
sanctitate.

Conserva nos in dilectione Spiritus tui,
—ut Filii tui, qui venturus est, misericordiam
suscipiamus.

Confirma nos, Deus clementissime, usque in
finem,
—in diem adventus Domini Iesu Christi.

Pater noster.

1. Let us pray to God the Father, who by the design formed long ago willed to save his people:¹
Protect your people, Lord.
2. O God, who promised a shoot of righteousness for your people,²
—preserve the holiness of your Church.
3. Turn the hearts of all to your word, O God,
—and establish your faithful ones blameless in holiness.³
4. Preserve us in the love of your Spirit,
—that we may receive the mercy of your Son,
who is to come.⁴
5. Keep us firm to the end, most merciful God,
—until the day of the coming of the Lord Jesus Christ.⁵
Our Father.

¹ Cf. RM, M1187vd, Preface I of Advent: “And so fulfilled the design you formed long ago, and opened for us the way to eternal salvation” (*dispositionis antiquae munus implevit, nobisque salutis perpetuae tramitem reseravit*).

² Cf. Jer 33:15 (NABRE: “I will make a just shoot spring up for David; he shall do what is right and just in the land”).

³ Cf. 1 Thes 3:13 (NABRE: “so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones”).

⁴ Cf. Jude 21 (NABRE: “Keep yourselves in the love of God and wait for the mercy of our Lord Jesus Christ that leads to eternal life”).

⁵ Cf. 1 Cor 1:8 (NABRE: “He will keep you firm to the end, irreproachable on the day of our Lord Jesus [Christ]”).

SECOND AND FOURTH SUNDAY OF ADVENT

Vespers (Evening Prayer) I

LH, A 185 pc

Christum Dominum, fratres carissimi, ex
Virgine Maria natum, humiles deprecemur
lætantesque vocemus:
Veni, Domine Iesu.

Filii Dei unigenite, qui venturus es ut verus
angelus testamenti,
—fac ut mundus te suscipiat et agnoscat.

Qui genitus in sinu Patris, incarnari venisti ex
Maria Virgine,
—ab omni corruptione humanæ condicionis nos
elue.

Qui, vita cum sis, venisti mortem perferre,
—tribue nobis nihil de mortis damnatione
sentire.

Et quia merces tua ad iudicium tecum veniet,
pietas tua consueta tunc nobis occurat in
munere,
—quæ nostrum solita est semper remove
languorem.

Christe Domine, qui morte tua mortuis
subvenisti,
—pro defunctis nos orantes exaudi.

Pater noster.

1. Dear brothers and sisters, let us humbly pray to Christ the Lord, born of the Virgin Mary, and joyfully call out in gladness:
*Come, Lord Jesus.*¹
2. Only Begotten Son of God, who are to come as true messenger of the covenant,²
—grant that the world may acknowledge and accept you.
3. Begotten in the Father’s bosom, you became incarnate of the Virgin Mary;
—cleanse us from every corruption of the human condition.
4. Though you are life, you came to suffer death;
—do not permit us to taste anything of the condemnation of death.
5. Since at the judgment your reward will accompany you,³
—may the unfailing gift of your love, which always relieves our weakness, hasten to meet us on that day.
6. Christ the Lord, by your death you have come to the aid of the dead,
—hear us as we pray for the departed.
Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. Mal 3:1 (NABRE: “Now I am sending my messenger... The messenger of the covenant whom you desire”).

³ Cf. Isaiah 40:10 (NABRE: “Here is the reward with him, his recompense before him”).

SECOND AND FOURTH SUNDAY OF ADVENT AND 18 DECEMBER

Lauds (Morning Prayer)

LH, A 204 pc

Dominum Iesum Christum, fratres carissimi,
deprecemur, qui est iudex vivorum et
mortuorum, ipsi dicentes:
Veni, Domine Iesu.

Christe Domine, qui peccatores salvare venisti,
—nos ab omni tentationum adversitate defende.

Qui ad iudicium manifeste venturus esse
crederis,
—potentiam tuæ salvationis in nobis ostende.

Da nobis legis tuæ præcepta virtute spiritus
custodire,
—ut adventum tuum in caritate præstolari
possimus.

Tu, qui es benedictus in sæcula, fac ut per
misericordiam tuam pie et sobrie in hoc
sæculo vivamus,
—expectantes beatam spem et adventum
magnificentiae tuæ.

Pater noster.

1. Dear brothers and sisters, let us entreat the Lord
Jesus Christ, who is judge of the living and the
dead, as we say to him:¹
*Come, Lord Jesus.*²

2. Christ the Lord, you came to save sinners,³
—protect us from every trial and adversity.

3. We believe that you will come in the sight of all
to judge;⁴
—show forth in us the power of your salvation.⁵

4. Grant us to keep the precepts of your law
through the power of the Spirit,
—that in charity we may await your coming.

5. You are blessed for ever; may we through your
mercy live devoutly and temperately in this age,⁶
—as we await the blessed hope and the coming
of your great glory.⁷

Our Father.

¹ Cf. Acts 10:42 (NABRE: “he is the one appointed by God as judge of the living and the dead”).

² Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

³ Cf. 1 Tim 1:15 (NABRE: “This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost”).

⁴ Cf. Ps 50 [49]:3 (NABRE: “Our God comes, and does not keep silence”).

⁵ Cf. Ps 50 [49]:23 (NABRE: “I will show the salvation of God”).

⁶ Cf. Tit 2:12 (NABRE: “to live temperately, justly, and devoutly in this age”).

⁷ Cf. Tit 2:13 (NABRE: “as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ”). Cf. 2 Pet 1:17 (NABRE: “For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, ‘This is my Son, my beloved, with whom I am well pleased.’”).

SECOND AND FOURTH SUNDAY OF ADVENT AND 18 DECEMBER

Vespers (Evening Prayer) II

LH, A 220 pc

Christum Redemptorem, fratres carissimi,
exoremus, qui venit ad salvandos homines,
eique fidenter dicamus:
Veni, Domine Iesu.

Christe Domine, qui per susceptæ mysterium
carnis notam fecisti mundo gloriam tuæ
divinitatis,
—vivifica nos adventu tuo.

Tu, qui suscepisti infirmitatem nostram,
—concede nobis misericordiam tuam.

Qui, primo veniens humilis, redemisti mundum
a crimine,
—secundo adveniens, iustifica nos ab omni
reatu.

Tu, qui vivis et omnia regis,
—in bonitate tua fac nos accedere ad æternam
hereditatem.

Qui sedes ad dexteram Patris,
—lumine vultus tui animas defunctorum
lætifica.

Pater noster.

1. Dear brothers and sisters, let us entreat Christ the Redeemer, who comes to save the human race, and confidently say to him:
*Come, Lord Jesus.*¹
 2. Christ the Lord, by the mystery of the Incarnation you have made known to the world the glory of your divinity;
—give us life by your coming.
 3. You took upon yourself our weakness;²
—bestow on us your mercy.
 4. You redeemed the world from sin at your first coming in humility;
—pardon us from all guilt at your second coming.
 5. You live and rule over all;
—grant us in your goodness to enter our eternal inheritance.
 6. You are seated at the right hand of the Father;³
—by the light of your countenance give joy to the souls of the departed.
- Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. Heb 5:2 (NABRE: “he himself is beset by weakness”).

³ Cf. RM, M1176fr, Nicene Creed: “and is seated at the right hand of the Father” (*sedet ad dexteram Patris*).

SECOND MONDAY OF ADVENT AND 19 DECEMBER

Lauds (Morning Prayer)

LH, A 230 pc

Christum redemptorem, fratres carissimi,
deprecemur, qui veniet, ut redeuntes ad se a
mortis potestate liberet, et supplices
imploremus:

Veni, Domini Iesu.

Tuum, Domine, dum annuntiamus adventum,
—munda cor nostrum ab omni spiritu vanitatis.

Ecclesia tua, Domine, quam fundasti,
—te per omnes gentes magnificet.

Lex tua, Domine, illuminans oculos,
—protegat populos tibimet confitentes.

Qui gaudia adventus tui nobis ab Ecclesia
prænnuntiari concedis,
—fac ut promptissima devotione te excipiamus.

Pater noster.

1. Dear brothers and sisters, let us pray to Christ the Redeemer, who will come to free from the power of death those who turn back to him, as we humbly implore:
*Come, Lord Jesus.*¹
2. As we announce your coming, Lord,
—cleanse our heart from every spirit of vanity.
3. May your Church, which you founded, Lord,
—proclaim your greatness through all the nations.
4. May your law, which gives light to the eye, Lord,
—protect the people who confess your name.
5. You enable the Church to proclaim to us the joys of your coming;
—make us ready to receive you with eager devotion.
Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

SECOND MONDAY OF ADVENT AND 19 DECEMBER

Vespers (Evening Prayer)

LH, A 241 pc

Christo Domino, fratres carissimi, supplicemus,
 qui est iudex vivorum et mortuorum
 dicamusque fidenter:
Veni, Domine Iesu.

Fac, Domine, ut iustitiam tuam, quam cæli
 annuntiant, mundus agnoscat,
 —et gloria tua habitet in terra nostra.

Qui infirmari pro nobis dignaris ut homo,
 —divinitatis tuæ homines præmunire digneris
 præsidio.

Veni et scientiæ tuæ illumina splendore,
 —quos in tenebris ignorantiae tui conspicias
 detineri.

Qui, humiliatus, iniquitatem nostram abstulisti,
 —gloriosus, beatitudinis præmia nobis largire.

Qui venturus es ad iudicium manifeste,
 —defunctos fratres ad cælorum regnum
 perducas.

Pater noster.

1. Dear brothers and sisters, let us humbly beseech Christ the Lord, judge of the living and the dead, and say with confidence:
*Come, Lord Jesus.*¹
 2. Grant, Lord, that the world may know your justice, which the heavens declare;²
 —and may your glory dwell in our land.³
 3. For our sake you were pleased to assume human weakness;
 —be pleased to defend all with your divine protection.
 4. Come and enlighten with the splendor of your knowledge
 —those you see held in the darkness of not knowing you.
 5. Being humbled, you have taken away our iniquity;
 —in glory, bestow on us the rewards of the blessed.
 6. You will come for judgment in the sight of all;
 —bring our deceased brothers and sisters to the Kingdom of Heaven.
- Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. Ps 19 [18]:1 (Grail: “The heavens declare the glory of God”).

³ Cf. Ps 85 [84]:10 (Grail: “his glory will dwell in our land”).

SECOND TUESDAY OF ADVENT AND 20 DECEMBER

Lauds (Morning Prayer)

LH, A 251 pc

Christum Dominum rogemus, fratres carissimi,
 qui est lux illuminans omnem hominem, læti
 clamantæs:
Veni, Domine Iesu.

Lux præsentiae tuæ nostras dissipet tenebras,
 —et nos tuis muneribus dignos efficiat.

Salvos nos fac, Domine Deus noster,
 —ut confiteamur hodie nomini sancto tuo.

Succende corda nostra, ut te ardentèrsitiant,
 —tibi que coniungi tota aviditate festinent.

Qui infirmitatem nostram sustulisti,
 —infirmis et hodie moribundis succurre.

Pater noster.

1. Dear brothers and sisters, let us entreat Christ the Lord, who is the true light giving light to all people, as we cry out with joy:¹
*Come, Lord Jesus.*²
2. May the light of your presence scatter our darkness
 —and make us worthy of your gifts.
3. Save us, Lord our God,
 —that we may praise your holy name this day.
4. Enkindle our hearts, that they may ardently thirst for you
 —and may eagerly hasten to be joined to you.
5. You bore our infirmities;
 —come to the aid of the sick and those who will die today.
 Our Father.

¹ Cf. Jn 1:9 (NABRE: “The true light, which enlightens everyone, was coming into the world”).

² Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

SECOND TUESDAY OF ADVENT AND 20 DECEMBER

Vespers (Evening Prayer)

LH, A 262 pc

Christum redemptorem et Dominum, fratres
dilectissimi, deprecemur, qui novissimis
diebus manifeste veniet, et cum gaudio
imploremus:

Veni, Domine Iesu.

Redemptor noster et Domine, qui nascendo in
carne, iugum a nobis sustulisti legis,
—beneficia tuæ pietatis in nobis adimple.

Qui de nobis suscepisti quod divinitati tuæ
convenire videbas,
—de tuo conferas quod in nos exspectatus
impertias.

Desideria nostra præsentia tuæ exhibitione
gratifica,
—et accensione tui amoris cor nostrum
inflamma.

Tecum gaudeamus in gloria,
—quem hic pura fidei incolimus conscientia.

Animas omnium defunctorum
—pietatis tuæ rore perfunde.

Pater noster.

1. Dear brothers and sisters, let us pray to Christ the Redeemer and Lord, who will come openly in the last days, and with joy implore him:
*Come, Lord Jesus.*¹
2. Our Redeemer and Lord, by your birth in the flesh, you removed from us the yoke of the law; —bring to fulfillment in us the blessings of your faithful love.
3. From what is ours, you took on what befitted your divinity; —from what is yours bestow on us the gifts you long to impart.
4. Satisfy our longings by showing your presence —and inflame our heart with the fire of your love.
5. Let us rejoice with you in glory, —whom we now worship with the clear conscience of faith.²
6. Let the dew of your mercy descend —upon the souls of all the dead.
Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. 1 Tim 3:9 (NABRE: “holding fast to the mystery of the faith with a clear conscience”).

SECOND WEDNESDAY OF ADVENT AND 21 DECEMBER

Lauds (Morning Prayer)

LH, A 272 pc

Dominum nostrum Iesum Christum, fratres
 carissimi, exoremus, qui in sua misericordia
 nos visitat, lætamque vocem iteremus:
Veni, Domine Iesu.

Qui de sinu Patris egressus, venisti ut carnis
 nostræ vestimentum indueres,
 —libera quod perierat naturæ vitiatæ contagio.

Qui venturus, in electis agnosceris gloriosus,
 —nunc veniens, in peccatoribus clemens semper
 et pius inveniaris.

Gloriantes in laude tua, Christe Domine,
 —visita nos in salutari tuo.

Qui nos iam eduxisti in lucem per fidem,
 —fac nos iustitia tua pro dignis operibus tibi
 placitos.

Pater noster.

1. Dear brothers and sisters, let us call upon our Lord Jesus Christ, who in his mercy visits us, and with joyful voice resound:
*Come, Lord Jesus.*¹
 2. Proceeding from the bosom of the Father, you put on the garment of our flesh;
 —free what had perished through the corruption of fallen nature.
 3. When you come again, you will be acknowledged as glorious in your elect;
 —at your coming now, may you be found ever merciful and loving to sinners.
 4. As we glory in praising you, Christ our Lord,
 —visit us with your salvation.²
 5. You have already led us into the light by faith;
 —in your justice make us pleasing to you by worthy deeds.
- Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. Lk 1:68 (ICET: “he has come to his people and set them free”); cf. also Lk 2:30 (ICET: “my own eyes have seen your salvation”).

SECOND WEDNESDAY OF ADVENT AND 21 DECEMBER

Vespers (Evening Prayer)

LH, A 283 pc

Iesum Christum, fratres carissimi, rogemus
humiliter, qui nos a tenebris peccatorum
redemit, et fidenter invocemus:
Veni, Domine Iesu.

Congrega, Domine, populos de universis terris,
—et cum eis pactum sempiternum confirma.

Agnus Dei, qui olim venisti peccata tollere
mundi,
—aufer a nobis omnem colluvionem delicti.

Qui venisti redimere quod perierat,
—iterum sic venias ut redempta non punias.

Tecum, quem fides nostra intendit,
—gaudium perpetuum, cum veneris, habeamus.

Qui iudicaturus es vivos et mortuos,
—fratres defunctos inter agmina beatorum
admitte propitius.

Pater noster.

1. Dear brothers and sisters, let us humbly invoke Jesus Christ, who has redeemed us from the darkness of sin, and with confidence cry out: *Come, Lord Jesus.*¹
2. Gather peoples from every land, O Lord, —and confirm the everlasting covenant with them.²
3. Lamb of God, you once came to take away the sins of the world;³ —purge from us all the contagion of sin.
4. You came to redeem what was lost;⁴ —when you come again, may you find no cause to punish what was redeemed.
5. To you our faith is directed; —when you come, may we have unending joy with you.
6. You will judge the living and the dead; —graciously admit our departed brothers and sisters to the ranks of the blessed.

Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

² Cf. Gen 17:7 (NABRE: “I will maintain my covenant between me and you and your descendants after you throughout the ages as an everlasting covenant”).

³ Cf. Jn 1:29 (NABRE: “Behold, the Lamb of God, who takes away the sin of the world”).

⁴ Cf. Luke 19:10 (NABRE: “For the Son of man has come to seek and to save what was lost”).

SECOND THURSDAY OF ADVENT AND 23 DECEMBER

Lauds (Morning Prayer)

LH, A 293 pc

Deum Patrem, fratres carissimi, imporantes, qui
 misit Filium suum ad salvandos homines,
 supplices acclamemus:
*Ostende nobis, Domine, misericordiam
 tuam.*

Christum tuum, Pater clementissime, quem
 plena fide os nostrum annuntiat,
 —conversatio nostra opere ne despiciat.

Qui Filium tuum misisti ad salutem,
 —universum aufer a facie teræ et a civitate ista
 dolorem.

Terra nostra, adventu Filii tui iucunditate
 perfusa,
 —tuæ plenitudinis gaudium uberius experiatur.

Per misericordiam tuam, fac ut nos pie et sobrie
 in hoc sæculo vivamus,
 —expectantes beatam spem et adventum gloriæ
 Christi.

Pater noster.

1. Dear brothers and sisters, as we implore God the Father, who sent his Son to save the human race, let us humbly cry out:
*Show us, O Lord, your mercy.*¹
2. Our mouths proclaim your Christ with full faith, most merciful Father;
 —may we never show contempt for him by the way we live.
3. You sent your Son for our healing;
 —take away all suffering from the face of the earth and from this community.
4. May our land overflow with delight at the coming of your Son
 —and enjoy more abundantly your fullness.
5. Through your mercy, help us to live devoutly and temperately in this age,²
 —as we await the blessed hope and the glorious coming of Christ.³
 Our Father.

¹ Cf. RM, M1165fr, Order of Mass no. 5: “Show us, O Lord, your mercy” (*Ostende nobis, Domine, misericordiam tuam*).

² Tit 2:12 (NABRE: “training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age”).

³ Tit 2:13 (NABRE: “as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ”).

SECOND THURSDAY OF ADVENT AND 22 DECEMBER

Vespers (Evening Prayer)

LH, A 304 pc

Christum Dominum, fratres carissimi, qui
propter nos humiliavit semetipsum,
invocemus, cum exultatione dicentes:
Veni, Domine Iesu.

Domine Iesu, qui adventu tuo subvenire dignatus
es mundo,
—animas nostras et corpora a delicto purifica.

Quos mysterio incarnationis tuæ non
confunderis fratres vocare,
—alienos a te effici ne siveris.

Tales nos redimendos statuas,
—quales iudicandos non punias.

Christe, a cuius divitiis bonitatis et pietatis nihil
temporis vacat,
—fac nos percipere immarcescibilem gloriæ
coronam.

Commendamus tibi, Domine, animas eorum, qui
corporis nexibus absoluti sunt:
—defuncti sæculo tibi vivant in æternum.

Pater noster.

1. Dear brothers and sisters, let us invoke Christ
the Lord, who humbled himself for our sake, as
we say with exultation:¹
*Come, Lord Jesus.*²

2. Lord Jesus, you were pleased to aid the world by
your coming,
—purify our souls and bodies from sin.

3. By the mystery of your Incarnation, you are not
ashamed to call us your brothers and sisters,³
—never let us be estranged from you.

4. Since you decree that we are to be redeemed,
—do not punish us when we come to be judged.

5. Christ Jesus, no age ever lacks the riches of your
goodness and love;
—grant that we may win an imperishable crown
of glory.⁴

6. We commend to you, O Lord, the souls of those
released from the bonds of the body;
—may all who have left this world live for you
in eternity.

Our Father.

¹ Cf. Phil 2:8 (NABRE: “he humbled himself, becoming obedient to death, even death on a cross”).

² Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

³ Cf. Heb 2:11 (NABRE: “He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them ‘brothers’”).

⁴ 1 Cor 9:25 (NABRE: “Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one”).

SECOND FRIDAY OF ADVENT AND 22 DECEMBER

Lauds (Morning Prayer)

LH, A 314 pc

Christum redemptorem exoremus, fratres
dilectissimi, qui venit ut nos gratia adventus
sui iustificaret, vocemque cum iubilo
innovemus:

Veni, Domine Iesu.

Qui olim prophetarum vaticinio in carne
prædictus es nasciturus,
—nascencia virtutum in nos corrobora.

Præsta nobis ut, qui tuam prædicamus salutem,
—in te salvationem habeamus.

Qui venisti contritis corde mederi,
—populi tui sana languores.

Qui cum venisti reconciliare dignatus es
mundum,
—ad iudicium veniens ab omni nos pœnarum
libera cruciatu.

Pater noster.

1. Dear brothers and sisters, let us implore Christ the Redeemer, who comes to justify us by the grace of his advent, and cry out again with joy: *Come, Lord Jesus.*¹

2. Long ago the Prophets foretold that you would be born in the flesh;
—strengthen the virtues coming to birth within us.

3. Grant that we who herald your salvation
—may ourselves be saved.

4. You came to heal the contrite of heart;
—cure the infirmities of your people.

5. When you came, you were pleased to reconcile the world;
—when you come in judgment, release us from every torment of punishment.

Our Father.

¹ Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

SECOND FRIDAY OF ADVENT AND 23 DECEMBER

Vespers (Evening Prayer)

LH, A 325 pc

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| <p>Redemptorem nostrum, qui venit ad pauperes
evangelizandos, cum fervore rogemus
dicentes:
<i>Videant omnes gloriam tuam.</i></p> <p>Manifesta teipsum omnibus qui te non
cognoverunt,
—ut videant salutare tuum.</p> <p>Nomen tuum usque ad terræ terminos nuntietur,
—ut omnes homines semitas tuas inveniant.</p> <p>Qui ad hoc primum venisti, ut mundum
redimeres,
—ad hoc iterum venias, ut credentes in te pro
meritis non condemnes.</p> <p>Libertatem quam redimendis redimens
contulisti,
—redemptionis conservatione defende.</p> <p>Qui olim venisti nasciturus in carne et iterum
venies ad faciendum iudicium,
—præsta, ut cum veneris æternam defunctos
provehas ad mercedem.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. Let us pray fervently to our Redeemer, who came to bring glad tidings to the poor, as we say:¹
<i>May all behold your glory.</i> 2. Reveal yourself to all who do not know you,
—that they may see your salvation.² 3. Let your name be proclaimed to the ends of the earth,
—that all people may come to know your ways.³ 4. You once came to redeem the world;
—when you come again, do not condemn believers according to their deeds. 5. O Redeemer, safeguard your work of redemption
—and uphold the liberty you bestowed on those you came to redeem. 6. You once came to be born in the flesh, and will come again to sit in judgment;
—at your coming, graciously lead the departed to an eternal reward. <p>Our Father.</p> |
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¹ Cf. Lk 4:18 (NABRE: “because he has anointed me to bring glad tidings to the poor”).

² Cf. Lk 2:30 (ICET: “my own eyes have seen your salvation”).

³ Cf. Is 58:2 (NABRE: “they [my people] desire to know my ways”); cf. also Ps 25 [24]:4 (Grail: “O LORD, make me know your ways”).

SECOND SATURDAY OF ADVENT AND 24 DECEMBER

Lauds (Morning Prayer)

LH, A 335 pc

Christum redemptorem, fratres carissimi,
 devotione mentis oremus, qui veniet cum
 gloria et potestate magna, atque supplices
 invocemus:

Veni, Domine Iesu.

Christe Domine, qui excelsus in fortitudine
 venies, respice humilia nostra,
 —ut dignos nos facias muneribus tuis.

Qui Evangelium hominibus manifestare venisti,
 —da tuam nos semper prædicare salutem.

Tu, qui es benedictus et vivis et omnia regis,
 —da nos gaudentes expectare beatam spem et
 adventum magnificentiae tuæ.

Et nos, qui adventus tui gratiæ anhelamus,
 —divinitatis tuæ munere consolare.

Pater noster.

1. Dear brothers and sisters, let us pray with devotion to Christ the Redeemer, who will come with glory and great power, and humbly invoke him:¹
*Come, Lord Jesus.*²
2. Christ our Lord, you will come from on high in strength;
 —look upon our lowliness and make us worthy of your gifts.³
3. You came to reveal the Gospel to all;
 —help us always to be heralds of your salvation.
4. You are blessed, who live and rule over all things;
 —enable us to await with joy the blessed hope and the coming of your great glory.⁴
5. As we yearn for the grace of your coming,
 —comfort us with the gift of your divinity.
 Our Father.

¹ Cf. Lk 21:27 (NABRE: “And then they will see the Son of Man coming in a cloud with power and great glory”).

² Cf. Rev 22:20 (NABRE: “Amen! Come, Lord Jesus”).

³ Cf. Ps 113 [112]:5-6 (Grail: “Who is like the LORD, our God, who dwells on high, who lowers himself to look down upon heaven and earth”).

⁴ Cf. Tit 2:13 (NABRE: “as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ”).

25 DECEMBER, THE NATIVITY OF THE LORD
SECOND SUNDAY AFTER THE NATIVITY

Vespers (Evening Prayer) I

LH, N 744 pc

Christum adoremus, qui semetipsum exinanivit
formam servi accipiens, ac tentatus est per
omnia pro similitudine absque peccato.

Ardenti fide eum precemur:

Per nativitatem tuam succurre redemptis.

Qui, mundum ingrediens, ætatem novam a
prophetis prædictam instaurasti,
—fac ut semper in novas ætates tua iuvenescat
Ecclesia.

Qui humanam infirmitatem assumpsisti,
—sis cæcis lumen, debilibus fortitudo, miseris
consolatio.

Qui pauper et humilis nasceris,
—respice pauperes et propitius consolare.

Qui terrena nativitate tua omnibus de promissa
æternitate lætitiã ingeris,
—cælestis spe nativitatis morientium corda
lætifica.

Qui in terram descendisti, ut omnes in cælum
adduceres,
—in gloria tibi coniunge defunctos.

Pater noster.

1. Let us adore Christ, who emptied himself, taking
the form of a slave, and like us was tempted in
every way, yet without sin. With ardent faith,
let us pray to him:¹
*Through your Nativity, come to the aid of those
you redeemed.*

2. When you came into the world, you established
the new era foretold by the Prophets;
—grant that your Church may remain young
from one generation to another.

3. You took upon yourself human frailty;
—be light for the blind, strength for the weak,
consolation for the sorrowing.

4. You were born humble and poor;
—look favorably upon the poor, and in your
compassion console them.

5. By your Nativity on earth, you bring joy to
everyone by the promise of eternity;
—gladden the hearts of the dying with the hope
of a heavenly birth.

6. You came down to earth to lead all people to
heaven;
—unite the dead with you in glory.

Our Father.

¹ Cf. Phil 2:7 (NABRE: “Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance”). Cf. Heb 4:15 (NABRE: “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin”).

25 DECEMBER, THE NATIVITY OF THE LORD
SECOND SUNDAY AFTER THE NATIVITY
6 JANUARY

Lauds (Morning Prayer)

LH, N 766 pc

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| <p>Dignis laudibus Verbum Dei celebremus, ante
sæcula existens et in tempore nobis natum.
Iucunde acclamemus, dicentes:
<i>Exsultet terra, quia venisti.</i></p> <p>Christe, Verbum æternum, qui in terram
descendens, exsultationis rore eam
perfudisti,
—lætifica cor nostrum gratiæ tuæ visitatione
continua.</p> <p>Salvator noster, qui in nativitate tua, fidelitatem
Dei nobis ostendisti,
—concede nos plena fide promissiones
baptismales servare.</p> <p>Rex cæli et terræ, qui pacem hominibus ab
angelis nuntiari fecisti,
—vitam nostram in tua pace conserva.</p> <p>Domine, qui venisti ut esses vitis vera, nobis
fructum vitæ producens,
—fac nos iugiter palmites in te manentes, ne
simus infructuosi.</p> <p>Pater noster.</p> | <p>1. With fitting praises let us honor the Word of
God, existing before the ages, yet born for us in
time. With gladness let us acclaim him, as we
say:
<i>Let the earth exult, for you have come.</i></p> <p>2. Christ, eternal Word, coming down to earth, you
watered it with the dew of gladness;
—gladden our heart with the constant
outpouring of your grace.</p> <p>3. Christ our Savior, in your Nativity you showed
God’s faithfulness to us;
—grant us to keep our baptismal promises with
complete faith.</p> <p>4. King of heaven and earth, you sent Angels to
announce peace to all;¹
—preserve our life in your peace.</p> <p>5. Lord, you came as the true vine, bearing for us
the fruit of life;
—make us branches that always remain in you,
lest we be unfruitful.²</p> <p>Our Father.</p> |
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¹ Cf. RM, M1168hy, Order of Mass, no. 8: “Glory to God in the highest, and on earth peace to people of good will” (*Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis*).

² Cf. Jn 15:1, 4 (NABRE: “I am the true vine.... Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me”).

THE NATIVITY OF THE LORD
SECOND SUNDAY AFTER THE NATIVITY
6 JANUARY

Vespers (Evening Prayer) II

LH, N 788 pc

Christum iubilantes celebremus, in cuius
nativitate angeli pacem mundo nuntiaverunt,
et devotis animis exoremus:
Nativitas tua pacem cunctis afferat.

Reple, Domine, omnibus bonis Ecclesiam tuam,
—quam nativitatis tuæ mysterio consolaris.

Qui, princeps pastorum venisti, et nostrarum
episcopus animarum,
—papam et episcopos nostros fideles redde
dispensatores multiformis gratiæ tuæ.

Rex æternitatis, qui, nascens, brevi vitæ spatio
circumscribi et hominum vicissitudines
experiri voluisti,
—nos caducos et mortales æternitatis tuæ redde
consortes.

Qui, a sæculis expectatus, in plenitudine
temporis venisti,
—manifesta præsentiam tuam iis, qui adhuc te
expectant.

Qui, caro factus, humanam substantiam morte
corruptam restaurasti,
—defunctis tuam plenam restaurationem
concede.

Pater noster.

1. Let us joyfully honor Christ, at whose birth
Angels announced peace to the world, and let us
devoutly pray:
May your birth bring peace to all.
2. You console your Church by the mystery of
your Nativity;
—fill her, O Lord, with all that is good.
3. You came as the chief shepherd and guardian of
our souls;¹
—make the Pope and our Bishops faithful
stewards of your manifold grace.²
4. King of eternity, in your birth you chose the
span of a brief life and the uncertainties of
human existence;
—fashion us frail and mortal beings into sharers
of your eternity.
5. Long awaited by ages past, you came in the
fullness of time;³
—reveal your presence to those who still await
you.
6. When you became flesh, you restored human
nature, crushed by death;
—restore to the fullness of life those who have
died.

Our Father.

¹ Cf. 1 Pet 2:25 (NABRE: “you have now returned to the shepherd and guardian of your souls”).

² Cf. 1 Pet 4:10 (NABRE: “As each one has received a gift, use it to serve one another as good stewards of God’s varied grace”).

³ Cf. Gal 4:4 (NABRE: “But when the fullness of time had come, God sent his Son, born of a woman, born under the law”).

SUNDAY WITHIN THE OCTAVE OF THE NATIVITY
THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Vespers (Evening Prayer) I and II

LH, N 799 pc

Filium Dei vivi, qui filius humanæ familiæ fieri dignatus est, adoremus, ipsi confitentes:
Tu es, Domine, exemplar et salvator omnium.

Christe, per mysterium subiectionis tuæ erga Mariam et Ioseph,
—doce omnes reverentiam et obœdientiam erga eos qui legitime præsumunt.

Qui parentes amasti et ab ipsis amatus es,
—omnes familias in pace et mutua caritate constitue.

Tu, qui studiosus fuisti eorum, quæ tui sunt Patris,
—præsta ut in omni domo Deus honoretur.

Christe, qui ab anxiiis parentibus tertia die in domo Patris inventus es,
—doce omnes quærere primum regnum Dei.

Christe, qui Mariam et Ioseph tecum in cælesti gloria consociasti,
—admitte defunctos in familiam beatorum.

Pater noster.

1. Let us adore the Son of the living God, who humbled himself to become the son of a human family, as we praise him:
Lord, you are the model and Savior of all.
 2. Christ Jesus, through the mystery of your being subject to Mary and Joseph,¹
—teach everyone reverence and respect toward those in lawful authority.
 3. You loved your parents, and were loved by them;
—establish all families in peace and mutual charity.
 4. You were zealous for the things of your Father;²
—grant that God may be honored in every home.
 5. Christ Jesus, on the third day you were found by your anxious parents in your Father's house;³
—teach everyone to seek first the kingdom of God.⁴
 6. Christ Jesus, you united Mary and Joseph with you in heavenly glory;
—welcome the departed into the family of the blessed.
- Our Father.

¹ Cf. Lk 2:51 (NABRE: "He went down with them and came to Nazareth, and was obedient to them").

² Cf. Lk 2:49 (NABRE: "Why were you looking for me? Did you not know that I must be in my Father's house?").

³ Cf. Lk 2:46, 48 (NABRE: "After three days they found him in the temple... 'Your father and I have been looking for you with great anxiety'").

⁴ Cf. Mt 6:33 (NABRE: "seek first the kingdom [of God] and his righteousness").

SUNDAY WITHIN THE OCTAVE OF THE NATIVITY
THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Lauds (Morning Prayer)

LH, N 819 pc

Filium Dei vivi, qui filius humanæ familiæ fieri
dignatus est, adoremus, ipsum exorantes:
Iesu, factus obædiens, sanctifica nos.

Iesu, Verbum æternum Patris, qui subditum
Mariæ et Ioseph te fecisti,
—doce nos humilitatem.

Magister noster, cuius facta et verba mater tua in
corde suo servabat,
—præsta, ut audiamus verbum tuum et
custodiamus illud in corde puro et bono.

Christe, faber mundi, qui filium fabri te vocari
voluisti,
—doce nos sedulitatem in opere.

Iesu, qui in familia Nazareth sapientia, ætate et
gratia apud Deum et homines proficiebas.
—fac, ut crescamus per omnia in te, qui es
Caput nostrum.

Pater noster.

1. Let us adore the Son of the living God, who humbled himself to become the son of a human family, as we pray:¹
*Christ Jesus, you became obedient; make us holy.*²
2. Christ Jesus, eternal Word of the Father, who became subject to Mary and Joseph,³
—teach us humility.
3. Christ Jesus, our Teacher, whose words and deeds your Mother kept in her heart,⁴
—grant that we may hear your word and keep it in hearts that are pure and good.
4. Christ Jesus, maker of the world, who willed to be called the son of a carpenter,⁵
—teach us diligence in our work.
5. Christ Jesus, who, in the family at Nazareth, advanced in wisdom, age and grace before God and man,⁶
—grant that in every way we may grow into you, who are our Head.⁷
Our Father.

¹ This introduction is identical to the one for the Feast of the Holy Family, Evening Prayer I and II, except for the final verb.

² Cf. Phil 2:8 (NABRE: “becoming obedient to death”).

³ Cf. Lk 2:51 (NABRE: “He went down with them and came to Nazareth, and was obedient to them”).

⁴ Cf. Lk 2:51 (NABRE: “his mother kept all these things in her heart”).

⁵ Cf. Mt 13:55 (NABRE: “Is he not the carpenter’s son”); cf. also Mk 6:3 (NABRE: “Is he not the carpenter”); cf. also Lk 3:23 (NABRE: “He was the son, as was thought, of Joseph, the son of Heli”); cf. also Jn 6:42 (NABRE: “Is this not Jesus, the son of Joseph”).

⁶ Cf. Lk 2:52 (NABRE: “Jesus advanced [in] wisdom and age and favor before God and man”).

⁷ Cf. Eph 4:15 (NABRE: “living the truth in love, we should grow in every way into him who is the head, Christ”).

26 DECEMBER, SAINT STEPHEN, THE FIRST MARTYR

Lauds (Morning Prayer)

LH, S 1562 pc

Fratres, Salvatorem nostrum, testem fidelem, per
martyres interfectos propter verbum Dei
celebremus, clamantes:
Redemisti nos Deo in sanguine tuo.

Per martyres tuos, qui libere mortem in
testimonium fidei sunt amplexi,
—da nobis, Domine, veram spiritus libertatem.

Per martyres tuos, qui fidem usque ad
sanguinem sunt confessi,
—da nobis, Domine, puritatem fideique
constantiam.

Per martyres tuos, qui, sustinentes crucem, tua
vestigia sunt secuti,
—da nobis, Domine, ærumnas vitæ fortiter
sustinere.

Per martyres tuos, qui stolas suas laverunt in
sanguine Agni,
—da nobis, Domine, omnes insidias carnis
mundique devincere.

Pater noster.

1. Brothers and sisters, through the martyrs put to death for the sake of God's word, let us honor our Savior, the faithful witness, as we cry out:¹ *You redeemed us for God by your blood.*²
2. Through your martyrs, who freely embraced death in witness to the faith,
—give us, Lord, true freedom of spirit.
3. Through your martyrs, who confessed their faith to the shedding of their blood,
—give us, Lord, a pure and steadfast faith.
4. Through your martyrs, who followed your footsteps, carrying their cross,
—give us, Lord, the courage to bear the burdens of life.
5. Through your martyrs, who washed their robes in the blood of the Lamb,³
—give us victory, O Lord, over all the snares of the flesh and the world.
Our Father.

¹ Cf. Rev 1:5 (NABRE: "from Jesus Christ, the faithful witness, the firstborn of the dead and ruler of the kings of the earth").

² Cf. Eph 1:7 (NABRE: "In him we have redemption by his blood").

³ Cf. Rev 7:14 (NABRE: "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb").

26 DECEMBER

Vespers (Evening Prayer)

LH, N 841 pc

- Verbum Dei, quod, in nobis habitando, salutis perpetuæ tramitem reseravit, deprecemur et sincera humilitate rogemus:
Ab omni malo, libera nos, Domine.
- Per mysterium incarnationis tuæ, per nativitatem et infantiam tuam,
—per totam vitam tuam Patri dicatam:
Ab omni malo, libera nos, Domine.
- Per labores tuos, per prædicationes et itinera tua,
—per conversationem tuam inter peccatores:
Ab omni malo, libera nos, Domine.
- Per agoniam et passionem tuam, per crucem et desolationem tuam,
—per angustias tuas, per mortem et sepulturam tuam:
Ab omni malo, libera nos, Domine.
- Per resurrectionem et ascensionem tuam, per donationem Spiritus Sancti,
—per gaudia et gloriam tuam æternam, fratres nostros, iam defunctos, libera, Domine.
Ab omni malo, libera nos, Domine.
- Pater noster.
1. The Word of God by dwelling among us opened for us the way to eternal salvation. With sincere humility, let us earnestly pray and ask:¹
Deliver us from every evil, Lord.
 2. By the mystery of your Incarnation, by your Nativity and your infancy,
—by your entire life dedicated to the Father:
Deliver us from every evil, Lord.
 3. By your labors, by your preaching and your journeys,
—by your association with sinners:²
Deliver us from every evil, Lord.
 4. By your agony and Passion, by your Cross and desolation,
—by your trials, by your Death and Burial:
Deliver us from every evil, Lord.
 5. By your Resurrection and Ascension, by the gift of the Holy Spirit,
—by your joys and eternal glory, set free our brothers and sisters who have already died, O Lord.
Deliver us from every evil, Lord.
- Our Father.

¹ Cf. Jn 1:14 (NABRE: “And the Word became flesh and made his dwelling among us”). Cf. RM, M1187vd, Preface I of Advent: “and opened for us the way to eternal salvation” (*nobisque salutis perpetuæ tramitem reseravit*).

² Cf. Lk 15:2 (NABRE: “This man welcomes sinners and eats with them”).

27 DECEMBER, SAINT JOHN, APOSTLE AND EVANGELIST

Lauds (Morning Prayer)

LH, S 1587 pc

Superædificati, fratres, super fundamentum
Apostolorum, oremus Patrem omnipotentem
pro populo sancto eius, dicentes:
Recordare Ecclesiae tuæ, Domine.

Pater, qui voluisti Filium tuum, a mortuis
suscitatum, prius Apostolis fieri manifestum,
—præsta, ut eius testes simus usque ad ultimum
terræ.

Pater, qui Filium tuum misisti in mundum
evangelizare pauperibus,
—da, ut omni creaturæ Evangelium prædicetur.

Pater, qui tuum misisti Filium seminare semen
verbi,
—concede, ut, verbum seminantes cum labore,
fruges metamus in gaudio.

Pater, qui Filium tuum misisti reconciliare tibi
mundum per sanguinem suum,
—tribue, ut ad reconciliationem omnes
cooperemur.

Pater noster.

1. Brothers and sisters, built upon the foundation of
the Apostles, let us pray to the all-powerful
Father for his holy people, as we say:¹
Remember your Church, O Lord.

2. Father, you willed that your Son, raised from the
dead, be made manifest first to the Apostles;
—grant that we may be his witnesses to the ends
of the earth.²

3. Father, you sent your Son into the world to bring
glad tidings to the poor;³
—grant that the Gospel be proclaimed to every
creature.

4. Father, you sent your Son to sow the seed of the
word;⁴
—grant that, sowing the word with toil, we may
reap its fruit with joy.⁵

5. Father, you sent your Son to reconcile the world
to you through his blood;⁶
—grant that we may all work together for
reconciliation.⁷

Our Father.

¹ Cf. Eph 2:20 (NABRE: “built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone”).

² Acts 10:40-41 (NABRE: “This man God raised [on] the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead”); cf. also Acts 1:8 (NABRE: “you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth”).

³ Cf. Lk 4:18 (NABRE: “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor”).

⁴ Cf. Lk 8:11 (NABRE: “This is the meaning of the parable. The seed is the word of God”).

⁵ Cf. Ps 126 [125]:5 (Grail: “Those who are sowing in tears will sing when they reap”).

⁶ Cf. Col 1:20 (NABRE: “and through him to reconcile all things for him, making peace by the blood of his cross”).

⁷ Cf. 2 Cor 5:18-19 (NABRE: “And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation”).

27 DECEMBER

Vespers (Evening Prayer)

LH, N 846 pc

Fratres carissimi, Deum Patrem exoremus, qui propter multam caritatem suam misit nobis Filium suum, eumque supplices invocemus: *Gratia Filii tui nobiscum, Domine.*

Deus caritatis, Pater Domini nostri Iesu Christi, qui misertus es perambulantium in tenebris, —suscipe quas tibi pro salute omnium preces offerimus.

Memento, Domine, Ecclesiae tuae, per totum orbem diffusae, —et populo tuo christiano benedic pacemque concede.

Cunctorum Pater, inter gentes etiam pacem dignanter institue, omnium oculos populorum ad Filium tuum dirige, —et in eos qui illos regunt, spiritum pacis effunde.

Qui, in adventu Filii tui, pacem in terra nuntiari fecisti, —da pacem aeternam defunctis.

Pater noster.

1. Dear brothers and sisters, let us implore God the Father, who out of his great charity sent us his Son, as we humbly pray:¹
May the grace of your Son be with us, Lord.
2. God of love, Father of our Lord Jesus Christ, you have shown mercy to those walking in darkness;²
—receive the prayers we offer for the salvation of all.
3. Remember, Lord, your Church spread throughout the world;³
—bless your Christian people, and grant them peace.
4. Father of all, be pleased also to establish peace among nations;
—direct the eyes of all peoples to your Son, and pour out a spirit of peace on those who govern them.
5. You announced peace on earth at the coming of your Son;
—grant eternal peace to those who have died.
Our Father.

¹ Cf. Jn 3:16 (NABRE: “God so loved the world that he gave his only Son”); cf. also 1 John 3:1 (NABRE: “See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him.”).

² Cf. Is 9:1 (NABRE: “The people who walked in darkness have seen a great light; Upon those who lived in a land of gloom a light has shone”).

³ Cf. RM, M1261pe, Eucharistic Prayer II: “Remember, Lord, your Church, spread throughout the world” (*Recordare Ecclesiae tuae toto orbe diffusae*).

28 DECEMBER, THE HOLY INNOCENTS, MARTYRS

Lauds (Morning Prayer)

LH, S 1609 pc

Gloriam Christi celebremus, qui non armatorum
 manu, sed candidata acie parvulorum vicit
 tyrannum, atque clamemus:
Te martyrum candidatus laudat exercitus.

Christe, cui parvuli Innocentes non loquela, sed
 sanguine testimonium reddiderunt,
 —da nos et verbis et operibus te coram
 hominibus confiteri.

Qui nondum ad pugnam idoneos, victoriae
 dignos iam palma fecisti,
 —tantis nos praeditos victoriae subsidiis,
 succumbere ne siveris.

Qui sanguine tuo stolas lavisti Innocentium,
 —ab omni nos emunda iniquitate.

Qui martyres infantes regni tui primitias ad
 caelum praemisisti,
 —nos aula convivii aeterni extorres fieri ne
 permittas.

Qui in infantia tua persecutionem et exilium
 cognovisti,
 —serva infantes, qui inopia aut bello vel
 calamitatibus periclitantur.

Pater noster.

1. Let us celebrate the glory of Christ, who
 vanquished the tyrant not through force of arms,
 but with the white-robed army of children, and
 let us cry out:
The white-robed army of martyrs praises you.
2. Christ Jesus, the Holy Innocents bore witness to
 you not with speech, but with blood;
 —help us to confess you with words and deeds
 in the presence of others.¹
3. You made those not yet able to fight worthy of
 the palm of victory;
 —since we have been given so many helps for
 victory, do not allow us to succumb.
4. You washed the robes of the Innocents in your
 blood;
 —cleanse us from all iniquity.
5. You sent ahead to heaven the infant martyrs as
 the first fruits of your kingdom;
 —do not allow us to be banished from the
 eternal banquet hall.
6. You knew persecution and exile in your infancy;
 —protect infants endangered by poverty, war, or
 disaster.

Our Father.

¹ Cf. Mt 10:32 (NABRE: “Everyone who acknowledges me before others I will acknowledge before my heavenly Father”).

28 DECEMBER

Vespers (Evening Prayer)

LH, N 851 pc

Deus misit Filium suum, factum ex muliere,
factum sub lege, ut eos qui sub lege erant
redimeret. Qua spe confirmati, fidenter
oremus:

Gratia Filii tui nobiscum, Domine.

Deus caritatis et pacis, omnium christianorum
renova fidem in Filii tui incarnationem,
—ut in gratiarum semper actione maneant.

Spem infirmorum, pauperum et seniorum
adauge,
—da oppressis levamen, desperantibus fiduciam,
consolationem lugentibus.

Omnium memor esto, qui in carceribus
detinentur,
—et eorum, qui extorres facti sunt a patria.

Qui in nativitate Filii tui angelos te laudantes
audiri fecisti,
—fac ut defuncti cum militia cælesti in ævum te
laudent.

Pater noster.

1. God sent his Son, born of a woman, born under the Law, to ransom those under the Law. Strengthened by this hope, let us confidently pray,¹
May the grace of your Son be with us, Lord.
2. God of charity and peace, renew the faith of all Christians in the Incarnation of your Son,
—that they may remain always grateful.
3. Increase the hope of the sick, the poor and the aged;
—give relief to the oppressed, confidence to the despairing, and consolation to those who mourn.
4. Be mindful of all the imprisoned
—and of those exiled from their homeland.
5. At your bidding Angels were heard praising you at the birth of your Son;
—grant that the dead may praise you with the heavenly host for ever.
Our Father.

¹ Cf. Gal 4:4-5 (NABRE: “But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law”).

29 DECEMBER

Lauds (Morning Prayer)

LH, N 867 pc

Quia Deus in sua misericordia Christum,
 principem pacis, nobis misit, cum fiducia
 clamemus:
Pax hominibus bonæ voluntatis.

Deus omnipotens, Pater Domini nostri Iesu
 Christi, quo tempore Ecclesia salvificum
 tuum celebrat amorem,
 —laudem nostram suscipere dignare propitius.

Qui ab initio victoriam tuam per Christum
 salvatorem nostrum hominibus promisisti,
 —Evangelii lumine omnes homines illustrari
 concede.

In laudem Filii tui, cuius diem cum gaudio
 Abraham prævidit, patriarchæ speraverunt,
 prophetæ nuntiaverunt et gentes
 desideraverunt,
 —fac ut omnis Israël salvus fiat.

Qui voluisti nativitatem Filii tui a cælorum
 spiritibus prædicari atque ab Apostolis,
 martýribus et fidelibus sæculorum omnium
 collaudari,
 —pacem in terris largire, quam nuntiaverunt
 angeli.

Pater noster.

1. Because God in his mercy sent us Christ, the Prince of Peace, let us cry out with confidence:¹
*Peace to people of good will.*²
2. Almighty God, Father of our Lord Jesus Christ, as the Church now celebrates your saving love,
 —graciously accept our praise.
3. From the beginning you promised all people your victory through Christ our Savior;
 —grant that the Gospel may enlighten all the world.
4. In praise of your Son, whose day Abraham foresaw with joy, patriarchs awaited with hope, prophets announced, and nations desired,³
 —grant that all Israel may be saved.⁴
5. You willed that the birth of your Son be proclaimed by heavenly beings and praised by Apostles, martyrs and the faithful of every age;
 —bestow upon the earth the peace that Angels announced.
 Our Father.

¹ Cf. Is 9:5 (NABRE: “They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace”).

² Cf. RM, M1168hy Order of Mass, no. 8 (Luke 2:15): “on earth peace to people of good will”.

³ Cf. Jn 8:56 (NABRE: “Abraham your father rejoiced to see my day; he saw it and was glad”).

⁴ Cf. Romans 11:26 (NABRE: “and thus all Israel will be saved”).

29 DECEMBER

Vespers (Evening Prayer)

LH, N 878 pc

- Deum Patrem miserentissimum, qui Filium suum unxit Spiritu Sancto ad evangelizandos pauperes, rogemus:
Domine misericors, miserere nostri.
- Misericors et sempiternus Deus, qui vis omnes homines salvos fieri et ad agnitionem veritatis tuæ pervenire, tibi gratias agimus, qui Unigenitum tuum mundo dedisti:
—omnem terram in eius nativitate lætifica.
- Misisti eum evangelizare pauperibus, nuntiari captivis remissionem et prædicare tempus gratiæ:
—libertatem hominibus et pacem largire.
- Ad eum direxisti gentium sapientes, ut adorarent eum:
—accipe fidei nostræ et orationis obsequium.
- Et, post illos, omnes homines vocas de tenebris in admirabile lumen tuum, ut in nomine Iesu omne genu flectatur:
—fac ut testes huius Evangelii evadamus.
- Christum, in Bethlehem natum, lumen fecisti ad revelationem gentium:
—gloriam vultus tui fratribus, qui obierunt, revela.
- Pater noster.
1. Let us ask God our all-merciful Father, who anointed his Son with the Holy Spirit to bring glad tidings to the poor:¹
Compassionate Lord, have mercy on us.
 2. Merciful and ever-living God, who desire that all be saved and come to knowledge of your truth, we thank you for giving your Only Begotten Son to the world;²
—let all the earth rejoice in his Nativity.
 3. You sent him to bring glad tidings to the poor, to proclaim liberty to captives and to announce a time of grace;³
—grant freedom and peace to all the world.
 4. You guided the wise men of the Gentiles that they might adore him;
—receive the homage of our faith and prayer.⁴
 5. And after them, you call all people out of darkness into your wonderful light, that every knee may bend at the name of Jesus;⁵
—grant that we may go forth as witnesses of this Gospel.
 6. You made Christ, born in Bethlehem, a light for revelation to the Gentiles;⁶
—reveal the glory of your face to our departed brothers and sisters.
- Our Father.

¹ Cf. Is 61:1 (NABRE: “the LORD has anointed me; He has sent me to bring good news to the afflicted”); cf. also Lk 4:18 (NABRE: “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor”).

² Cf. 1 Tim 2:4 (NABRE: “[God] wills everyone to be saved and to come to knowledge of the truth”). Cf. John 3:16 (NABRE: “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.”).

³ Cf. Lk 4:18-19 (NABRE: “to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord”).

⁴ Cf. Mt 2:1-2 (NABRE: “magi from the east arrived in Jerusalem, saying, ‘Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage’”).

⁵ Cf. 1 Pt 2:9 (NABRE: “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”); Cf. also Phil 2:10 (NABRE: “that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth”).

⁶ Cf. RM, S1412am, 2 February, Presentation of the Lord, Antiphon: “A light for revelation to the Gentiles.”

30 DECEMBER

Lauds (Morning Prayer)

LH, N 894 pc

Christum, in quo Pater omnia instauranda
decrevit, precemur:

Fili Dei amantissime, audi nos.

Fili Dei, qui eras in principio apud Patrem et in
plenitudine temporum homo factus es,
—da nobis in omnes fraternam caritatem.

Pauper factus es, ut paupertate tua ditaremur;
temetipsum exinanisti, ut humilitate tua
resurgeremus, consortes effecti gloriæ tuæ:
—Evangelii tui fideles fac nos ministros.

In tenebris et in umbra mortis nobis sedentibus
lumen dedisti:
—virtutem, iustitiam et pacem pariter præsta.

Cor rectum et sincerum da nobis ad audiendum
verbum tuum,
—atque in nobis et in mundo abundantius
perfructus ad gloriam tuam.

Pater noster.

1. Let us pray to Christ, in whom the Father decreed that all things be made new:¹
Most loving Son of God, hear us.
2. Son of God, who in the beginning were with the Father, and who became man in the fullness of time,²
—give us fraternal charity towards all.
3. You became poor that by your poverty we might be made rich; you emptied yourself that by your humility we might rise to become sharers in your glory;³
—make us faithful ministers of your Gospel.
4. You gave light to us who dwelt in darkness and the shadow of death;⁴
—likewise grant us virtue, righteousness and peace.
5. Give us a sincere and upright heart to hear your word,
—and for your glory produce more abundant fruit in us and in the world.

Our Father.

¹ 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”.

² Cf. Jn 1:1 (NABRE: “In the beginning was the Word, and the Word was with God”). Cf. Gal 4:4 (NABRE: “But when the fullness of time had come, God sent his Son, born of a woman, born under the law”).

³ Cf. 2 Pet 1:4 (NABRE: “Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire.”).

⁴ Cf. Lk 1:79 (ICET: “to shine on those who dwell in darkness and the shadow of death”).

30 DECEMBER

Vespers (Evening Prayer)

LH, N 905 pc

- Christo, qui est dux ortus ex Bethlehem Iudæ ad
pascendum populum sanctum suum, læti
acclamemus:
Gratia tua, Domine, nobiscum.
- Christe salvator, desiderate gentium, diffunde
Evangelium tuum in regionibus, quæ
verbum vitæ nondum receperunt;
—omnem hominem ad teipsum attrahe.
- Christe Domine, extende Ecclesiam tuam et
dilata locum tentorii eius,
—ut homines ex omni lingua et natione
amplectatur.
- Rex regum, corda et animas principum dirige,
—ut, iustitiam requirentes, pacem ac libertatem
populorum omnium operentur.
- Omnipotens dominator, fragilium fortitudo,
tentatos confirma, delapsos erige, in
periculis degentes protege,
—deceptos et desperatos consolare, vexatorum
fidem roborata.
- Mæstorum consolator, agonizantes conforta,
—deduc eos ad fontes aquæ vivæ.
- Pater noster.
1. Let us joyfully acclaim Christ, the ruler who
came forth from Bethlehem of Judah to shepherd
his holy people:¹
May your grace be with us, Lord.
 2. Christ the Savior, desired of the nations, spread
your Gospel in lands yet to receive the word of
life;²
—draw all people to yourself.³
 3. Christ the Lord, increase your Church and
enlarge the space for her tent,⁴
—that she may embrace people of every nation
and tongue.
 4. King of kings, guide the hearts and minds of
those who govern,
—that, pursuing justice, they may work for the
peace and freedom of all peoples.
 5. All powerful Lord, strength of the weak, fortify
those who are tested, raise up the fallen, protect
those in danger,
—console the deceived and despairing,
strengthen those whose faith is shaken.
 6. Comforter of the afflicted, console the dying;
—lead them to springs of living water.
Our Father.

¹ Cf. Mic 5:1 (NABRE: “But you, Bethlehem-Ephrathaha least among the clans of Judah, From you shall come forth for me one who is to be ruler in Israel”); cf. also Mt 2:6 (NABRE: “And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel”).

² Cf. Hg 2:7 (NABRE: “the treasures of all the nations will come in”).

³ Cf. John 12:32 (NABRE: “And when I am lifted up from the earth, I will draw everyone to myself”).

⁴ Cf. Isaiah 54:2 (NABRE: “Enlarge the space for your tent, spread out your tent cloths unsparingly; lengthen your ropes and make firm your pegs”).

31 DECEMBER

Lauds (Morning Prayer)

LH, N 921 pc

Christum Dominum, cuius gratia omnibus
hominibus apparuit, cum humili fiducia
imploremus:
Domine, miserere nostri.

Christe, a Patre genite ante omnia sæcula,
splendor gloriæ eius, imago eius substantiæ,
qui verbo tuo universa sustentas,
—te rogamus, ut Evangelio tuo hunc diem
vivifices.

Christe, in hoc mundo quando venit plenitudo
temporis nate, ad salvandum humanum
genus et ad liberandam creaturam
universam,
—te rogamus, ut præstes omnibus libertatem.

Christe, Fili consubstantialis Patris, ante
luciferum genite, qui in Bethlehem natus es,
ut adimplerentur Scripturæ,
—te rogamus, ut paupertas effulgeat in Ecclesia
tua.

Christe, Deus et homo, qui Dominus es David et
filius eius, prophetias adimplens,
—te rogamus, ut Israel te Messiam agnoscat.

Pater noster.

1. With humble confidence, let us implore Christ the Lord, whose grace appeared to all:¹
Lord, have mercy on us.
2. Christ Jesus, begotten by the Father before all ages, splendor of his glory, the image of his being, who sustain all things by your word,²
—we ask you to bring life to this day by your Gospel.
3. Christ Jesus, you were born in this world when the fullness of time had come in order to save the human race and to set all creation free;³
—we ask you to grant freedom to all.
4. Christ Jesus, consubstantial Son of the Father, begotten before the daystar, you were born in Bethlehem to fulfill the Scriptures;⁴
—we ask that poverty may shine forth in your Church.
5. Christ Jesus, God and man, you are David's Lord and son in fulfillment of the prophecies;⁵
—we ask that Israel may come to know you as the Messiah.
Our Father.

¹ Cf. Tit 2:11 (NABRE: "For the grace of God has appeared, saving all").

² Cf. Hebrews 1:3 (NABRE: "who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high").

³ Cf. Gal 4:4 (NABRE: "But when the fullness of time had come, God sent his Son, born of a woman, born under the law").

⁴ Cf. Ps 110 [109]:3 (Grail: "In holy splendor, from the womb before the dawn, I have begotten you").

⁵ Cf. Mt 22:45 (NABRE: "If David calls him 'lord,' how can he be his son?").

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Vespers (Evening Prayer) I

LH, N 936 pc

Benedictus Dominus Iesus, pax nostra, qui venit
facere utraque unum. Supplices quæramus:
Pacem tuam omnibus præsta, Domine.

Qui, nascens, benignitatem et humanitatem tuam
hominibus manifestasti,
—da nobis in gratiarum actione semper manere
pro universis beneficiis tuis.

Qui Mariam, Matrem tuam, gratia plenam
effecisti,
—copiam gratiarum omnibus concede.

Qui Evangelium Dei venisti mundo nuntiare,
—multiplica præcones et auditores verbi tui.

Qui frater noster de Maria Virgine nasci
dignatus es,
—homines doce mutua fraternitate sese diligere.

Qui ut sol oriens mundo apparuisti,
—lumen vultus tui defunctis facie ad faciem
ostende videndum.

Pater noster.

1. Blessed be the Lord Jesus, our peace, who came
to unite that which was divided. Let us humbly
ask:¹

Grant your peace to all, O Lord.

2. At your birth, you revealed to the world your
goodness and kindness;
—grant us to be ever grateful for all your gifts.

3. You made Mary, your Mother, full of grace;²
—grant an abundance of grace to all.

4. You came to announce the Gospel of God to the
world;
—increase the number of those who proclaim
and hear your word.

5. You were pleased to be born of the Virgin Mary
as our brother;
—teach people to love one another as brothers
and sisters.

6. You appeared in the world as the rising sun;
—reveal to the dead the light of your
countenance, that they may see you face to face.

Our Father.

¹ Cf. Eph 2:14 (NABRE: “For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh”).

² Luke 1:28 (NABRE: “Hail, favored one! The Lord is with you”).

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Lauds (Morning Prayer)

LH, N 957 pc

Christum glorificemus, qui natus est de Maria
Virgine ex virtute Spiritus Sancti, et eum
deprecemur, dicentes:
Fili Virginis Mariæ, miserere nobis.

Christe, qui de Virgine Maria natus es, puer
mirabilis et princeps pacis,
—in pace totum orbem constituere dignare.

Rex et Deus noster, qui veniens nos honorasti,
—tribue nos te omnibus diebus nostris fide et
moribus honorare.

Qui nobis assimilatus es,
—nos tibi concede propitius assimilari.

Qui civis noster factus es,
—cælestis tui regni nos redde concives.

Pater noster.

1. Let us glorify Christ, who by the power of the Holy Spirit was born of the Virgin Mary, and earnestly pray to him, as we say:
Son of the Virgin Mary, have mercy on us.
2. Christ Jesus, you were born of the Virgin Mary as the wondrous child and Prince of Peace;
—be pleased to order the whole world in peace.
3. Our King and God, you have honored us by your coming;
—grant that we may honor you in faith and in conduct all our days.
4. You became one like us;
—mercifully grant that we may become like you.
5. You became a citizen with us;
—make us fellow citizens of your heavenly kingdom.¹
Our Father.

¹ Cf. Phil 3:20 (NABRE: “For our citizenship is in heaven”).

1 JANUARY, SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Vespers (Evening Prayer) II

LH, N 972 pc

Christum Emmanuelem benedicamus, quem
 Virgo concepit et peperit. Eum supplices
 exoremus:
Fili Virginis Mariæ, exaudi nos.

Tu, qui Mariæ gaudia maternitatis concessisti,
 —cunctis da parentibus de filiis suis merito
 gaudere.

Rex pacifice, cuius regnum iustitia est et pax,
 —tribue ut quæ pacis sunt sectemur.

Qui venisti ut humanum genus Dei populum
 sanctum efficeres,
 —omnes gentes, concordēs effectas, in unum
 congrega.

Qui nascendo vincula familiæ astrinxisti,
 —perface unitatem familiarum.

Qui nasci diebus nostri temporis voluisti,
 —concede defunctis nasci ad diem æternitatis
 tuæ.

Pater noster.

1. Let us bless Christ, Emmanuel, whom the Virgin conceived and bore, as we humbly pray to him:
Son of the Virgin Mary, graciously hear us.
 2. You granted Mary the joys of motherhood;
 —let all parents rightly find joy in their children.
 3. King of Peace, your reign is justice and peace;
 —help us pursue the things that lead to peace.
 4. You came to make the human race the holy people of God;
 —bring concord to all nations and gather them into one.
 5. By your birth, you strengthened the bonds of family life;
 —bring unity to all families.
 6. You willed to be born in our fleeting days;
 —grant that the dead may be born into your eternal day.
- Our Father.

2 JANUARY

Lauds (Morning Prayer)

LH, N 1012 pc

Ad Christum, hominem cælestem ac novum Adam, qui factus est spiritus vivificans, supplicationes nostras dirigamus, dicentes: *Kyrie, eleison.*

Christe, sol iustitiæ, qui revelasti gloriam tuam in humano genere nostro, ut vetus testamentum perficeres,
—te rogamus, ut tuum nobis lumen effundas.

Christe, quem, ab angelis glorificatum et a pastoribus annuntiatum, Simeon et Anna confessi sunt et prædicaverunt,
—te rogamus, ut Evangelium tuum a populo promissionis recipiatur.

Christe, in cuius nativitate angeli cantaverunt gloriam in excelsis et pacem in terra,
—te rogamus, ut per totum orbem pax tua diffundatur.

Christe qui, novus Adam, hominis vetustatem renovasti et nobis in regno tuo mansionem paravisti,
—te rogamus, ut malis oppressi spe tua erigantur.

Pater noster.

1. To Christ, the new Adam and the heavenly man who became a life-giving spirit, let us direct our petitions, as we say:¹
Kyrie, eleison. Or: *Lord, have mercy.*

2. Christ Jesus, Sun of justice, who revealed your glory in our human nature to fulfill the Old Testament,²
—we ask that you pour out your light upon us.

3. Christ Jesus, glorified by Angels, announced by shepherds, acknowledged and proclaimed by Simeon and Anna,
—we ask that your Gospel may be received by the people of the promise.

4. Christ Jesus, at whose Nativity Angels sang glory to God in the highest and peace on earth,³
—we ask that your peace be spread throughout the whole earth.

5. Christ Jesus, the new Adam, who renewed fallen humanity and prepared a dwelling for us in your kingdom,⁴
—we ask that those oppressed by evil be raised up by hope in you.

Our Father.

¹ Cf. 1 Cor 15:45-47 (NABRE: “So, too, it is written, ‘The first man, Adam, became a living being,’ the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven”).

² Cf. Mal 3:20 (NABRE: “But for you who fear my name, the sun of justice will arise with healing in its wings”).

³ Cf. RM M1168hy, Order of Mass, no. 8 (Lk 2:14): “Glory to God in the highest and on earth peace to people of good will” (*Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis*).

⁴ Cf. Jn 14:2 (NABRE: “I am going to prepare a place for you”).

2 JANUARY

Vespers (Evening Prayer)

LH, N 1023 pc

Deus, multifariam loquens patribus nostris in prophetis, novissime locutus est nobis in Filio suo. Eius misericordiam imploremus, dicentes:

Kyrie, eleison.

Pro Ecclesia tua sancta,
—ut filii tui fideliter fortiterque confiteantur nomen Salvatoris.

Kyrie, eleison.

Pro evangelizantibus,
—ut operarii a te missi cum omni fiducia prædicent gentibus nomen Salvatoris.

Kyrie, eleison.

Pro fratribus nostris infirmis,
—ut sanitatem obtineant invocantes nomen Salvatoris.

Kyrie, eleison.

Pro christianis persecutioni obnoxiiis,
—ut iniurias patienter sustineant propter nomen Salvatoris.

Kyrie, eleison.

Pro fratribus nostris, qui culpa hominum obierunt,
—ut tua misericordia vitam consequantur.

Kyrie, eleison.

Pater noster.

1. God spoke in various ways to our ancestors through the Prophets, and in these last days he has spoken to us through his Son. Let us implore his mercy, as we say:¹
Kyrie, eleison. Or: *Lord, have mercy.*
2. For your holy Church,
—that your children may faithfully and boldly profess the name of the Savior.
Kyrie, eleison. Or: *Lord, have mercy.*
3. For those who proclaim the Gospel,
—that the workers you have sent may preach, with full confidence, the name of the Savior to the nations.
Kyrie, eleison. Or: *Lord, have mercy.*
4. For our brothers and sisters who are ill,
—that calling on the name of the Savior, they may regain their health.
Kyrie, eleison. Or: *Lord, have mercy.*
5. For Christians subjected to persecution,
—that they may patiently endure mistreatment for the name of the Savior.
Kyrie, eleison. Or: *Lord, have mercy.*
6. For our brothers and sisters who have perished as a result of human wrongdoing,
—that by your mercy they may obtain life.
Kyrie, eleison. Or: *Lord, have mercy.*
Our Father.

¹ Cf. Heb 1:1-2 (NABRE: “In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son”).

3 JANUARY

Lauds (Morning Prayer)

LH, N 1033 pc

Redemptorem nostrum, Filium Dei, qui homo factus est, ut hominem renovaret, lætanter invocemus, dicentes:
Esto nobiscum, Emmanuel.

Iesu Fili Dei vivi, splendor Patris, lux æterna, rex gloriæ, sol iustitiæ, fili Virginis Mariæ, —incarnationis tuæ gloria diem hunc illumina.

Iesu, admirabilis consiliarius, Deus fortis, pater futuri sæculi, princeps pacis, —humanitatis tuæ sanctitate viam nostram dirige.

Iesu, omnipotens, patiens, obœdiens, mitis et humilis corde, —omnibus mansuetudinis potentiam manifesta.

Iesu, pater pauperum, fidelium tuorum gloria, pastor bone, lux vera, infinita sapientia, immensa bonitas, via et vita nostra, —spiritum paupertatis Ecclesiæ tuæ concede.

Pater noster.

1. Let us joyfully invoke our Redeemer, the Son of God, who became man in order to renew the human race, as we say:
Be with us, Emmanuel.
2. Jesus, Son of the living God, Splendor of the Father, Light eternal, King of glory, Sun of justice, Son of the Virgin Mary,
—brighten this day with the glory of your Incarnation.
3. Jesus, Wonder-Counselor, Mighty God, Everlasting Father, Prince of Peace,¹
—direct our path by the holiness of your humanity.
4. Jesus, almighty, patient, obedient, meek and humble of heart,²
—show to all the power of your gentleness.
5. Jesus, Father of the poor, Glory of your faithful, Good Shepherd, true Light, infinite Wisdom, immeasurable Goodness, our Way and our Life,
—grant the spirit of poverty to your Church.
Our Father.

¹ Cf. Is 9:5 (NABRE: “They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace”).

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”).

3 JANUARY

Vespers (Evening Prayer)

LH, N 1044 pc

In adventu Christi floruit et germinavit populus
sanctus Dei. Ideo iubilantes et grati Salvatori
nostro dicamus:

Nativitas tua mundum latificet.

Christe, vita nostra, qui venisti ut fieres caput
Ecclesiae,
—augmentum fac corporis tui, ut aedificetur in
caritate.

Qui te in gemina facis adorari substantia,
—concede tuæ divinitatis nos esse participes.

Qui per incarnationem mediator factus es,
—tuo muneri ministros Ecclesiae per sanctitatem
vitæ efficacius consocia.

Qui, veniens, mundum novo ordine instaurasti,
—omnes gentes adduc in salutem tuam.

Qui nascendo vincula mortis confregisti,
—libera defunctos ab omnibus vinculis.

Pater noster.

1. At the coming of Christ, God's holy people blossomed and flourished. Rejoicing, therefore, and grateful to our Savior, let us say:¹
May your birth bring joy to the world.
2. Christ, our life, you came in order to become the Head of the Church;
—give growth to your Body, that it may be built up in charity.
3. You are worthy of adoration in your two natures;
—may we come to share in your divinity.
4. You became the mediator by your Incarnation;²
—make the ministers of the Church more effective sharers in your office through holiness of life.
5. At your coming you established a new order in the world;
—lead all nations to your salvation.
6. By your birth you shattered the bonds of death;
—free the dead from all that binds them.

Our Father.

¹ Cf. Is 27:6 (NABRE: "In days to come Jacob shall take root, Israel shall sprout and blossom, covering all the world with fruit").

² Cf. 1 Tim 2:5 (NABRE: "There is also one mediator between God and the human race, Christ Jesus, himself human").

4 JANUARY

Lauds (Morning Prayer)

LH, N 1054 pc

Verbum Dei glorificemus, quod manifestatum
est in carne, apparuit angelis et prædicatum
est gentibus. Ipsi devote confiteamur,
dicentes:

Adoramus te, Fili Dei unigenite.

Liberator generis humani, qui per Virginem
Mariam ad nos renovandos prodiisti,
—ipsa intercedente, a vetustatis condicione
exemptos nos serva.

Qui de cælo iustitiam increatam in terra nostra
radiare donasti,
—in huius lumine Solis diem nostrum et vitam
dirige.

Fili Dei, qui amorem Patris nobis ostendisti,
—fac ut eum caritate nostra hominibus
ostendamus.

Qui habitationem nostram elegisti,
—effice nos dignos societate tua.

Pater noster.

1. Let us glorify the Word of God, who was manifested in the flesh, seen by Angels, and proclaimed to the Gentiles. With devotion let us praise him, as we say:¹
We adore you, Only Begotten Son of God.
2. Liberator of the human race, through the Virgin Mary you came forth to renew us; —through her intercession, keep far from us the effects of our fallen state.²
3. You bestowed uncreated righteousness from heaven to shine upon our earth; —guide our daily life by the light of this Sun.
4. Son of God, you revealed to us the love of the Father; —empower us to reveal him by our charity toward others.
5. You chose to dwell with us; —make us worthy of your company.
Our Father.

¹ Cf. 1 Tim 3:16 (NABRE: “Undeniably great is the mystery of devotion, Who was manifested in the flesh, vindicated in the spirit, seen by angels, proclaimed to the Gentiles, believed in throughout the world, taken up in glory”).

² Cf. RM, M1209vd, Preface IV of the Sundays in Ordinary Time: “For by his birth he brought renewal to humanity’s fallen state” (*Ipse enim nascendo vetustatem hominum renavavit*).

4 JANUARY

Vespers (Evening Prayer)

LH, N 1065 pc

Christus ad nos venit et semetipsum tradidit, ut mundaret sibi populum acceptabilem, sectatorem bonorum operum. Eum ferventi pietate invocemus:

Kyrie, eleison.

Pro Ecclesia tua sancta,
—ut ad novam vitam omnes eius filii renascantur. *Kyrie, eleison.*

Pro pauperibus, captivis, profugis,
—ut in caritate nostra te, Filium Dei incarnatum, inveniant. *Kyrie, eleison.*

Ut gaudium nostrum sit plenum,
—et admiremur donum, a Patre in te nobis datum. *Kyrie, eleison.*

Servi tui defuncti, nativitate tua illuminati, videant faciem tuam,
—et nox eis ultra non erit. *Kyrie, eleison.*

Pater noster.

1. Christ came to us and gave himself up for us, to cleanse for himself a people as his own, eager for good works. Let us invoke him with fervent devotion:¹

Kyrie, eleison. Or: *Lord, have mercy.*

2. For your holy Church,
—that all her children may be reborn to new life. *Kyrie, eleison.* Or: *Lord, have mercy.*

3. For the poor, for captives, and for refugees,
—that in our charity they may find you, the incarnate Son of God.

Kyrie, eleison. Or: *Lord, have mercy.*

4. May our joy be complete,²
—and may we be filled with wonder at the gift the Father has given us in you.

Kyrie, eleison. Or: *Lord, have mercy.*

5. Enlightened by your Nativity, may your departed servants behold your face,
—and night will be no more for them.³

Kyrie, eleison. Or: *Lord, have mercy.*

Our Father.

¹ Cf. Tit 2:13-14 (NABRE: “as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ, who gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good”).

² Cf. Jn 15:11 (NABRE: “I have told you this so that my joy might be in you and your joy might be complete”).

³ Cf. Rev 22:5 (NABRE: “Night will be no more”).

5 JANUARY

Lauds (Morning Prayer)

LH, N 1075 pc

- | | |
|---|---|
| <p>Laudemus Christum, qui factus est nobis sapientia a Deo, iustitia, sanctificatio et redemptio. Eum fidenter deprecemur:
<i>Nativitas tua, Domine, salvet nos.</i></p> <p>Rex universorum, qui a pastoribus pannis involutus inventus es,
—fac nos paupertatis et simplicitatis tuæ sponte participes.</p> <p>Domine cæli, qui a thronis regalibus ad ima descendisti,
—homines doce fratres humilioris condicionis honorare.</p> <p>Christe, lux æterna, qui, carnem nostram assumens, maculam non contraxisti,
—fac ut fideles, bonis terræ utentes, minime polluantur.</p> <p>Sponse divine Ecclesiæ tuæ, qui, ei astans, turris inexpugnabilis existis,
—fac ut in ipsa ad salutem fideles tui firmiter perseverent.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. Let us praise Christ, who for us became wisdom from God, and righteousness, sanctification and redemption. With confidence let us pray:¹
<i>May your birth save us, Lord.</i> 2. King of the universe, whom shepherds found wrapped in swaddling clothes,²
—make us willing sharers of your poverty and simplicity. 3. Lord of Heaven, who from a royal throne descended to the depths,³
—teach people to honor their brothers and sisters of humbler state. 4. Christ Jesus, eternal light, who in assuming our flesh contracted no stain,⁴
—grant that in the use of earthly goods the faithful may never be defiled. 5. Divine Bridegroom of your Church, standing by her as an unconquerable tower,⁵
—grant that in her your faithful may persevere without wavering in what leads to salvation. <p>Our Father.</p> |
|---|---|

¹ 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”).

² Cf. Lk 2:12 (NABRE: “And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger”).

³ Cf. Wis 18:15 (NABRE: “Your all-powerful word from heaven’s royal throne leapt into the doomed land”).

⁴ Cf. Rotulus of Ravenna, Sacr. Ver 1357.

⁵ Cf. Rotulus of Ravenna, Sacr. Ver 1353.

5 JANUARY

Vespers (Evening Prayer) II

LH, N 1086 pc

With the exception of the one intention printed below, this intercession is taken from the Solemnity of Mary, the Holy Mother of God (LH, N 972 pc) on page 151 of this document. The altered material is noted in the Latin text with bold.

Christum Emmanuelem benedicamus, quem
 Virgo concepit et peperit. Eum supplices
 exoremus:
Fili Virginis Mariæ, exaudi nos.

Tu, qui Mariæ gaudia maternitatis concessisti,
 —cunctis da parentibus de filiis suis merito
 gaudere.

Qui puerum te fecisti,
 —**sapientiam pueris gratiamque largire.**

3. You made yourself a child;
 —bestow on your children wisdom and grace.

Qui venisti **ut genus humanum in** populum
 sanctum efficeres,
 —omnes gentes, concordēs effectas, in unum
 congrega.

Qui nascendo vincula familiæ astrinxisti,
 —perfice unitatem familiarum.

Qui nasci diebus nostri temporis voluisti,
 —concede defunctis nasci ad diem æternitatis
 tuæ.

Our Father.

Pater noster.

6 JANUARY

Vespers (Evening Prayer)

Note: For use in regions where the Solemnity of the Epiphany of the Lord is celebrated on a Sunday occurring on 7 or 8 January.

LH, N 1104 pc

Note: Parts of this text are the same as 25 December, Vespers (Evening Prayer) II, (no. N788pc) on page 135 of this document. The altered material is noted in the Latin text with bold.

Christum iubilantes celebremus, in cuius
nativitate angeli pacem mundo nuntiaverunt,
et devotis animis exoremus:
Nativitas tua pacem cunctis afferat.

Reple, Domine, omnibus bonis Ecclesiam tuam,
—quam nativitatis tuæ mysterio consolaris.

**Qui inter universas hominum vicissitudines
per sæcula medius exstitisti,
—ad te Deum et salvatorem omnia attrahe.**

Qui, a sæculis exspectatus, in plenitudine
temporis venisti,
—manifesta præsentiam tuam iis, qui adhuc te
exspectant.

**Qui pro omnium salute venisti,
—duc ad baptismi gratiam omnes nascituros.**

Qui, caro factus, humanam substantiam morte
corruptam restaurasti,
—defunctis tuam plenam restaurationem
concede.

Pater noster.

3. Through the ages, you have been present in our
midst in every human uncertainty;
—draw all things to yourself, God and Savior.
4. Long awaited . . .
—reveal your presence . . .
5. You came for the salvation of all;
—bring to the grace of Baptism all those
yet to be born.

7 JANUARY

Lauds (Morning Prayer)

Note: For use in regions where the Solemnity of the Epiphany of the Lord is celebrated on a Sunday occurring on 7 January.

LH, N 1114 pc

Christo, salutari Dei, quod viderunt omnes fines
terræ, laudes exsolvamus et lætanter
acclamemus:

Gloria tibi, Christe Domine.

Redemptor omnium, qui veniens murum
separationis Iudæi et Gentilis destruxisti,
—discrimina, quæ humanam dignitatem
dedeceant, fac ut deleantur in mundo.

Qui per incarnationem et nativitatem tuam inter
nos præsentiam instaurasti,
—doce nos multimodam præsentiam tuam in
Ecclesia et in hominibus agnoscere.

Qui Deum hominibus plenissime revelasti,
—indica nobis quomodo verbo tuo integra fide
consentiamus et opere.

Emmanuel, qui omnia mirabiliter reformasti,
—tribue nobis, ut nova sint omnia, corda, voces
et opera.

Pater noster.

1. Let us sing praises to Christ, the salvation of God, which all the ends of the earth have seen, and let us joyfully acclaim:¹
Glory to you, Christ the Lord.
2. Redeemer of all, at your coming you broke down the wall dividing Jew and Gentile;²
—remove from our world the discrimination that offends human dignity.
3. Through your Incarnation and Birth you established your presence among us;
—teach us to recognize the many ways you are present in the Church and in others.³
4. You revealed God to the human race in the fullest possible way;
—show us how to live in accordance with your word in all we believe and do.
5. Emmanuel, you wonderfully restored all things;⁴
—grant that we may be wholly renewed in heart, voice and deed.
Our Father.

¹ Cf. Luke 3:6 (NABRE: “and all flesh shall see the salvation of God”); cf. also Ps 98 [97]:3-4 (Grail: “All the ends of the earth have seen the salvation of our God. Shout to the LORD, all the earth; break forth into joyous song, and sing out your praise”).

² Eph 2:14 (NABRE: “For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh”).

³ Cf. Rotulus of Ravenna, Sacr. Ver 1334, 1336.

⁴ Cf. RM, N163co, Collect, Christmas Mass During the Day: “O God, who wonderfully created the dignity of human nature and still more wonderfully restored it” (*Deus, qui humane substantie dignitatem et mirabiliter condidisti, et mirabiliter reformasti*).

6 JANUARY OR A SUNDAY OCCURRING FROM 2 TO 8 JANUARY
THE EPIPHANY OF THE LORD

Vespers (Evening Prayer) I and II

LH, N 1142 pc

Salvatorem nostrum, qui hodie a magis adoratus
est, magno cum gaudio veneremur,
deprecantes:

Animas pauperum salvas fac, Domine.

Rex gentium, qui tamquam earum primitias ad te
adorandum magos vocasti,
—spiritum nobis adorationis et servitii largiaris.

Rex gloriæ, qui iudicas populum tuum in
iustitia,
—abundantiam pacis concede hominibus.

Rex æternæ, qui permanes in omnes
generationes,
—verbum tuum in corda sicut stillicidia mitte
stillantia.

Rex iustitiæ, qui liberare vis pauperem, cui non
est adiutor,
—miseris et afflictis esto propitius.

Domine, cuius nomen est benedictum in sæcula,
—in fratribus nostris defunctis mirabilia tuæ
salutis adimple.

Pater noster.

1. With great joy let us venerate our Savior, adored this day by the Magi, as we pray:
*Save the lives of the poor, O Lord.*¹
2. King of the nations, who called the Magi, the firstfruits of the Gentiles, to adore you;
—bestow on us a spirit of adoration and of service.
3. King of glory, who judge your people with justice,²
—grant the human family an abundance of peace.³
4. King eternal, who abide throughout all generations,⁴
—send your word into our hearts like gentle rain upon the earth.⁵
5. King of justice, you desire to deliver the poor, who have no one to help them;⁶
—be compassionate to the downtrodden and afflicted.
6. Lord, whose name is for ever blessed,⁷
—fulfill the wonders of your salvation in our departed brothers and sisters.⁸

Our Father.

¹ Ps 72 [71]:12 (Grail: “For he shall save the needy when they cry, the poor, and those who are helpless. He will have pity on the weak and the needy, and save the lives of the needy. From oppression and violence he redeems their souls; to him their blood is dear”).

² Ps 72 [71]:2 (Grail: “that he may judge your people in justice”).

³ Ps 72 [71]:7 (Grail: “In his days shall justice flourish, and great peace till the moon is no more”).

⁴ Ps 72 [71]:5 (Grail: “He shall endure like the sun and the moon through all generations”).

⁵ Ps 72 [71]:6 (Grail: “He shall descend like rain on the meadow, like showers that water the earth”).

⁶ Ps 72 [71]:12 (Grail: “For he shall save the needy when they cry, the poor, and those who are helpless”).

⁷ Ps 72 [71]:17 (Grail: “May his name endure forever, his name continue like the sun. Every tribe shall be blest in him, all nations shall call him blessed”).

⁸ Ps 72 [71]:18-19 (Grail: “Blest be the LORD, God of Israel, who alone works wonders, ever blest his glorious name”).

6 JANUARY OR A SUNDAY OCCURRING FROM 2 TO 8 JANUARY
THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1163 pc

Salvatorem nostrum, qui hodie a magis adoratus
est, magno cum gaudio veneremur,
acclamantes:

Lumen de lumine, hunc diem illumina.

Christe, qui manifestatus es in carne,
—nos per verbum Dei orationem sanctifica.

Christe, qui iustificatus es in Spiritu,
—libera vitam nostram a spiritibus erroris.

Christe, qui apparuisti angelis,
—fac ut gaudium cæli in terra percipiamus.

Christe, qui prædicatus es gentibus,
—aperi corda hominum virtute Spiritus Sancti.

Christe, qui creditus es in mundo,
—credentium omnium renova fidem.

Christe, qui assumptus es in gloria,
—accende in nobis desiderium regni tui.

Pater noster.

1. With great joy let us venerate our Savior, adored this day by the Magi, as we acclaim:¹
Light from Light, enlighten this day.
 2. Christ Jesus, manifested in the flesh,²
—make us holy by the word of God and prayer.³
 3. Christ Jesus, vindicated in the Spirit,
—free our lives from the spirit of error.
 4. Christ Jesus, seen by Angels,
—grant us on earth to know the joy of heaven.
 5. Christ Jesus, proclaimed to the nations,
—open human hearts by the power of the Holy Spirit.
 6. Christ Jesus, believed in throughout the world,
—renew the faith of all believers.
 7. Christ Jesus, taken up in glory,
—kindle in us a longing for your kingdom.
- Our Father.

¹ This introduction is almost identical to the introduction for the Epiphany, Evening Prayer I and II.

² Cf. 1 Tim 3:16 (NABRE: “Undeniably great is the mystery of devotion, Who was manifested in the flesh, vindicated in the spirit, seen by angels, proclaimed to the Gentiles, believed in throughout the world, taken up in glory”).

³ Cf. 1 Tim 4:5 (NABRE: “for it is made holy by the invocation of God in prayer”). Cf. Acts 2:42 (NABRE: “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers”).

7 JANUARY
OR MONDAY AFTER THE EPIPHANY OF THE LORD

Vespers (Evening Prayer)

LH, N 1205 pc

Benedictus Christus Dominus, qui in tenebris et
in umbra mortis sedentes visitavit, ut eos
illuminaret. Ab eo pia devotione petamus:
Christe, sol oriens, ostende lucem tuam.

Christe Domine, qui veniens, natalem Corporis
tui, quod est Ecclesia, operatus es,
—fac ut illa crescat et ædificetur in caritate.

Qui pugillo cælum et terram regis,
—fac ut populi eorumque rectores regalem
potestatem tuam agnoscant.

Qui per incarnationem tuam sacerdos æternus
factus es,
—sacerdotes redde ministros tuæ redemptionis
idoneos.

Qui in sinu Virginis Mariæ humanitatis et
divinitatis mysticum es conubium operatus,
—benedic virgines cælesti tibi Sponso
consecratas.

Qui, iunctus substantiæ nostræ mortalitatis,
mortem quam non fecisti, abolesti,
—mortem defunctorum in vitam æternam
mutare digneris.

Pater noster.

1. Blessed be Christ the Lord, who visited those dwelling in darkness and the shadow of death, to shine on them. With sincere devotion let us implore him:¹
Christ Jesus, rising sun, show us your light.
2. Christ the Lord, at your coming, you brought to birth your Body, which is the Church;
—foster her growth and build her up in charity.²
3. You rule heaven and earth with the strength of your hand;
—grant peoples and their rulers to recognize your royal power.
4. Through your Incarnation, you became a Priest for ever;³
—make Priests fitting ministers of your redemption.
5. In the womb of the Virgin Mary you brought about the mystical marriage between humanity and divinity;
—bless virgins consecrated to you, their heavenly Bridegroom.
6. By being joined to our mortal nature, you destroyed death, which was not of your making;⁴
—be pleased to transform the death of the departed into eternal life.

Our Father.

¹ Cf. Lk 1:78-79 (ICET: “the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death”).

² Cf. Eph 4:15-16 (NABRE: “Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body’s growth and builds itself up in love”).

³ Cf. Ps 110 [109]:4 (Grail: “You are a priest forever, in the line of Melchizedek”); cf. also Heb 5:6; 7:17.

⁴ Cf. Wis 1:13 (NABRE: “God did not make death”).

8 JANUARY
OR TUESDAY AFTER THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1215 pc

Misericordiam Christi celebremus, qui venit ut
creatura liberaretur a servitute corruptionis
in libertatem filiorum Dei. Hac divina freti
pietate, rogemus:
Per nativitatem tuam, libera nos a malo.

Domine, qui, ab æterno existens, novam vitam
ingressus es,
—renova nos semper per mysterium natalis tui.

Qui divinitatem non amittens, humanitatem
mirabiliter assumpsisti,
—præsta, ut vita nostra ad pleniorum divinitatis
tuæ participationem nitatur.

Qui veniens, lumen gentium et magister
sanctitatis factus es,
—præsta, ut sermo tuus sit lucerna pedibus
nostris.

Verbum Dei, quod in sinu Mariæ Virginis caro
factum es et in hunc mundum venisti,
—in cordibus nostris per fidem semper
inhabitare digneris.

Pater noster.

1. Let us celebrate the mercy of Christ, who came that creation might be delivered from the slavery of corruption into the freedom of the children of God. Relying on this divine compassion, let us ask:¹
Through your Nativity, deliver us from evil.
2. O Lord, existing from all eternity, you entered a new life;
—continually renew us through the mystery of your birth.
3. You wondrously assumed our humanity without forsaking your divinity;
—grant us to strive in our life for a fuller participation in your divinity.
4. At your coming you became the light of the nations and the teacher of holiness;
—may your word be a lamp for our feet.²
5. Word of God, you became flesh in the womb of the Virgin Mary and came into this world;³
—be pleased to dwell for ever in our hearts through faith.⁴
Our Father.

¹ Cf. Rom 8:21 (NABRE: “creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God”).

² Cf. Ps 119 [120]:105 (Grail: “Your word is a lamp for my feet, and a light for my path”).

³ Cf. Jn 1:14 (NABRE: “the Word became flesh and made his dwelling among us”).

⁴ Cf. Eph 3:17 (NABRE: “that Christ may dwell in your hearts through faith”).

8 JANUARY
OR TUESDAY AFTER THE EPIPHANY OF THE LORD

Vespers (Evening Prayer)

LH, N 1226 pc

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| <p>Cum omnibus christianis in laude et oratione
coniuncti, Dominum deprecemur:
<i>Audi filios tuos, Pater sancte.</i></p> <p>Succurre iis qui te, Deum ignotum, in umbris
quærunt et imaginibus;
—recrea eos lumine Christi.</p> <p>Respice omnes, qui te unicum Deum adorant et
in die novissimo iudicem expectant;
—te semper propitium nobiscum agnoscant.</p> <p>Memento omnium, quibus das vitam, lumen et
omnia;
—ne longe a te inveniantur.</p> <p>Viatores omnes angelica tutela defende,
—et eos a subitanea et improvisa morte serva.</p> <p>Qui defunctis veritatem tuam in terris ostendisti,
—duc eos usque ad speciem tuæ celsitudinis
contemplandam.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. United with all Christians in praise and prayer,
let us earnestly entreat the Lord:
<i>Hear your children, Father most holy.</i>¹ 2. Come to the aid of those who seek you, the
unknown God, in shadows and images;²
—make them new by the light of Christ. 3. Look favorably upon all who adore you, the one
God, and who await you as their Judge on the
last day;³
—may they recognize with us that you are
always merciful. 4. Remember all to whom you give light, life, and
all that is;
—may they not be found far from you. 5. Guard with the protection of your Angels all
who travel
—and preserve them from sudden and
unprovided death. 6. You showed the dead your truth on earth;
—lead them to the contemplation of your
heavenly beauty. <p style="text-align: center;">Our Father.</p> |
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¹ Cf. John 17:11 (NABRE: “And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are.”).

² Cf. Acts 17:23 (NABRE: “For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, ‘To an Unknown God.’ What therefore you unknowingly worship, I proclaim to you”).

³ Cf. Second Vatican Council, Declaration on the Relations of the Church to Non Christian Religions, *Nostra aetate*, no. 3 (Vatican Web Site: “In addition they [Moslems] await the day of judgement when God will give each man his due after taking him up”).

9 JANUARY
OR WEDNESDAY AFTER THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1236 pc

Verbum æternum, a Patre genitum, in
plenitudine temporis nobis ut parvulus
natum est et ut filius datum est. Ipsi sic
lætanter acclamemus:
Benedictus esto, Domine.

Fili Dei vivi, qui es priusquam mundus fieret et
in terram venisti ad salvandos homines,
—Evangelii tui nos effice testes.

Sol iustitiæ, qui fulsisti de sinu Patris et
universum illuminasti mundum,
—omnes illustra, qui in tenebris mortis sedent.

Qui parvulus factus es, et in præsepio positus,
—simplicitatem in nobis renova parvulorum.

Qui pro nobis factus es panis vivus ad vitam
æternam,
—per sacramentum altaris tui corda nostra
lætifica.

Pater noster.

1. In the fullness of time, the Eternal Word,
begotten of the Father, was born to us as a child
and given to us as a son. Let us therefore
joyfully acclaim him:¹
*Blessed are you, O Lord.*²
2. Son of the living God, before the creation of the
world, you are, and you came upon earth to save
the human race;
—make us witnesses of your Gospel.
3. Sun of justice, you shone forth from the bosom
of the Father and illumined the whole world;³
—shine on those who dwell in the shadow of
death.
4. You became a little child and were laid in a
manger;⁴
—renew in us the simplicity of little children.
5. You became for us the living bread that we may
have eternal life;⁵
—gladden our hearts through the Sacrament of
your altar.
Our Father.

¹ Cf. Is 9:5 (NABRE: “For a child is born to us, a son is given to us”); cf. also Gal 4:4 (NABRE: “when the fullness of time had come, God sent his Son, born of a woman, born under the law”).

² Cf. Ps 119 [118]:12 (Grail: et passim “Blest are you, O LORD”).

³ Cf. Mal 3:20 (NABRE: “the sun of justice will arise with healing in its wings”).

⁴ Cf. Lk 2:7 (NABRE: “She wrapped him in swaddling clothes and laid him in a manger”).

⁵ Cf. Jn 6:47-48 (NABRE: “whoever believes has eternal life. I am the bread of life”).

9 JANUARY
OR WEDNESDAY AFTER THE EPIPHANY OF THE LORD

Vespers (Evening Prayer)

LH, N 1247 pc

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| <p>Laudibus Verbum Dei prosequamur, qui venit ut omnia peccata nostra in mare proiceret, et hac certitudine confirmati ipsum exoremus, dicentes:
<i>Manifesta misericordiam tuam, Domine.</i></p> <p>Sacerdos æterne, qui mundum ingrediens, cultus plenitudinem instituisti,
—per Ecclesiam tuam huius liturgiæ omnes fac participes.</p> <p>Medice animarum et corporum, qui omnes nos ægrotos visitare venisti,
—infirmos sana et robor.</p> <p>Qui in nativitate tua causam cunctis communis lætitiæ præstitisti,
—miseris et peccatoribus succurre, ut in te gaudeant.</p> <p>Rex fortis qui veteris servitutis vincula confregisti,
—solve compeditos et detentis consule carcere.</p> <p>Qui veniens, factus es ostium cæli patens,
—per illud in cælum defunctos admitte.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. With praises let us honor the Word of God, who came to cast all our sins into the depths of the sea. Strengthened by this assurance, let us implore him, as we say:¹
<i>Show your mercy, Lord.</i> 2. Eternal Priest, who coming into the world, established the fullness of worship,
—through your Church make all people participants in this liturgy. 3. Physician of body and soul, who came to visit all of us in need of healing,
—heal and strengthen the sick. 4. In your birth you gave to all a reason to rejoice together;
—come to the aid of the downtrodden and sinners, that they may rejoice in you. 5. Mighty King, who shattered the chains of the ancient slavery,
—release captives and care for those in prison. 6. At your coming, you became the open gate of heaven;
—through that gate admit the dead into heaven.

Our Father. |
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¹ Cf. Mic 7:19 (NABRE: “You will cast into the depths of the sea all our sins”).

10 JANUARY
OR THURSDAY AFTER THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1257 pc

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| <p>Magnalia Domini celebremus, quia consolatus
est nos in nativitate Filii sui, et lætissimi
acclamemus omnes:
<i>Gloria in excelsis Deo.</i></p> <p>Cum angelis et patriarchis et prophetis,
—laudamus te, Domine.</p> <p>Cum Virgine Dei Genetrice Maria,
—magnificat anima nostra te, Domine.</p> <p>Cum apostolis et evangelistis,
—gratias agimus tibi, Domine.</p> <p>Cum omnibus sanctis Christi martyribus,
—corpora nostra tibi sanctam hostiam
exhibemus.</p> <p>Cum omnibus sanctis Ecclesiæ testibus,
—nostram tibi vitam devotissime consecramus.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. Let us celebrate the mighty deeds of the Lord,
for the birth of his Son has brought us comfort,
and with great joy let us all acclaim:
<i>Glory to God in the highest.</i>¹ 2. With Angels, Patriarchs and Prophets,
—we praise you, O Lord. 3. With Mary, the Virgin Mother of God,
—our soul proclaims your greatness, O Lord.² 4. With Apostles and Evangelists,
—we give you thanks, O Lord. 5. With all holy Martyrs of Christ,
—we offer our bodies as a holy sacrifice to you.³ 6. With all holy witnesses of the Church,
—we consecrate our life to you most devoutly.

Our Father. |
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¹ Cf. RM, M1168hy, Order of Mass, no. 8 (Lk 2:14): “Glory to God in the highest” (*Gloria in excelsis Deo*).

² Cf. Lk 1:46 (ICET: “My soul proclaims the greatness of the Lord”).

³ Cf. Rom 12:1 (NABRE: “offer your bodies as a living sacrifice, holy and pleasing to God”).

10 JANUARY
OR THURSDAY AFTER THE EPIPHANY OF THE LORD

Vespers (Evening Prayer)

LH, N 1268 pc

Cum omnibus fratribus, nobis in oratione
coniunctis, Deum benedicamus et precemur,
dicentes:

*Ostende nobis, Domine, misericordiam
tuam.*

Pater sancte, oramus te pro iis, qui te rationis
tantum lumine cognoscunt,
—ut etiam Evangelii Filii tui luce ditentur.

Respice omnes, qui extra Ecclesiam degentes
liberationem ab humanæ conditionis
angustiis quærunt,
—ut Christum viam, veritatem et vitam
inveniant.

Adiuva homines, qui religionem suam sincere
colunt,
—ut in admirabile lumen Christi tui perveniant.

Purifica semper corda fidelium,
—ut te clarius usque perspiciant.

Tuam manifesta misericordiam in defunctis:
—eos indue gloria electorum tuorum.

Pater noster.

1. United in prayer with all our brothers and sisters, let us bless God and pray to him, as we say:
*Show us, O Lord, your mercy.*¹
 2. Father most holy, we pray to you for those who know you only by the light of reason,
—that they may also be enriched with the light of your Son's Gospel.
 3. Look with favor on all outside the Church who seek deliverance from the hardships of the human condition,
—that they may find Christ the way, the truth and the life.²
 4. Help those who sincerely practice their religion,
—that they may come to the wonderful light of your Christ.
 5. Purify unceasingly the hearts of the faithful,
—that they may see you ever more clearly.
 6. Show your mercy to the departed;
—clothe them in the glory of your elect.
- Our Father.

¹ Cf. RM, M1165fr, Order of Mass, no. 5: "Show us, O Lord, your mercy" (*Ostende nobis, Domine, misericordiam tuam*).

² Cf. Jn 14:6 (NABRE: "I am the way and the truth and the life").

11 JANUARY
OR FRIDAY AFTER THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1278 pc

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| <p>Honor et gloria Christo, qui venit ut novum hominem in corde crearet et spiritu. Eum invocemus, dicentes:
<i>Per nativitatem tuam renova nos.</i></p> <p>Qui, humanitatem induens, divinitatis sacramentum nobis præbuidisti,
—fac ut te agnoscamus in verbi et Corporis tui mysterio, quod Ecclesiæ tradidisti.</p> <p>Conditor generis humani, qui per incontaminatam Virginem homo inter homines factus es,
—tribue nobis, ipsa intercedente, divinitatem tuam salubriter attingere.</p> <p>Redemptor noster, qui in terram sicut pluvia in vellus descendisti,
—irriga animas nostras aqua viva saliente in vitam æternam.</p> <p>Nobis, qui tuæ vitæ in mundo celebramus initium,
—concede, ut ad virum perfectum in mensuram ætatis plenitudinis tuæ pervenire annitamur.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. Honor and glory to Christ, who came to create a new man in heart and spirit. Let us invoke him, as we say:¹
<i>Renew us by your Nativity.</i> 2. Clothed in our humanity, you offered us the sacrament of divinity;
—may we recognize you in the mystery of your Word and Body, which you handed on to the Church. 3. Maker of the human race, who through the immaculate Virgin became one among us,
—grant through her intercession that, to our benefit, we may attain your divinity. 4. Our Redeemer, who descended to the earth as dew on the fleece;²
—imbue our souls with living water welling up to eternal life.³ 5. To us who celebrate the beginning of your life in the world,
—grant that we may press on to attain maturity to the extent of your full stature. <p>Our Father.</p> |
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¹ Cf. Ez 36:26 (NABRE: “I will give you a new heart, and a new spirit I will put within you”); cf. also Rom 6:6 (NABRE: “We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin”); cf. also Eph 2:10 (NABRE: “For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them”).

² Cf. Jg 6:37 (NABRE: “I am putting this woolen fleece on the threshing floor, and if dew is on the fleece alone, while all the ground is dry, I shall know that you will save Israel through me, as you have said”); cf. also Ps 72 [71]:6 (Grail: “He shall descend like rain on the meadow, like showers that water the earth”).

³ Cf. Jn 4:14 (NABRE: “the water I shall give will become in him a spring of water welling up to eternal life”); cf. also Jn 7:38 (NABRE: “Rivers of living water will flow from within him”).

11 JANUARY
OR FRIDAY AFTER THE EPIPHANY OF THE LORD

Vespers (Evening Prayer)

LH, N 1288 pc

<p>Patrem, qui Christum lucem gentium posuit, oremus: <i>Pater noster, exaudi nos.</i></p> <p>Extende Ecclesiam tuam, —ut Filii tui gloria reveletur.</p> <p>Pater æterne, qui ad Filium tuum gentium sapientes direxisti, —manifesta illum omnibus, qui veritatem quærun.</p> <p>Voca gentes in admirabile lumen tuum, —ut in nomine Iesu omne genu flectatur.</p> <p>Mitte operarios in messem tuam, —ut pauperes evangelizentur, et tempus gratiæ prædicetur.</p> <p>Plenam redemptionem concede defunctis, —ut gaudeant de victoria per Christum Filium tuum comparatam.</p> <p>Pater noster.</p>	<ol style="list-style-type: none"> 1. Let us pray to the Father, who appointed Christ as the light to the Gentiles:¹ <i>God our Father, hear us.</i> 2. Give increase to your Church, —that the glory of your Son may be revealed. 3. Eternal Father, who guided the Magi of the Gentiles to your Son, —reveal him to all who seek the truth. 4. Call the nations into your wonderful light, —that at the name of Jesus every knee should bend.² 5. Send laborers into your harvest,³ —that the poor may hear glad tidings, and the time of grace be proclaimed.⁴ 6. Grant the fullness of redemption to the departed, —that they may rejoice in the victory gained by Christ your Son. <p>Our Father.</p>
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¹ Cf. RM, S1412am, 2 February, Presentation of the Lord, Antiphon: “A light for revelation to the Gentiles.”

² Cf. Phil 2:10 (NABRE: “that at the name of Jesus every knee should bend”).

³ Cf. Mt 9:38 (NABRE: “ask the master of the harvest to send out laborers for his harvest”).

⁴ Cf. Lk 4:18-19 (NABRE: “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord”).

12 JANUARY
OR SATURDAY AFTER THE EPIPHANY OF THE LORD

Lauds (Morning Prayer)

LH, N 1298 pc

Christum glorificemus, qui est imago Dei, et
cum fide deprecemur:
Christe, Fili Dei, audi nos.

Fili Dei, qui amorem Patris nobis ostendisti,
—per fraternam dilectionem nostram, illum
hominibus manifesta.

Qui te vitæ dominum ostendisti,
—confer nobis plenitudinem vitæ tuæ.

Concede ut manifestemus vitam tuam in
corporibus nostris,
—mortificationem tuam in corpore nostro
circumferentes.

Illumina corda nostra,
—ad illuminationem scientiæ claritatis Dei.

Pater noster.

1. Let us glorify Christ, who is the image of God,
and with faith let us earnestly pray:¹
Christ, Son of God, hear us.
2. Son of God, who showed us the love of the
Father,
—reveal him to others through our mutual love.
3. You reveal yourself as the Lord of life;
—confer on us the fullness of your life.
4. Grant that we may manifest your life in our
bodies,
—as we carry about in our body your dying.²
5. Enlighten our hearts,
—with the light of the knowledge of the glory of
God.³
Our Father.

¹ Cf. Col 1:15 (NABRE: “He is the image of the invisible God”).

² 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”).

³ Cf. 2 Cor 4:6 (NABRE: “For God who said, ‘Let light shine out of darkness,’ has shone in our hearts to bring to light the knowledge of the glory of God on the face of [Jesus] Christ”).

SUNDAY AFTER 6 JANUARY
THE BAPTISM OF THE LORD

LH, N 1313 pc

Vespers (Evening Prayer) I and II

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| <p>Redemptorem nostrum, qui baptismum in Iordane dignatus est a Ioanne suscipere, exoremus, dicentes:
<i>Mitte, Domine, Spiritum tuum super nos.</i></p> <p>Christe, serve Dei, quem Pater suscepit et in quo sibi complacuit,
—mitte super nos, Domine, Spiritum tuum.</p> <p>Christe, electe Dei, qui calamum quassatum non contrivisti et linum fumigans non exstinxisti,
—miserere omnium quærentium te in veritate.</p> <p>Christe, Fili Dei, quem Pater fœdere novo vocavit in lucem gentium,
—aperi oculos cæcorum in aqua baptismatis.</p> <p>Christe, hominum salvator, quem Pater Spiritu Sancto unxit ad ministerium salutis,
—duc omnes ad te videndum et credendum, ut vitam æternam habeant.</p> <p>Christe, spes nostra, qui ducis sedentes in tenebris ad lucem salutis,
—fratres nostros defunctos in regnum tuum suscipe.</p> <p>Pater noster.</p> | <ol style="list-style-type: none"> 1. Let us implore our Redeemer, who was pleased to receive baptism in the Jordan by John, as we say:
<i>Send your Spirit upon us, O Lord.</i> 2. Christ Jesus, servant of God, whom the Father upheld and in whom he was well pleased,¹
—send your Spirit upon us, O Lord. 3. Christ Jesus, chosen one of God, who did not break the bruised reed or quench the smoldering wick,²
—have mercy on all who seek you in truth. 4. Christ Jesus, Son of God, whom the Father appointed by a new covenant as a light to the Gentiles,³
—open the eyes of the blind in the waters of Baptism.⁴ 5. Christ Jesus, Savior of the human race, whom the Father anointed with the Holy Spirit for the ministry of salvation,⁵
—lead all people to see and believe in you, that they may have eternal life.⁶ 6. Christ Jesus, our hope, who lead those living in darkness to the light of salvation,⁷
—receive our departed brothers and sisters into your kingdom. <p style="text-align: center;">Our Father.</p> |
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¹ Cf. Is 42:1 (NABRE: “Here is my servant whom I uphold”); cf. also Mt 3:17 (NABRE: “This is my beloved Son, with whom I am well pleased”).

² Cf. Is 42:1, 3 (NABRE: “my chosen one with whom I am pleased... A bruised reed he will not break, and a dimly burning wick he will not quench”); cf. also Mt 12:20 (NABRE: “A bruised reed he will not break, a smoldering wick he will not quench”).

³ Cf. RM, S1412am, 2 February, Presentation of the Lord, Antiphon: “A light for revelation to the Gentiles.”; cf. also Is 49:6, 8 (NABRE: “I will make you a light to the nations...I form you and set you as a covenant for the people”).

⁴ Cf. Is 42:7 (NABRE: “To open the eyes of the blind”).

⁵ Cf. Acts 10:38 (NABRE: “God anointed Jesus of Nazareth with the holy Spirit and power”).

⁶ Cf. Jn 5:24 (NABRE: “whoever hears my word and believes in the one who sent me has eternal life”).

⁷ Cf. Is 42:7 (NABRE: “to bring out prisoners from confinement, and from the dungeon, those who live in darkness”).

SUNDAY AFTER 6 JANUARY
THE BAPTISM OF THE LORD

Lauds (Morning Prayer)

LH, N 1334 pc

Redemptorem nostrum, qui baptismum in
Iordane dignatus est a Ioanne suscipere,
exoremus dicentes:

Kyrie, eleison.

Christe, qui per manifestationem tuam lumen
super nos fecisti clarescere,
—lumen tuum concede iis, quibus occurremus
hodie.

Qui te humiliasti ut baptismum acciperes a servo
tuo, ad viam humilitatis nobis
demonstrandam,
—spiritum nobis concede, quo hominibus
humiliter ministremus

Qui per baptismum tuum abluisti nos ab omni
labe, et nos Patris filios effecisti,
—concede spiritum adoptionis omnibus te
quærentibus,

Qui per baptismum creationem tuam
sanctificasti, et conversionis ianuam
baptizandis reserasti,
—nos Evangelii tui effice ministros in mundo.

Qui nobis sanctissimam revelasti in tuo
baptismate Trinitatem,
—renova spiritum adoptionis in regali
baptizatorum sacerdotio.

Pater noster.

1. Let us implore our Redeemer, who was pleased
to receive baptism in the Jordan by John, as we
say:¹

Kyrie, eleison. Or: Lord, have mercy.

2. Christ Jesus, who made light shine on us
through your Epiphany,
—grant your light to those we meet today.

3. You humbled yourself to receive baptism from
your servant to show us the way of humility;
—grant us a spirit of humble service to others.

4. Through your baptism, you cleansed us from
every sin and made us children of the Father;
—grant a spirit of adoption to all who seek you.

5. Through Baptism you sanctified your creation
and unlocked the door of conversion to those
coming to Baptism;
—make us ministers of your Gospel in the
world.

6. You revealed the most holy Trinity to us in your
baptism,
—renew the spirit of adoption in the royal
priesthood of the baptized.²

Our Father.

¹ This introduction is identical to the introduction for the Baptism of the Lord, Evening Prayer I and II.

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’”). Cf. 1 Pet 2:9 (NABRE: “you are a chosen race, a royal priesthood”).