

SUNDAY, ORDINARY TIME, WEEK 29: MORNING PRAYER

P: † O God, come to my assistance.

A: Lord, make haste to help me.

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

rejoice.

My soul clings to You;

Your right hand holds me fast.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN Lord of All Hopefulness



Lord of all hopefulness,  
Lord of all joy,  
In Whose care no suff'ring  
our trust can destroy,  
be there at our waking,  
and give us, we pray,  
Your bliss in our hearts, Lord,  
at the break of the day.

PSALMODY

P: Ant. 1 As morning breaks, I look to You, O God, to be my strength this day. Alleluia!

P: Psalm-prayer

Father, Creator of unfailing light, give that same light to all who call to You. May our lips praise You, our lives proclaim Your goodness, our work give You honour, and our voices celebrate You for ever.

A: Ant. As morning breaks, I look to You, O God, to be my strength this day. Alleluia!

P: Ant. 2 From the midst of the flames the three young men cried out with one voice: Blessed be God! Alleluia!

Canticle: Dn 3:57-88, 56

SIT Psalm 63:2-9

1: O God, You are my God, for You I long;  
for You my soul is thirsting.  
My body pines for You  
like a dry, weary land without water.  
So I gaze on You in the sanctuary  
to see Your strength and Your glory.

2: For Your love is better than life,  
my lips will speak Your praise.  
So I will bless You all my life,  
in Your name I will lift up my hands.  
My soul shall be filled as with a banquet,  
my mouth shall praise You with joy.

1: On my bed I remember You.  
On You I muse through the night,  
for You have been my help;  
in the shadow of Your wings I —

1: Bless the Lord, all you works of the Lord.  
Praise and exalt Him for ever.  
Angels of the Lord, bless the Lord.  
You heavens, bless the Lord.  
All you waters above the heavens,  
bless the Lord.  
All you hosts of the Lord, bless the Lord.  
Sun and moon, bless the Lord.  
Stars of heaven, bless the Lord.

2: Every shower and dew, bless the Lord.  
All you winds, bless the Lord.  
Fire and heat, bless the Lord.  
Cold and chill, bless the Lord.  
Dew and rain, bless the Lord.  
Frost and chill, bless the Lord.  
Ice and snow, bless the Lord.  
Nights and days, bless the Lord.  
Light and darkness, bless the Lord.  
Lightnings and clouds, bless the Lord.  
Lord.

1: Let the earth bless the Lord.  
Praise and exalt Him above all for  
ever.  
Mountains and hills, bless the Lord.  
Everything growing from the earth,  
bless the Lord.  
You springs, bless the Lord.  
Seas and rivers, bless the Lord.  
You dolphins and all water  
creatures, bless the Lord.  
All you birds of the air, bless the  
Lord.  
All you beasts, wild and tame, bless  
the Lord.  
You sons of men, bless the Lord.

2: O Israel, bless the Lord.  
Praise and exalt Him above all for  
ever.  
Priests of the Lord, bless the Lord.  
Servants of the Lord, bless the  
Lord.  
Spirits and souls of the just, bless  
the Lord.  
Holy men of humble heart, bless the  
Lord.  
Hananiah, Azariah, Mishael, bless  
the Lord.  
Praise and exalt Him above all for  
ever.

A: Let us bless the Father, and the  
Son, and the Holy Spirit.  
Let us praise and exalt Him above  
all for ever.  
Blessed are You, Lord, in the  
firmament of Heaven,  
praiseworthy and glorious and  
exalted above all for ever.

A: Ant. From the midst of the flames  
the three young men cried out  
with one voice: Blessed be God!  
Alleluia!

P: Ant. 3 Let the people of Zion  
rejoice in their King. Alleluia!

Psalm 149

1: Sing a new song to the Lord,  
His praise in the assembly of the  
faithful.  
Let Israel rejoice in its Maker,  
let Zion's sons exult in their King.  
Let them praise His name with  
dancing  
and make music with timbrel and  
harp.

2: For the Lord takes delight in His  
people.  
He crowns the poor with salvation.  
Let the faithful rejoice in their  
glory,  
shout for joy and take their rest.  
Let the praise of God be on their  
lips  
and a two-edged sword in their hand,

1: to deal out vengeance to the  
nations  
and punishment to all the peoples;  
to bind their kings in chains  
and their nobles in fetters of iron;  
to carry out the sentence  
pre-ordained;  
this honour is for all His faithful.

2: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

1: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer

Let Israel rejoice in You, Lord,  
and acknowledge You as Creator and  
Redeemer. We put our trust in Your  
faithfulness and proclaim the  
wonderful truths of salvation. May  
Your loving kindness embrace us now  
and forever.

A: Ant. Let the people of Zion  
rejoice in their King. Alleluia!

R: READING

Rv 7:9-12

After this I saw before me a huge  
crowd that no one could count from  
every nation and race, people and  
tongue. They stood before the throne  
and the Lamb, dressed in long white  
robes and holding palm branches in  
their hands. They cried out in loud  
voices, "Salvation is from our God,  
Who is seated on the throne, and  
from the Lamb!" All the angles who  
were standing around the throne and  
the elders and the four living  
creatures fell down before the  
throne to worship God. They said,  
"Amen! Praise and glory, wisdom and  
thanksgiving and honour, power and  
might, to our God forever and ever.  
Amen!"

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: Christ, Son of the living God, have mercy on us.

A: *Christ, Son of the living God, have mercy on us.*

P: You are seated at the right hand of the Father;

A: *have mercy on us.*

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: *Christ, Son of the living God, have mercy on us.*

STAND

CANTICLE OF ZECHARIAH Lk 1:68-79

P: Ant. The Son of Man came not to be served, but to serve, and to give His life as a ransom for many.

1: † Blessed be the Lord, the God of Israel;  
He has come to His people and set them free.

2: He has raised up for us a mighty Saviour,  
born of the house of His servant David.

1: Through His holy prophets He promised of old  
that He would save us from our enemies,  
from the hands of all who hate us.

2: He promised to show mercy to our fathers  
and to remember His holy covenant.

1: This was the oath He swore to our father Abraham:  
to set us free from the hands of our enemies,  
free to worship Him without fear,  
holy and righteous in His sight all the days of our life.

2: You, my child, shall be called the prophet of the Most High,  
for you will go before the Lord to prepare His way,  
to give His people knowledge of salvation  
by the forgiveness of their sins.

1: In the tender compassion of our God  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death,  
and to guide our feet into the way of peace.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. The Son of Man came not to be served, but to serve, and to give His life as a ransom for many.

INTERCESSIONS

P: Christ is the sun that never sets, the true light that shines on every man.  
Let us call out to Him in praise:

A: *Lord, You are our life and our salvation.*

P: Creator of the stars, we thank You for Your gift, the first rays of the dawn,  
A: *and we commemorate Your resurrection.*

P: May Your Holy Spirit teach us to do Your will today,  
A: *and may Your Wisdom guide us always.*

P: Each Sunday, give us the joy of gathering as Your people  
A: *around the table of Your word and Your Body.*

P: From our hearts, we thank You

A: *for Your countless blessings.*

4 Sunday, Ordinary Time, Week 29: Morning Prayer

A: THE LORD'S PRAYER

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

P: PRAYER

Let us pray:  
Almighty and ever-living God,  
our source of power and inspiration,  
give us strength and joy  
in serving You as followers of Christ,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
God for ever and ever.

A: *Amen.*

CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you,  
the Father, the Son, and the Holy Spirit.

A: *Amen.*

P: Let us bless the Lord.

A: *Thanks be to God.*

SUNDAY, ORDINARY TIME, WEEK 29: MIDDAY PRAYER

*P:* † O God, come to my assistance.  
*A:* Lord, make haste to help me.  
*P:* Glory be to the Father, and to the Son, and to the Holy Spirit.  
*A:* As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

than to trust in men.  
 It is better to take refuge in the Lord than to trust in princes.

HYMN Lord of All Hopefulness



Lord of all eagerness,  
 Lord of all faith,  
 Whose strong hands were skilled  
 at the plane and the lathe,  
 be there in our labours,  
 and give us, we pray,  
 Your strength in our hearts, Lord,  
 at the noon of the day.

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

*A:* Ant. What better can we do than take refuge in the Lord? His love will never fail. Alleluia!

*P:* Ant. 2 The Lord is my strength, and I shall sing His praise. Alleluia!

Psalm 118

PSALMODY

*P:* Ant. 1 What better can we do than take refuge in the Lord? His love will never fail. Alleluia!

1: The nations all encompassed me; in the Lord's name I crushed them. They compassed me, compassed me about; in the Lord's name I crushed them. They compassed me about like bees; in the Lord's name I crushed them.

SIT Psalm 118

1: Give thanks to the Lord, for He is good, for His love endures forever.

2: I was hard pressed and was falling, but the Lord came to help me. The Lord is my strength and my song; He is my Saviour. There are shouts of joy and victory in the tents of the just.

2: Let the sons of Israel say, "His love endures forever." Let the sons of Aaron say, "His love endures forever." Let those who fear the Lord say, "His love endures forever."

1: The Lord's right hand has triumphed, His right hand raised me. The Lord's right hand has triumphed; I shall not die; I shall live and recount His deeds. I was punished, I was punished by the Lord, but not doomed to die.

1: I called to the Lord in my distress; He answered and freed me. The Lord is at my side; I do not fear. What can man do against me? The Lord is at my side as my Helper; I shall look down on my foes.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: It is better to take refuge in the Lord —

1: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. The Lord is my strength, and  
I shall sing His praise.  
Alleluia!

P: Ant. 3 I shall proclaim Your  
goodness, Lord, for You have  
answered me. Alleluia!

Psalm 118

1: Open to me the gates of holiness;  
I will enter and give thanks.  
This is the Lord's own gate,  
where the just may enter.  
I will thank You, for You have  
answered,  
and You are my Saviour.

2: The stone that the builders  
rejected  
has become the cornerstone.  
This is the work of the Lord,  
a marvel in our eyes.  
This day was made by the Lord;  
we rejoice and are glad.

1: O Lord, grant us salvation;  
O Lord, grant success.  
Blessed in the name of the Lord  
is He Who comes.  
We bless you from the house of the  
Lord;  
the Lord God is our light.

2: Go forward in procession with  
branches  
even to the altar.  
You are my God; I thank You;  
my God, I praise You.  
Give thanks to the Lord, for He is  
good,  
for His love endures forever.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer  
Lord God, You have given us the  
great day of rejoicing: Jesus  
Christ, the stone rejected by the  
builders, has become the cornerstone —

of the Church, our spiritual home.  
Shed upon Your Church the rays of  
Your glory, that it may be seen as  
the gate of salvation open to all  
nations. Let cries of joy and  
exultation ring out from its tents,  
to celebrate the wonder of Christ's  
resurrection.

A: Ant. I shall proclaim Your  
goodness, Lord, for You have  
answered me. Alleluia!

R: READING Gal 6:7b-8  
A man will reap only what he  
sows. If he sows in the field of the  
flesh, he will reap a harvest of  
corruption; but if his seed-ground  
is the spirit, he will reap  
everlasting life.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: Your promise, Lord, will stand  
forever.

A: *In every generation, Your word is  
true.*

STAND

PRAYER

P: Let us pray:  
Almighty and ever-living God,  
our source of power and inspiration,  
give us strength and joy  
in serving You as followers of  
Christ,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
God for ever and ever.

A: *Amen.*

CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you,  
the Father, the Son, and the Holy  
Spirit.

A: *Amen.*

P: Let us bless the Lord.

A: *Thanks be to God.*

SUNDAY, ORDINARY TIME, WEEK 29: MIDAFTERNOON PRAYER

P: † O God, come to my assistance.

A: Lord, make haste to help me.

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

HYMN Lord of All Hopefulness



Lord of all eagerness,  
Lord of all faith,  
Whose strong hands were skilled  
at the plane and the lathe,  
be there in our labours,  
and give us, we pray,  
Your strength in our hearts, Lord,  
at the noon of the day.

PSALMODY

P: Ant. 1 What better can we do than take refuge in the Lord? His love will never fail. Alleluia!

SIT Psalm 118

1: Give thanks to the Lord, for He is good,  
for His love endures forever.

2: Let the sons of Israel say,  
"His love endures forever."  
Let the sons of Aaron say,  
"His love endures forever."  
Let those who fear the Lord say,  
"His love endures forever."

1: I called to the Lord in my distress;  
He answered and freed me.  
The Lord is at my side; I do not fear.  
What can man do against me?  
The Lord is at my side as my Helper;  
I shall look down on my foes.

2: It is better to take refuge in the Lord —

than to trust in men.

It is better to take refuge in the Lord

than to trust in princes.

1: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. What better can we do than take refuge in the Lord? His love will never fail. Alleluia!

P: Ant. 2 The Lord is my strength, and I shall sing His praise. Alleluia!

Psalm 118

1: The nations all encompassed me;  
in the Lord's name I crushed them.  
They compassed me, compassed me about;  
in the Lord's name I crushed them.  
They compassed me about like bees;  
in the Lord's name I crushed them.

2: I was hard pressed and was falling,  
but the Lord came to help me.  
The Lord is my strength and my song;  
He is my Saviour.  
There are shouts of joy and victory  
in the tents of the just.

1: The Lord's right hand has triumphed,  
His right hand raised me.  
The Lord's right hand has triumphed;  
I shall not die; I shall live  
and recount His deeds.  
I was punished, I was punished by the Lord,  
but not doomed to die.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. The Lord is my strength, and  
I shall sing His praise.  
Alleluia!

P: Ant. 3 I shall proclaim Your  
goodness, Lord, for You have  
answered me. Alleluia!

Psalm 118

1: Open to me the gates of holiness;  
I will enter and give thanks.  
This is the Lord's own gate,  
where the just may enter.  
I will thank You, for You have  
answered,  
and You are my Saviour.

2: The stone that the builders  
rejected  
has become the cornerstone.  
This is the work of the Lord,  
a marvel in our eyes.  
This day was made by the Lord;  
we rejoice and are glad.

1: O Lord, grant us salvation;  
O Lord, grant success.  
Blessed in the name of the Lord  
is He Who comes.  
We bless you from the house of the  
Lord;  
the Lord God is our light.

2: Go forward in procession with  
branches  
even to the altar.  
You are my God; I thank You;  
my God, I praise You.  
Give thanks to the Lord, for He is  
good,  
for His love endures forever.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer  
Lord God, You have given us the  
great day of rejoicing: Jesus  
Christ, the stone rejected by the  
builders, has become the cornerstone —

of the Church, our spiritual home.  
Shed upon Your Church the rays of  
Your glory, that it may be seen as  
the gate of salvation open to all  
nations. Let cries of joy and  
exultation ring out from its tents,  
to celebrate the wonder of Christ's  
resurrection.

A: Ant. I shall proclaim Your  
goodness, Lord, for You have  
answered me. Alleluia!

R: READING Gal 6:9-10

Let us not grow weary of doing  
good; if we do not relax our  
efforts, in due time we shall reap  
our harvest. While we have the  
opportunity, let us do good to all  
men — but especially those of the  
household of the faith.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: Your promise, Lord, will stand  
forever.

A: *In every generation, Your word is  
true.*

STAND

PRAYER

P: Let us pray:  
Almighty and ever-living God,  
our source of power and inspiration,  
give us strength and joy  
in serving You as followers of  
Christ,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
God for ever and ever.

A: *Amen.*

CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you,  
the Father, the Son, and the Holy  
Spirit.

A: *Amen.*

P: Let us bless the Lord.

A: *Thanks be to God.*



SUNDAY, ORDINARY TIME, WEEK 29: EVENING PRAYER

P: † O God, come to my assistance.

A: *Lord, make haste to help me.*

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: *As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.*

great wrath.

2: He shall drink from the stream by the wayside and therefore He shall lift up His head.

1: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN

Lord of All Hopefulness



Lord of all kindness,  
Lord of all grace,  
Your hands swift to welcome,  
Your arms to embrace,  
be there at our homing,  
and give us, we pray,  
Your love in our hearts, Lord,  
at the eve of the day.

P: Psalm-prayer

Father, we ask You to give us victory and peace. In Jesus Christ, our Lord and King, we are already seated at Your right hand. We look forward to praising You in the fellowship of all Your saints in our heavenly homeland.

A: Ant. The Lord will stretch forth His mighty sceptre from Zion, and He will reign forever. Alleluia!

PSALMODY

P: Ant. 1 The Lord will stretch forth His mighty sceptre from Zion, and He will reign forever. Alleluia!

P: Ant. 2 The earth is shaken to its depths before the glory of Your face. Alleluia!

SIT

Psalm 110:1-5,7

1: The Lord's revelation to my Master:  
"Sit on my right:  
your foes I will put beneath your feet."

Psalm 115

1: When Israel came forth from Egypt,  
Jacob's sons from an alien people,  
Judah became the Lord's temple;  
Israel became His kingdom.

2: The Lord will wield from Zion your sceptre of power:  
rule in the midst of all your foes.

2: The sea fled at the sight;  
the Jordan turned back on its course.  
The mountains leapt like rams  
and the hills like yearling sheep.

1: A prince from the day of your birth  
on the holy mountains;  
from the womb before the dawn I  
begot you.

1: Why was it, sea, that you fled,  
that you turned back, Jordan, on  
your course,  
mountains, that you leapt like rams,  
hills, like yearling sheep?

2: The Lord has sworn an oath He will  
not change.  
"You are a priest for ever,  
a priest like Melchizedek of old."

2: Tremble, O earth, before the Lord,  
in the presence of the God of Jacob,  
Who turns the rock into a pool  
and flint into a spring of water.

1: The Master standing at your right  
hand  
will shatter kings in the day of His —

2 Sunday, Ordinary Time, Week 29: Evening Prayer

1: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Psalm-prayer

Almighty God, ever-living mystery of unity and trinity, You gave life to the new Israel by birth from water and the Spirit, and made it a chosen race, a royal priesthood, a people set apart as Your eternal possession. May all those You have called to walk in the splendour of the new light render You fitting service and adoration.

A: Ant. The earth is shaken to its depths before the glory of Your face. Alleluia!

P: Ant. 3 All power is Yours, Lord God, our mighty King. Alleluia!

Canticle: See Rv 19:1-7

1: Alleluia!  
Salvation, glory, and power to our God;  
His judgements are honest and true.  
Alleluia!

2: Alleluia!  
Sing praise to our God, all you His servants,  
all who worship Him reverently,  
great and small.  
Alleluia!

1: Alleluia!  
The Lord, our all-powerful God, is King;  
let us rejoice, sing praise, and give Him glory.  
Alleluia!

2: Alleluia!  
The wedding feast of the Lamb has begun,  
and His bride is prepared to welcome Him.  
Alleluia!

1: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. Praise God, all you who serve Him, both great and small.  
Alleluia!

R: READING 2 Cor 1:3-7

Praised be God, the Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation! He comforts us in all our afflictions and thus enables us to comfort those who are in trouble, with the same consolation we have received from Him. As we have shared much in the suffering of Christ, so through Christ do we share abundantly in His consolation. If we are afflicted, it is for your encouragement and salvation, and when we are consoled, it is for your consolation, so that you may endure patiently the same sufferings we endure. Our hope for you is firm because we know that just as you share in the sufferings, so you will share in the consolation.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: The whole creation proclaims the greatness of Your glory.

A: The whole creation proclaims the greatness of Your glory.

P: Eternal ages praise

A: *the greatness of Your glory.*

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: *The whole creation proclaims the greatness of Your glory.*

STAND

CANTICLE OF MARY Lk 1:46-55

P: Ant. When the Son of Man comes to earth, do you think He will find faith in man's hearts? Alleluia!

1: † My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour,  
for He has looked with favour on His lowly servant.

2: From this day all generations will  
call me blessed:  
the Almighty has done great things  
for me,  
and holy is His Name.

1: He has mercy on those who fear Him  
in every generation.  
He has shown the strength of His  
arm,  
He has scattered the proud in their  
conceit.

2: He has cast down the mighty from  
their thrones,  
and has lifted up the lowly.  
He has filled the hungry with good  
things  
and the rich He has sent away empty.

1: He has come to the help of His  
servant Israel,  
for He has remembered his promise of  
mercy,

2: the promise He made to our fathers,  
to Abraham and his children forever.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. When the Son of Man comes to  
earth, do you think He will find  
faith in mean's hearts? Alleluia!

#### INTERCESSIONS

P: Christ the Lord is our Head; we are His members. In joy let us call out to  
Him:  
A: *Lord, may Your kingdom come.*  
P: Christ our Saviour, make Your Church a more vivid symbol of the unity of all  
mankind;  
A: *make it more effectively the sacrament of salvation for all peoples.*  
P: Through Your presence, guide the college of bishops in union with the Pope;  
A: *give them the gifts of unity, love, and peace.*  
P: Bind all Christians more closely to Yourself, their divine Head;  
A: *lead them to proclaim Your kingdom by the witness of their lives.*  
P: Grant peace to the world;  
A: *let every land flourish in justice and security.*  
P: Grant to the dead the glory of resurrection  
A: *and give us a share in their happiness.*

#### A: THE LORD'S PRAYER

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy  
will be done on earth as it is in Heaven. Give us this day our daily bread;  
and forgive us our trespasses as we forgive those who trespass against us; and  
lead us not into temptation, but deliver us from evil. Amen.

#### P: PRAYER

Let us pray:  
Almighty and ever-living God,  
our source of power and inspiration,  
give us strength and joy  
in serving You as followers of Christ,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
God for ever and ever.

A: Amen.

CONCLUSION

*P:* The Lord be with you.

*A:* *And with your spirit.*

*P:* May almighty God bless you,  
the Father, the Son, and the Holy Spirit.

*A:* *Amen.*

*P:* Let us bless the Lord.

*Thanks be to God.*

SUNDAY: NIGHT PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the Son, and to the Holy Spirit,  
 A: as it was in the beginning, is now, and ever shall be, world without end. Amen.

EXAMINATION OF CONSCIENCE

A brief silence follows.

A: I confess to Almighty God, and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault; through my most grievous fault; therefore I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

A: Amen.

HYMN Lord of All Hopefulness



Lord of all gentleness,  
 Lord of all calm,  
 Whose voice is contentment,  
 Whose presence is balm,  
 be there at our sleeping,  
 and give us, we pray,  
 Your peace in our hearts, Lord,  
 at the end of the day.

PSALMODY

P: Ant. Night holds no terrors for me, sleeping under God's wings.

SIT Psalm 91

1: He who dwells in the shelter of the Most High, and abides in the shade of the Almighty, says to the Lord: "My refuge, —

my stronghold, my God in whom I trust!"

2: It is He Who will free you from the snare of the fowler who seeks to destroy you; He will conceal you with His pinions and under His wings you will find refuge.

1: You will not fear the terror of the night nor the arrow that flies by day, nor the plague that prowls in the darkness, nor the scourge that lays waste at noon.

2: A thousand may fall at your side, ten thousand fall at your right; you, it will never approach; His faithfulness is buckler and shield.

1: Your eyes have only to look to see how the wicked are repaid: you who have said: "Lord, my refuge!" and have made the Most High your dwelling.

2: Upon you no evil shall fall, no plague approach where you dwell. For you has He commanded His angels, to keep you in all your ways.

1: They shall bear you upon their hands lest you strike your foot against a stone. On the lion and the viper you will tread and trample the young lion and the dragon.

2: Since He clings to Me in love, I will free him; protect him, for he knows My name. When he calls I shall answer: "I am with you." I will save him in distress and give him glory.

1: With length of life I will content him; I shall let him see my saving power.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

## 2 Sunday: Night Prayer

1: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. Night holds no terrors for  
me, sleeping under God's wings.

R: READING Rv 22:4-51

They shall see the Lord face to  
face and bear His name on their  
foreheads. The night shall be no  
more. They will need no light from  
lamps or the sun, for the Lord God  
shall give them light, and they  
shall reign forever.

The word of the Lord.

A: *Thanks be to God.*

### RESPONSORY

P: Into Your hands, Lord, I commend my  
spirit.

A: *Into Your hands, Lord, I commend my  
spirit.*

P: You have redeemed us, Lord God of  
truth.

A: *I commend my spirit.*

P: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

A: *Into Your hands, Lord, I commend my  
spirit.*

### STAND

GOSPEL CANTICLE Lk 2:29-32

P: Ant. Protect us, Lord, as we stay  
awake; watch over us as we sleep;  
that awake, we may keep watch  
with Christ, and asleep, rest in  
His peace.

1: † Lord, now You let Your servant go  
in peace;  
Your word has been fulfilled.

2: My own eyes have seen the salvation  
which You have prepared in the  
sight of every people:

1: A light to reveal You to the  
nations  
and the glory of Your people Israel.

2: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

1: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. Protect us, Lord, as we stay  
awake; watch over us as we sleep;  
that awake, we may keep watch  
with Christ, and asleep, rest in  
His peace.

### PRAYER

P: Let us pray:

Lord, we have celebrated today  
the mystery of the rising of Christ  
to new life.

May we now rest in Your peace,  
safe from all that could harm us,  
and rise again refreshed and joyful,  
to praise You throughout another day.  
Through our Lord Jesus Christ, Your  
Son,

Who lives and reigns with You  
in the unity of the Holy Spirit,  
one God, for ever and ever.

A: *Amen.*

P: May the all-powerful Lord grant us  
a restful night and a peaceful  
death.

A: *Amen.*

### MARIAN ANTIPHON

A: Hail, holy Queen, mother of mercy:  
our life, our sweetness, and our  
hope.

To thee do we cry,  
poor banished children of Eve.  
To thee do we send up our sighs,  
mourning and weeping  
in this vale of tears.  
Turn then, most gracious advocate,  
thine eyes of mercy toward us,  
and after this exile,  
show unto us the blessed fruit of  
thy womb, Jesus.

O clement, O loving, O sweet virgin  
Mary!

P: Pray for us, O holy mother of God,

A: *that we may be made worthy of the  
promises of Christ.*

### CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you,  
the Father, the Son, and the Holy  
Spirit.

A: *Amen.*

P: Let us bless the Lord.

A: *Thanks be to God.*

MONDAY, WEEK I: MORNING PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the Son, and to the Holy Spirit.  
 A: As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

Your love  
 have access to Your house.  
 I bow down before Your holy temple,  
 filled with awe.

2: Lead me, Lord, in Your justice,  
 because of those who lie in wait;  
 make clear Your way before me.

HYMN Lord of All Hopefulness



Lord of all hopefulness,  
 Lord of all joy,  
 In Whose care no suff'ring  
 our trust can destroy,  
 be there at our waking,  
 and give us, we pray,  
 Your bliss in our hearts, Lord,  
 at the break of the day.

1: No truth can be found in their  
 mouths;  
 their heart is all mischief,  
 their throat a wide-open grave,  
 all honey their speech.

2: All those You protect shall be glad  
 and ring out their joy.  
 You shelter them; in You they  
 rejoice,  
 those who love Your name.

1: It is You who bless the just man,  
 Lord;  
 You surround him with favour as with  
 a shield.

PSALMODY

P: Ant. 1 I lift up my heart to You,  
 O Lord, and You will hear my  
 morning prayer.

2: Glory be to the Father, and to the  
 Son, and to the Holy Spirit.

SIT Psalm 5:2-10,12-13

1: As it was in the beginning, is now,  
 and ever shall be, world without  
 end. Amen.

1: To my words give ear, O Lord;  
 give heed to my groaning.  
 Attend to the sound of my cries,  
 my King and my God.

P: Psalm-prayer  
 Lord, all justice and all  
 goodness come from You; You hate  
 evil and abhor lies. Lead us, Your  
 servants, in the path of Your  
 justice, so that all who hope in You  
 may rejoice with the Church and in  
 Christ.

2: It is You Whom I invoke, O Lord;  
 in the morning You hear me.  
 In the morning I offer You my  
 prayer,  
 watching and waiting.

A: Ant. 1 I lift up my heart to You,  
 O Lord, and You will hear my  
 morning prayer.

1: You are no God Who loves evil;  
 no sinner is Your guest.  
 The boastful shall not stand their  
 ground  
 before Your face.

P: Ant. 2 We praise Your glorious  
 name, O Lord, our God.

2: You hate all who do evil;  
 You destroy all who lie.  
 The deceitful and bloodthirsty man  
 the Lord detests.

Canticle 1 Chr 29:10b-13

1: But I, through the greatness of —

1: Blessed may You be, O Lord,  
 God of Israel, our Father,  
 from eternity to eternity.

2 Monday, Week I: Morning Prayer

2: Yours, O Lord, are grandeur and power,  
majesty, splendour, and glory.

1: For all in Heaven and on earth is yours;  
Yours, O Lord, is the sovereignty;  
You are exalted as Head over all.

2: Riches and honour are from You,  
and You have dominion over all.  
In Your hands are power and might;  
it is Yours to give grandeur and strength to all.

1: Therefore, O God, we give You thanks,  
and we praise the majesty of Your name.

2: Glory be to the Father, and to the Son,  
and to the Holy Spirit.

1: As it was in the beginning, is now,  
and ever shall be, world without end. Amen.

A: Ant. 2 We praise Your glorious name,  
O Lord, our God.

P: Ant. 3 Adore the Lord in His holy court.

Psalm 29

1: O give the Lord, you sons of God,  
give the Lord glory and power;  
give the Lord the glory of His name;  
adore the Lord in His holy court.

2: The Lord's voice resounding on the waters,  
the Lord on the immensity of waters:  
the voice of the Lord, full of power,  
the voice of the Lord, full of splendour.

1: The Lord's voice shattering the cedars;  
the Lord shatters the cedars of Lebanon.  
He makes Lebanon leap like a calf  
and Sirion like a young wild ox.

2: The Lord's voice flashes flames of fire.

1: The Lord's voice shaking the wilderness;  
the Lord shakes the wilderness of Kadesh.

The Lord's voice rending the oak tree  
and stripping the forest bare.

2: The God of glory thunders.  
In His temple they all cry "Glory!"  
The Lord sat enthroned over the flood;  
The Lord sits as King forever.

1: The Lord will give strength fo His people;  
the Lord will bless His people with peace.

2: Glory be to the Father, and to the Son,  
and to the Holy Spirit.

1: As it was in the beginning, is now,  
and ever shall be, world without end. Amen.

P: Psalm-prayer

You live forever, Lord and King.  
All things of the earth justly sing  
Your glory and honour. Strengthen  
Your people against evil, that we  
may rejoice in Your peace and trust  
in Your eternal promise.

A: Ant. 3 Adore the Lord in His holy court.

R: READING

2 Thes 3:10b-13

Anyone who would not work should not eat. We hear that some of you are unruly, not keeping busy but acting like busybodies. We enjoin all such, and we urge them strongly in the Lord Jesus Christ, to earn the food they eat by working quietly. You must never grow weary of doing what is right, brothers.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: Blessed be the Lord our God,  
blessed from age to age.



A: *Blessed be the Lord our God,  
blessed from age to age.*

P: His marvellous works are beyond  
compare,

A: *blessed from age to age.*

P: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

A: *Blessed be the Lord our God,  
blessed from age to age.*

STAND

CANTICLE OF ZECHARIAH Lk 1:68-79

P: Ant. Blessed be the Lord our God.

1: † Blessed be the Lord, the God of  
Israel;  
He has come to His people and set  
them free.

2: He has raised up for us a mighty  
Saviour,  
born of the house of His servant  
David.

1: Through His holy prophets He  
promised of old  
that He would save us from our  
enemies,  
from the hands of all who hate us.

2: He promised to show mercy to our  
fathers  
and to remember His holy covenant.

1: This was the oath He swore to our  
father Abraham:  
to set us free from the hands of our  
enemies,  
free to worship Him without fear,  
holy and righteous in His sight all  
the days of our life.

2: You, my child, shall be called the  
prophet of the Most High,  
for you will go before the Lord to  
prepare His way,  
to give His people knowledge of  
salvation  
by the forgiveness of their sins.

1: In the tender compassion of our God  
the dawn from on high shall break  
upon us,  
to shine on those who dwell in  
darkness and the shadow of death,  
and to guide our feet into the way  
of peace.

2: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

1: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. Blessed be the Lord our God.

INTERCESSIONS

P: We esteem Christ above all mean, for He was filled with grace and the Holy  
Spirit. In faith let us implore Him:

A: *Give us Your Spirit, Lord.*

P: Give us a peaceful day;

A: *when evening comes we will praise You with joy and purity of heart.*

P: Let Your splendour rest upon us today;

A: *direct the work of our hands.*

P: May Your face shine upon us and keep us in peace;

A: *may Your strong arm protect us.*

P: Look kindly upon all who put their trust in our prayers;

A: *fill them with every bodily and spiritual grace.*

A: THE LORD'S PRAYER

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy  
will be done on earth as it is in Heaven. Give us this day our daily bread;  
and forgive us our trespasses as we forgive those who trespass against us; and  
lead us not into temptation, but deliver us from evil. Amen.

4 Monday, Week I: Morning Prayer

P: PRAYER

Father,  
may everything we do  
begin with Your inspiration  
and continue with Your saving help.  
Let our work  
always find its origin in You  
and through You  
reach completion.  
We ask this through our Lord Jesus Christ,  
Your Son,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
God, for ever and ever.

A: *Amen.*

CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you,  
the Father, the Son, and the Holy Spirit.

A: *Amen.*

P: Let us bless the Lord.

A: *Thanks be to God.*

MONDAY, WEEK I: MIDDAY PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the Son, and to the Holy Spirit.  
 A: As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

great reward is in their keeping.  
 But who can detect all his errors?  
 From hidden faults acquit me.

2: From presumption restrain Your servant,  
 and let it not rule me.  
 Then shall I be blameless,  
 clean from grave sin.

HYMN Lord of All Hopefulness



Lord of all eagerness,  
 Lord of all faith,  
 Whose strong hands were skilled  
 at the plane and the lathe,  
 be there in our labours,  
 and give us, we pray,  
 Your strength in our hearts, Lord,  
 at the noon of the day.

1: May the spoken words of my mouth,  
 the thoughts of my heart,  
 sin favour in Your sight, O Lord,  
 my rescuer, my rock!

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now,  
 and ever shall be, world without end. Amen.

PSALMODY

P: Ant. 1 The will of the Lord gives joy to the heart; we see all things in its light.

P: Psalm-prayer  
 May our words in praise of Your commandments find favour with You, Lord. May our faith prove we are not slaves, but sons: not so much subjected to Your law as sharing Your power.

SIT Psalm 19B

1: The law of the Lord is perfect; it revives the soul.  
 The rule of the Lord is to be trusted;  
 it gives wisdom to the simple.

2: The precepts of the Lord are right; they gladden the heart.  
 The command of the Lord is clear; it gives light to the eyes.

1: The fear of the Lord is holy, abiding forever.  
 The decrees of the Lord are truth and all of them just.

2: They are more to be desired than gold,  
 than the purest of gold,  
 and sweeter are they than honey,  
 than honey from the comb.

A: Ant. The will of the Lord gives joy to the heart; we see all things in its light.

P: Ant. 2 God comes in power to give His people justice.

Psalm 7:I

1: Lord God, I take refuge in You.  
 From my pursuer save me and rescue me,  
 lest he tear me to pieces like a lion  
 and drag me off with no one to rescue me.

2: Lord God, if my hands have done wrong,  
 if I have paid back evil for good,  
 I who saved my unjust oppressor,  
 then let my foe pursue me and seize me,  
 let him trample my life to the ground  
 and lay my soul in the dust.

1: So in them Your servant finds instruction;

1: Lord, rise up in Your anger;  
rise against the fury of my foes.  
My God, awake! You will give  
judgement.  
Let the company of nations gather  
round You,  
taking Your seat above them on high.  
The Lord is judge of the peoples.

2: Give judgement for me, O Lord;  
I am just and innocent of heart.  
Put an end to the evil of the  
wicked!  
Make the just stand firm,  
You Who test mind and heart, O just  
God!

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer

Father, Your weigh what is in our  
hearts. Free us from oppressors and,  
as we wait for Your day of judge-  
ment, set a firm guard on our  
thoughts, so that while we return  
good for evil, we may still praise  
Your kind of justice.

A: Ant. God comes in power to give  
His people justice.

P: Ant. 3 God is our Judge, strong  
and just; He saves the upright of  
heart.

Psalm 7:II

1: God is the shield that protects me,  
Who saves the upright of heart.  
God is a just Judge, slow to anger;  
but he threatens the wicked every  
day,  
men who will not repent.

2: God will sharpen His sword;  
He has braced His bow and taken aim.  
For them He has prepared deadly  
weapons;  
He bars His arrows with fire.  
Here is one who is pregnant with  
malice,

conceives evil and brings forth  
lies.

1: He digs a pitfall, digs it deep;  
and in the trap he has made he will  
fall.  
His malice will recoil on himself;  
on his own head his violence will  
fall.

2: I will thank the Lord for His  
justice;  
I will sing to the Lord, the most  
high.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer

You know our hearts, Lord, but  
you are slow to anger and merciful  
in judging. Come, examine Your  
Church, wash her clean of sin, and  
great crowds will surround you with  
songs of praise.

A: Ant. God is our Judge, strong and  
just; He saves the upright of  
heart.

R: READING Jas 1:19b-20,26

Let every man be quick to hear,  
slow to speak, slow to anger; for a  
man's anger does not fulfil God's  
justice. If a man who does not  
control his tongue imagines that he  
is devout, he is self-deceived; his  
worship is pointless.

The word of the Lord

A: Thanks be to God.

RESPONSORY

P: I will bless the Lord all my life  
long.

A: With a song of praise ever on my  
lips.

STAND

PRAYER

*P: Father,*  
Yours is the harvest  
and Yours is the vineyard;  
You assign the task  
and pay us a wage that is just.  
Help us to meet  
this day's responsibilities,  
and let nothing separate us  
from Your love.  
Through our Lord Jesus Christ,  
Your Son,  
who lives and reigns with You  
in the unity of the Holy Spirit,  
God, forever and ever.

*A: Amen.*

CONCLUSION

*P: The Lord be with you.*  
*A: And with your spirit.*  
*P: May almighty God bless you,*  
the Father, the Son, and the Holy  
Spirit.  
*A: Amen.*  
*P: Let us bless the Lord.*  
*A: Thanks be to God.*



MONDAY, WEEK I: MIDAFTERNOON PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the Son, and to the Holy Spirit.  
 A: As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

great reward is in their keeping.  
 But who can detect all his errors?  
 From hidden faults acquit me.

2: From presumption restrain Your servant,  
 and let it not rule me.  
 Then shall I be blameless,  
 clean from grave sin.

HYMN Lord of All Hopefulness



Lord of all eagerness,  
 Lord of all faith,  
 Whose strong hands were skilled  
 at the plane and the lathe,  
 be there in our labours,  
 and give us, we pray,  
 Your strength in our hearts, Lord,  
 at the noon of the day.

1: May the spoken words of my mouth,  
 the thoughts of my heart,  
 sin favour in Your sight, O Lord,  
 my rescuer, my rock!

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now,  
 and ever shall be, world without end. Amen.

PSALMODY

P: Ant. 1 The will of the Lord gives joy to the heart; we see all things in its light.

P: Psalm-prayer  
 May our words in praise of Your commandments find favour with You, Lord. May our faith prove we are not slaves, but sons: not so much subjected to Your law as sharing Your power.

SIT Psalm 19B

1: The law of the Lord is perfect; it revives the soul.  
 The rule of the Lord is to be trusted;  
 it gives wisdom to the simple.

2: The precepts of the Lord are right; they gladden the heart.  
 The command of the Lord is clear; it gives light to the eyes.

1: The fear of the Lord is holy, abiding forever.  
 The decrees of the Lord are truth and all of them just.

2: They are more to be desired than gold,  
 than the purest of gold,  
 and sweeter are they than honey,  
 than honey from the comb.

A: Ant. The will of the Lord gives joy to the heart; we see all things in its light.

P: Ant. 2 God comes in power to give His people justice.

Psalm 7:I

1: Lord God, I take refuge in You.  
 From my pursuer save me and rescue me,  
 lest he tear me to pieces like a lion  
 and drag me off with no one to rescue me.

2: Lord God, if my hands have done wrong,  
 if I have paid back evil for good,  
 I who saved my unjust oppressor,  
 then let my foe pursue me and seize me,  
 let him trample my life to the ground  
 and lay my soul in the dust.

1: So in them Your servant finds instruction;

2 Monday, Week I: Midafternoon Prayer

1: Lord, rise up in Your anger;  
rise against the fury of my foes.  
My God, awake! You will give  
judgement.  
Let the company of nations gather  
round You,  
taking Your seat above them on high.  
The Lord is judge of the peoples.

2: Give judgement for me, O Lord;  
I am just and innocent of heart.  
Put an end to the evil of the  
wicked!  
Make the just stand firm,  
You Who test mind and heart, O just  
God!

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer  
Father, Your weigh what is in our  
hearts. Free us from oppressors and,  
as we wait for Your day of judge-  
ment, set a firm guard on our  
thoughts, so that while we return  
good for evil, we may still praise  
Your kind of justice.

A: Ant. God comes in power to give  
His people justice.

P: Ant. 3 God is our Judge, strong  
and just; He saves the upright of  
heart.

Psalm 7:II

1: God is the shield that protects me,  
Who saves the upright of heart.  
God is a just Judge, slow to anger;  
but he threatens the wicked every  
day,  
men who will not repent.

2: God will sharpen His sword;  
He has braced His bow and taken aim.  
For them He has prepared deadly  
weapons;  
He barbs His arrows with fire.  
Here is one who is pregnant with  
malice,

conceives evil and brings forth  
lies.

1: He digs a pitfall, digs it deep;  
and in the trap he has made he will  
fall.  
His malice will recoil on himself;  
on his own head his violence will  
fall.

2: I will thank the Lord for His  
justice;  
I will sing to the Lord, the most  
high.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

P: Psalm-prayer  
You know our hearts, Lord, but  
you are slow to anger and merciful  
in judging. Come, examine Your  
Church, wash her clean of sin, and  
great crowds will surround you with  
songs of praise.

A: Ant. God is our Judge, strong and  
just; He saves the upright of  
heart.

R: READING 1 Pt 1:17b-19  
Conduct yourselves reverently  
during your sojourn in a strange  
land. Realize that you were  
delivered, not by any diminishable  
sum of silver or gold, but by  
Christ's blood, beyond all price:  
the blood of a spotless, unblemished  
lamb.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: I will bless the Lord all my life  
long.  
A: *With a song of praise ever on my  
lips.*

STAND



PRAYER

*P:* Lord,  
You call us to worship You  
at the hour when the apostles  
went to pray in the temple.  
We offer You our prayer  
in the name of Jesus;  
may His saving power come  
to all who call upon His name.  
Through our Lord Jesus Christ,  
Your Son,  
who lives and reigns with You  
in the unity of the Holy Spirit,  
God, forever and ever.

*A:* Amen.

CONCLUSION

*P:* The Lord be with you.  
*A:* And with your spirit.  
*P:* May almighty God bless you,  
the Father, the Son, and the Holy  
Spirit.  
*A:* Amen.  
*P:* Let us bless the Lord.  
*A:* Thanks be to God.



MONDAY, WEEK I: EVENING PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the  
 Son, and to the Holy Spirit.  
 A: As it was in the beginning, is now,  
 and ever shall be, world without  
 end. Amen. Alleluia.

2: The Lord is just and loves justice;  
 the upright shall see His Face.

1: Glory be to the Father, and to the  
 Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
 and ever shall be, world without  
 end. Amen.

HYMN Lord of All Hopefulness



Lord of all kindness,  
 Lord of all grace,  
 Your hands swift to welcome,  
 Your arms to embrace,  
 be there at our homing,  
 and give us, we pray,  
 Your love in our hearts, Lord,  
 at the eve of the day.

P: Psalm-prayer

Lord God: You search the hearts  
 of all, both the good and the  
 wicked. May those who are in danger  
 for love of You find security in You  
 now and, in the day of judgement,  
 may they rejoice in seeing You face  
 to face.

A: Ant. The Lord looks tenderly on  
 those who are poor.

P: Ant. 2 Blessed are the pure of  
 heart, for they shall see God.

PSALMODY

P: Ant. 1 The Lord looks tenderly on  
 those who are poor.

Psalm 15

SIT Psalm 11

1: Lord, who shall be admitted to Your  
 tent  
 and dwell on Your holy mountain?

1: In the Lord I have taken my refuge.  
 How can you say to my soul,  
 "Fly like a bird to its mountain.

2: He who walks without fault;  
 he who acts with justice  
 and speaks the truth from his heart;  
 he who does not slander with his  
 tongue;

2: "See the wicked bracing their bow;  
 they are fixing their arrows on the  
 string  
 to shoot upright men in the dark.  
 Foundations once destroyed, what can  
 the just do?"

1: he who does no wrong to his  
 brother;  
 who casts no slur on his neighbour;  
 who holds the godless in disdain,  
 but honours those who fear the Lord;

1: The Lord is in His holy temple:  
 the Lord, Whose throne is in Heaven.  
 His eyes look down on the world;  
 His gaze tests mortal men.

2: he who keeps his pledge, come what  
 may;  
 who takes no interest on a loan  
 and accepts no bribes against the  
 innocent.  
 Such a man will stand firm forever.

2: The Lord tests the just and the  
 wicked;  
 the lover of violence He hates.

1: Glory be to the Father, and to the  
 Son, and to the Holy Spirit.

1: He sends fire and brimstone on the  
 wicked;  
 He sends a scorching wind as their  
 lot.

2: As it was in the beginning, is now,  
 and ever shall be, world without  
 end. Amen.

2 Monday, Week I: Evening Prayer

P: Psalm-prayer

Make our lives blameless, Lord.  
Help us to do what is right and to  
speak what is true, that we may  
dwell in Your tent and find rest on  
Your holy mountain.

A: Ant. Blessed are the pure of  
heart, for they shall see God.

P: Ant. 3 God chose us in His Son to  
be His adopted children.

Canticle: Eph 1:3-10

1: Praised be the God and Father  
of our Lord Jesus Christ,  
Who has bestowed on us in Christ  
every spiritual blessing in the  
heavens.

2: God chose us in Him  
before the world began  
to be holy  
and blameless in His sight.

1: He predestined us  
to be His adopted sons through Jesus  
Christ:  
such was His will and pleasure,  
that all might praise the glorious  
favour  
He has bestowed on us in His  
beloved.

2: In Him and through His Blood we  
have been redeemed,  
and our sins forgiven;  
so immeasurably generous  
is God's favour to us.

1: God has given us the wisdom  
to understand fully the mystery:  
the plan He was pleased  
to decree in Christ,

2: a plan to be carried out  
in Christ, in the fullness of time,  
to bring all things into one in Him,  
in the heavens and on earth.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. God chose us in His Son to be  
His adopted children.

R: READING Col 1:9b-13

May you attain full knowledge of  
God's will through perfect wisdom  
and spiritual insight. Then you will  
lead a life worthy of the Lord and  
pleasing to Him in every way. You  
will multiply good words of every  
sort and grow in the knowledge of  
God. By the might of His glory you  
will be endowed with the strength  
needed to stand fast — even to  
endure joyfully whatever may come,  
giving thanks to the Father for  
having made you worthy to share the  
lot of the saints in light. He  
rescued us from the power of  
darkness and brought us into the  
kingdom of His beloved Son.

The word of the Lord

A: *Thanks be to God.*

RESPONSORY

P: Lord, You alone can heal me, for I  
have grieved You by my sins.

A: *Lord, You alone can heal me, for I  
have grieved You by my sins.*

P: Once more I say: O Lord, have mercy  
on me,

A: *for I have grieved You by my sins.*

P: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

A: *Lord, You alone can heal me, for I  
have grieved You by my sins.*

STAND

CANTICLE OF MARY Lk 1:46-55

P: Ant. My soul proclaims the  
greatness of the Lord, for He has  
looked with favour on His lowly  
servant.

1: † My soul proclaims the greatness  
of the Lord,  
my spirit rejoices in God my  
Saviour,  
for He has looked with favour on His  
lowly servant.

2: From this day all generations will  
call me blessed:  
the Almighty has done great things  
for me,  
and holy is His Name.

1: He has mercy on those who fear Him  
in every generation.  
He has shown the strength of His  
arm,  
He has scattered the proud in their  
conceit.

2: He has cast down the mighty from  
their thrones,  
and has lifted up the lowly.  
He has filled the hungry with good  
things  
and the rich He has sent away empty.

1: He has come to the help of His  
servant Israel,

for He has remembered his promise of  
mercy,

2: the promise He made to our fathers,  
to Abraham and his children forever.

1: Glory be to the Father, and to the  
Son, and to the Holy Spirit.

2: As it was in the beginning, is now,  
and ever shall be, world without  
end. Amen.

A: Ant. My soul proclaims the  
greatness of the Lord, for He has  
looked with favour on His lowly  
servant.

INTERCESSIONS

P: God has made an everlasting covenant with His people, and He never ceases to  
bless them. Grateful for these gifts, we confidently direct our prayer to  
Him:

A: *Lord, bless Your people.*

P: Save Your people, Lord,  
A: *and bless Your inheritance.*

P: Gather into one body all who bear the name of Christian,  
A: *that the world may believe in Christ, Whom You have sent.*

P: Give our friends and our loved ones a share in divine life;  
A: *let them be symbols of Christ before men.*

P: Show Your love to those who are suffering;  
A: *open their eyes to the vision of Your revelation.*

P: Be compassionate to those who have died;  
A: *welcome them into the company of the faithful departed.*

A: THE LORD'S PRAYER

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy  
will be done on earth as it is in Heaven. Give us this day our daily bread;  
and forgive us our trespasses as we forgive those who trespass against us; and  
lead us not into temptation, but deliver us from evil. Amen.

P: PRAYER

Let us pray:  
Father,  
may this evening pledge of our service to You  
bring You glory and praise.  
For our salvation,  
You looked with favour  
on the lowliness of the virgin Mary;  
lead us to the fullness  
of the salvation You have prepared for us.  
Through our Lord Jesus Christ, Your Son,  
Who lives and reigns with You  
in the unity of the Holy Spirit,  
one God, for ever and ever.

A: *Amen.*

CONCLUSION

*P:* The Lord be with you.

*A:* *And with your spirit.*

*P:* May almighty God bless you,  
the Father, the Son, and the Holy Spirit.

*A:* *Amen.*

*P:* Let us bless the Lord.

*Thanks be to God.*

MONDAY: NIGHT PRAYER

P: † O God, come to my assistance.  
 A: Lord, make haste to help me.  
 P: Glory be to the Father, and to the Son, and to the Holy Spirit,  
 A: as it was in the beginning, is now, and ever shall be, world without end. Amen.

EXAMINATION OF CONSCIENCE

A brief silence follows.

A: I confess to Almighty God, and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

A: Amen.

HYMN Lord of All Hopefulness



Lord of all gentleness,  
 Lord of all calm,  
 Whose voice is contentment,  
 Whose presence is balm,  
 be there at our sleeping,  
 and give us, we pray,  
 Your peace in our hearts, Lord,  
 at the end of the day.

PSALMODY

P: Ant. O Lord, our God, unwearied is Your love for us!

SIT Psalm 86

1: Turn Your ear, O Lord, and give answer  
 for I am poor and needy. —

Preserve my life, for I am faithful;  
 save the servant who trusts in You.

2: You are my God; have mercy on me,  
 Lord,  
 for I cry to You all day long.  
 Give joy to Your servant, O Lord,  
 for to You I lift up my soul.

1: O Lord, You are good and forgiving,  
 full of love to all who call.  
 Give heed, O Lord, to my prayer  
 and attend to the sound of my voice.

2: In the day of distress, I will  
 call,  
 and surely You will reply.  
 Among the gods, there is none like  
 You, O Lord,  
 nor work to compare with Yours.

1: All the nations shall come to adore  
 You  
 and glorify Your name, O Lord,  
 for You are great and do marvellous  
 deeds  
 You Who alone are God.

2: Show me, Lord, Your way,  
 so that I may walk in Your truth.  
 Guide my heart to fear Your name.

1: I will praise You Lord, my God,  
 with all my heart,  
 and glorify Your name forever,  
 for Your love to me has been great;  
 You have saved me from the depths of  
 the grave.

2: The proud have risen against me;  
 ruthless men seek my life.  
 To You they pay no heed.

1: But You, God of mercy and  
 compassion,  
 slow to anger, O Lord,  
 abounding in love and truth,  
 turn and take pity on me.

2: O, give Your strength to Your  
 servant  
 and save Your handmaid's son.  
 Show me a sign of Your favour,  
 that my foes may see, to their  
 shame,  
 that You console me and give me Your  
 help.

2 Monday: Night Prayer

1: Glory be to the Father, and to the Son, and to the Holy Spirit.

2: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. O Lord, our God, unwearied is Your love for us!

R: READING 1 Thes 5:9-10  
God has destined us for acquiring salvation through our Lord, Jesus Christ. He died for us, that all of us, whether awake or asleep, together might live with Him.

The word of the Lord.

A: *Thanks be to God.*

RESPONSORY

P: Into Your hands, Lord, I commend my spirit.

A: *Into Your hands, Lord, I commend my spirit.*

P: You have redeemed us, Lord God of truth.

A: *I commend my spirit.*

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

A: *Into Your hands, Lord, I commend my spirit.*

STAND

GOSPEL CANTICLE Lk 2:29-32

P: Ant. Protect us, Lord, as we stay awake; watch over us as we sleep; that awake, we may keep watch with Christ, and asleep, rest in His peace.

1: † Lord, now You let Your servant go in peace;  
Your word has been fulfilled.

2: My own eyes have seen the salvation which You have prepared in the sight of every people:

1: A light to reveal You to the nations  
and the glory of Your people Israel.

2: Glory be to the Father, and to the Son, and to the Holy Spirit.

1: As it was in the beginning, is now, and ever shall be, world without end. Amen.

A: Ant. Protect us, Lord, as we stay awake; watch over us as we sleep; that awake, we may keep watch with Christ, and asleep, rest in His peace.

PRAYER

P: Lord, give our bodies restful sleep, and let the work we have done today bear fruit in eternal life. Through our Lord Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

A: Amen.

P: May the all-powerful Lord grant us a restful night and a peaceful death.

A: Amen.

MARIAN ANTIPHON

A: Hail, holy Queen, mother of mercy: our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary!

P: Pray for us, O holy mother of God,  
A: *that we may be made worthy of the promises of Christ.*

CONCLUSION

P: The Lord be with you.

A: *And with your spirit.*

P: May almighty God bless you, the Father, the Son, and the Holy Spirit.

A: Amen.

P: Let us bless the Lord.

A: *Thanks be to God.*



## Session 8: Liturgy: Public Worship

## LITURGY OF THE HOURS:

We will begin this session with *Liturgy of the Hours One* and finish with *Liturgy of the Hours Two*.

We will say them "antiphonally"; that is, alternating between two parts, or sides, of the congregation.

If you want to pray them with us, you should make a print copy of the prayers you want to say.

According to the time of day, you have three options:

Option I:

1. Morning Prayer
2. Midday Prayer

Option II:

1. Midafternoon Prayer
2. Evening Prayer

Option III:

1. Evening Prayer
2. Night Prayer

On your printed copy, you will see the following directions:  
 1: Side 1 (the side of the priest)  
 2: Side 2 (the other side)  
 P: Priest alone  
 A: All together  
 R: Reader alone  
 † Make the sign of the cross.

## IN BRIEF: WHAT THE CHURCH TEACHES

The word *liturgy* comes from the Greek *leitourgia*, from *leitōs* ("of the people") and *ergon* ("work"). The original Greek word was used for "public work" of any kind, but gradually it came to be restricted to religious work.

In today's English, "liturgy" means all the prescribed or public services of the Church, as distinct from private prayer and devotion.

Specifically,

the Church's liturgy includes the "Liturgy of the Hours," which we described last week, and the Sacraments, which we will study later in the course.

However, the Church's chief act of public worship is the Mass, which incorporates the Sacrament of the Eucharist.

## BIBLE READING

1 Sm 16-31

In the Bible this week, you will see how King Saul offended God by having recourse to the Witch of Endor and calling up the ghost of Samuel.

"I am the Lord your God," Who rescued you from the land of Egypt," God had told the Israelites. "You shall not have strange gods before Me."

This week, we have seen that we must worship God as He tells us.

Next week, you will see how God keeps all He has done for us before our minds throughout the Church's "Liturgical Year."

- For that session, you will need
1. a blank printed copy of the liturgical calendar.
  2. two gold stick-on stars.
  3. about 20  $\frac{1}{4}$ " red stickers.
  4. about 30  $\frac{1}{4}$ " yellow stickers.
  5. a green marker pen.
  6. a purple marker pen.



## Liturgy: Public Worship

## Introduction

"Liturgy"<sup>1</sup> means *public worship* — worship of God by the whole Church — namely the Mass, the Sacraments, and the Liturgy of the Hours.<sup>2</sup>

For all the people to worship together, the liturgy must be regulated.<sup>3</sup> Accordingly, "liturgy" also means the *prescribed ritual* for public worship.

Let us start with liturgy in the Old Testament.<sup>4</sup>

## Before the Exodus

When God began freeing the Jews from slavery in Egypt,<sup>5</sup> He ordered Moses to tell the Egyptian Pharaoh, "Israel is My son, My first-born. Hence I tell you: Let My son go, that he may serve Me."<sup>6</sup> In fact, God told Moses *precisely* how the Jews were to serve Him, as we see from what Moses subsequently told Pharaoh.

For example, Moses said that they had to "go a three days' journey in the desert to offer sacrifice to the Lord, our God, as He commands us."<sup>7</sup> Pharaoh eventually agreed, but stipulated that they leave their animals behind.<sup>8</sup>

Moses objected, saying that they needed their livestock for "sacrifices and holocausts to offer up to the Lord, our God."<sup>9</sup> Moreover, he said, they had to take *all* their animals, because "we ourselves shall not know which ones we must sacrifice to Him until we arrive at the place itself."<sup>10</sup>

Before Pharaoh would agree, God killed all the first-born in the land. To save the Jews, He established the *Pasch*, or Passover,<sup>11</sup> telling them *exactly* how to slaughter and eat the Paschal lambs, to mark their houses with the blood,<sup>12</sup> and to make the recollection<sup>13</sup> of this event "a perpetual institution."<sup>14</sup>

## After the Exodus

Then, in the desert, at Mount Sinai,<sup>15</sup> God established a covenant with the Jews,<sup>16</sup> making it concrete by "a minutely regulated form of worship"<sup>17</sup> whose description fills twelve chapters of the Book of Exodus.<sup>18</sup>

"They shall build a sanctuary for Me, that I may dwell in their midst," God told Moses. "This dwelling and all its furnishings you shall make exactly according to the pattern that I shall now show you."<sup>19</sup>

The dwelling was a tent, or tabernacle.<sup>20</sup> It had to be portable, for the Jews were on their way to the land God had promised them.<sup>21</sup> In the tent was the Ark of the Covenant,<sup>22</sup> containing the stone tablets of the commands God had given

1 From the Greek *leitourgia* ("public duty"), from *leitōs* ("of the people") plus *ergon* ("work"). The original Greek meant "public work" of any kind, but gradually it became restricted to religious work.

2 See the talk on "Prayer."

3 Liturgy implies "some kind of institution" (Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1).

4 "A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy" (CCC 1096).

5 About 1450 BC.

6 Ex 4:22-23

7 Ex 8:23

8 See Ex 10:23.

9 Ex 10:25

10 Ex 10:26

11 See the talk on "Mass: Sacrament and Sacrifice."

12 See Ex 1:3-11, 12:21-22.

13 In Hebrew, *zikaron*: a re-presenting here and now. See the talk on "Mass: Sacrament and Sacrifice."

14 See Ex 12:14-20, 24-27. See also Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

15 See Ex 19:1-2.

16 See Ex 18:5-8.

17 Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

18 See Ex 25-31, 35-39. They prescribe all the details of the table, lampstand, tent cloth and coverings, wooden walls, veils, altar of holocausts, court of the dwelling, oil for the lamps, priestly vestments, consecration of the priests, altar of incense, laver, anointing oil, incense, and even artisans.

19 Ex 25:8

20 From the Latin *tabernaculum* ("tent").

21 See Ex 3:17.

22 See Ex 25:10-22.

Moses as part of the covenant.<sup>23</sup> The veil screened it from the rest of the dwelling.

In the desert, after the Jews had carried out God's liturgical instructions to the letter,<sup>24</sup> God came to dwell among them. "The cloud covered the meeting tent, and the glory of the Lord filled the dwelling" as a cloud by day and a fire by night.<sup>25</sup>

Thus Israel learned "how to worship God in the way He Himself desires."<sup>26</sup>

### Real liturgy

All this reveals "a fundamental law" of liturgy: we cannot just "make it up," but must wait for God to reveal Himself.<sup>27</sup> "Real liturgy implies that God responds."<sup>28</sup>

"Liturgy" springing from human creativity is "pointless": just "a cry in the dark," mere "self-affirmation." For example, the worship of the golden calf, which temporarily seduced the Israelites from worship of the true God,<sup>29</sup> was "a circle closed in on itself," a matter of "eating, drinking, and making merry," a kind of "banal self-gratification."<sup>30</sup> Even worse, it was "an apostasy<sup>31</sup> from the living God," disguised as a sacred rite.<sup>32</sup>

### Sacrifice

God called the Israelites out of Egypt to serve Him<sup>33</sup> and worship Him by offering Him *sacrifice*.<sup>34</sup> Sacrifice is "at the heart of worship" in all religions.<sup>35</sup> It is "the highest form of adoration, in which a duly authorized priest, in the name of the people, offers a victim in acknowledgement of God's supreme dominion and of total human dependence on God."<sup>36</sup>

Cain and Abel<sup>37</sup> offered the first sacrifices recorded in the Bible: Cain "the fruit of the soil" and Abel "one of the best firstlings of his flock."<sup>38</sup>

God Himself asked Abraham to sacrifice his only son.<sup>39</sup> When God stopped him, Abraham substituted a ram "and offered it up as a holocaust in place of his son."<sup>40</sup>

God prescribed four sacrifices of blood, each with its own detailed ritual:

- the *holocaust*, in which an animal was completely consumed by fire.<sup>41</sup>
- the *sin offering*, for misdeeds committed through ignorance or inadvertence.<sup>42</sup>
- the *guilt offering*, for sins demanding restitution.<sup>43</sup>
- the *peace offering*, to express gratitude or fulfil a vow. Here, part of the sacrifice was returned to the person offering it, to be eaten in a sacrificial meal.<sup>44</sup>

Starting when they left Egypt, in 1446 BC, the Jews spent 40 years in the wilderness. During that time, they offered sacrifices at the tabernacle.

Then, for about 400 years, they progressively conquered the land God had

23 See Ex 23:16, 40:3.

24 Compare Ex 35-40:33 with Ex 25-31.

25 See Ex 40:34-38. The Jews called it the *shekinah* (see Ex 24:16-20).

26 Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

27 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1.

28 Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

29 See Ex 32.

30 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1.

31 Complete relinquishment of the Christian faith by a baptized person. From Greek *apostasis* ("revolt").

32 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1.

33 See Ex 4:23.

34 See Ex 8:23.

35 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 2. "Christianity takes a convert from central Africa and tells him to obey an enlightened universalist ethic; it takes a twentieth-century academic prig like me and tells me to go fasting to a Mystery, to drink the Blood of the Lord" (C.S. Lewis: *God in the Dock*, "Christian Apologetics").

36 Hardon: *Modern Catholic Dictionary*, "Sacrifice." See CCC 2099.

37 Sons of Adam and Eve.

38 Gn 4:3-4

39 Gn 22:1-2

40 Gn 22:13

41 See Lv 1; 6:1-6. Jews call Hitler's attempt to exterminate European Jewry not a *holocaust* (the name given to it by a 1978 TV mini-series), but the *Shoah* ("calamity") and the day (27 Nisan) on which they remember it, *Yom HaShoah*. To call it the "Shoah" is not to deny the reality, but to give it its proper name.

42 See Lv 4; 6:17-23.

43 See Lv 5:14-26, 7:1-10.

44 See Lv 3, 7:11-21.

promised them. At first, their principal place of sacrifice was Shiloh, in the north,<sup>4 5</sup> but under King Saul, Israel's first king, it shifted to Nob, near Jerusalem.<sup>4 6</sup>

### God among us

Finally, in 1011 BC, King David, Israel's second king, made Jerusalem the Jewish capital.<sup>4 7</sup> After he "was settled in his palace, and the Lord had given him rest from his enemies on every side," he said, "Here I am living in a house of cedar, while the Ark of God dwells in a tent!"<sup>4 8</sup>

At God's command, David built an altar — a table or stand dedicated to sacrifice — on the threshing floor of a Jebusite named Araunah,<sup>4 9</sup> on Mount Moriah, where Jerusalem is built.<sup>5 0</sup> There he "offered up holocausts and peace offerings" and God accepted them "by sending down fire from Heaven" to consume them.<sup>5 1</sup> David made preparations to build a temple there,<sup>5 2</sup> but, as he later explained to his son, Solomon, God stopped him.

"You may not build a house in My honour, because you have shed too much blood upon the earth in My sight," God said. "However, a son is to be born to you. He will be a peaceful man, and I will give him rest from all his enemies on every side. For Solomon<sup>5 3</sup> shall be his name, and in his time I will bestow peace and tranquillity on Israel. It is he who shall build a house in My honour."<sup>5 4</sup>

Accordingly, Solomon<sup>5 5</sup> built the first Jewish temple,<sup>5 6</sup> starting in 968 BC<sup>5 7</sup> and finishing seven years later.<sup>5 8</sup> At its dedication, he marvelled, "Can it indeed be that God dwells among men on earth? If the heavens and the highest heavens cannot contain You, how much less this temple which I have built!"<sup>5 9</sup>

Nonetheless, he continued: "Now advance, Lord God, to Your resting place, You and the Ark of Your majesty."<sup>6 0</sup> And when he had finished, fire came down from heaven and consumed his sacrifices "and the glory of the Lord filled the house"<sup>6 1</sup> just as it had filled the tent.

From then on, the Jews offered sacrifices to God only in the temple.<sup>6 2</sup>

Solomon's temple was destroyed by King Nebuchadnezzar of Babylon in 586 BC.<sup>6 3</sup> The king deported the Jews to his own city, but, in 538 BC, King Cyrus of Persia, who had conquered Babylon the year before, allowed them to return and even helped them rebuild the temple.<sup>6 4</sup> They started with the altar, "in order to offer on it the holocausts prescribed in the Law of Moses"<sup>6 5</sup> as soon as possible.

King Antiochus Epiphanes of Syria desecrated this temple in 167 BC,<sup>6 6</sup> but two years later it was re-dedicated under Judas Maccabaeus.<sup>6 7</sup> The Romans plundered it of its gold furnishings<sup>6 8</sup> in 54 BC,<sup>6 9</sup> 11 years after they had taken Jerusalem.<sup>7 0</sup>

45 They also offered sacrifices in other places (see 1 Sm 6:14-15, 7:9,17, 9:11-24, 10:8, 11:15, 13:9).

46 See 1 Sm 21:1-7, 22:11.

47 Israel had become a kingdom under Saul (see 1 Sm 8-11).

48 See 2 Sm 7:1-2.

49 Also called Ornan.

50 See 2 Sm 24:16-24; 1 Chr 21:18-26; 2 Chr 3:1. Jewish tradition holds that the site was that on which Abraham had started to sacrifice his son Isaac (see Gn 22:2).

51 See 1 Chr 21:26.

52 1 Chr 22:5

53 The name reflects the Hebrew word for "peace": *shalom*.

54 See 1 Chr 22:7-10.

55 King 971-931 BC.

56 See 1 Kgs 5:15-37, 7:13-51.

57 See 2 Chr 3:1.

58 See 1 Kgs 6:37.

59 1 Kgs 8:27; 2 Chr 6:18.

60 2 Chr 6:41

61 2 Chr 7:1

62 See *The Oxford Dictionary of the Christian Church*, "Sacrifice."

63 See 2 Kgs 25:9; Jer 52.

64 See Ezr 6:1-12. In 1879, a clay cylinder was discovered bearing an inscription by Cyrus that confirms the Biblical account, and on April 16 2015, the Israeli government issued a stamp commemorating the event.

65 See Ezr 3:2-6.

66 See 2 Mc 6:1-5.

67 See 2 Mc 10:1-5. The Jewish feast of Hanukkah commemorates this event.

68 See Ex 35:20-22, 37:1-9; Ezr 6:5.

In 37 BC, Herod the Great,<sup>71</sup> a Gentile raised as a Jew, re-conquered Jerusalem and became King of Judea under Rome's dominion.<sup>72</sup> Starting in about 20 BC, he pulled down the temple and rebuilt it on a more magnificent scale.<sup>73</sup> The new temple was ready for use in 18 months, but work continued on it for 80 years.<sup>74</sup>

This was the temple Jesus knew: the one He "cleansed,"<sup>75</sup> in whose precincts He taught<sup>76</sup> and performed miracles,<sup>77</sup> the one His disciples marvelled at.<sup>78</sup>

Herod's temple was demolished in 70 AD, when the Roman Emperor Titus destroyed Jerusalem, and the Jews have never rebuilt it.<sup>79</sup> Some believe that when the Messiah comes,<sup>80</sup> He will rebuild it, thus proving His identity;<sup>81</sup> others believe that it will descend from Heaven<sup>82</sup> ready-built.<sup>83</sup>

### Old sacrifices end

Although God had commanded the old sacrifices, they could not suffice for worship.<sup>84</sup> Even before Solomon built his temple, the prophet Samuel declared that "obedience is better than sacrifice, and submission than the fat of rams."<sup>85</sup>

"If you would offer Me holocausts, then let justice surge like water,"<sup>86</sup> God said. "It is love I desire, not sacrifice, and knowledge of God rather than holocausts";<sup>87</sup> "offer to God praise as your sacrifice, and fulfil your vows to the Most High."<sup>88</sup>

In his repentance for adultery and murder, King David prayed, "For You are not pleased with sacrifices; should I offer a holocaust, You would not accept it. My sacrifice, O God, is a contrite spirit.... Then You will be pleased with due sacrifices, burnt offerings and holocausts offered on Your altar."<sup>89</sup>

Finally, Jesus Himself said, "Go and learn the meaning of the words, 'It is mercy I desire, and not sacrifice'" — words He quoted twice.<sup>90</sup> When one of His disciples admired the temple, He prophesied that its function as a place of sacrifice would come to an end, for its enemies would "leave not a stone on a stone."<sup>91</sup>

As He entered Jerusalem, He wept over it, again prophesying its destruction because the Jews had "failed to recognize" Him. Then He entered the temple and ejected the traders, quoting, "My house is meant for a house of prayer, but you have made it a den of thieves."<sup>92</sup> Again, "He made a kind of whip of cords," drove the animals out of the temple precincts, and knocked over the money-changers' tables, crying, "Stop turning My Father's house into a marketplace!"<sup>93</sup>

When the Jews demanded a sign that would authorize what He had done, He said, "Destroy this temple, and in three days I will raise it up." They retorted, "This

69 Under Crassus; see Josephus: *Antiquities of the Jews*, Book XIV, Chapter 7.

70 Under Pompei; see Josephus: *Antiquities of the Jews*, Book XIV, Chapter 4.

71 See Mt 2:1-23.

72 See Josephus: *Antiquities of the Jews*, Book XIV, Chapter 16.

73 See Mk 13:1.

74 See Josephus: *The Wars of the Jews*, Book I, Chapter 21.

75 See Mt 21:12-17; Jn 2:13-22.

76 See Mk 11:27-28, 13:1-2, 14:49; Lk 19:47; Jn 5:14, 7:14, 8:2, 10:23, 18:20.

77 See Mt 21:14.

78 See Mk 13:1.

79 The Emperor Julian ("the Apostate") encouraged the Jews to try in 363 AD, but they failed. When Father Vince visited the Holy Land, he asked why they had not tried again. The answer was, in effect, "We do not have the authority to rebuild it; we must wait for God's instructions."

80 Christians believe that He has come, in the Person of Jesus; Jews still await Him. See CCC 1096.

81 See Jn 2:18-21.

82 See Rv 21:2-3,22.

83 See Yehuda Shurpin in *Chabad.org*: "Jewish Practice," *Why Haven't the Jews Rebuilt the Temple Yet?*

84 See Heb 9-10.

85 1 Sm 15:22

86 See Am 5:21-25.

87 Hos 6:6

88 See Ps 50:7-14.

89 See Ps 51:18-21.

90 Mt 9:13. See Mt 12:7; Hos 6:6.

91 Mk 13:1-2

92 Lk 19:41-46. Jesus was quoting Is 56:6-7 and Jer 7:9-11.

93 See Jn 2:14-16.

temple took 46 years to build, and You are going to raise it up in three days?"

"Actually," St. John says, "He was talking about the temple of His Body."<sup>94</sup> And he testifies solemnly that he himself saw blood and water flow out of Jesus' Body on the cross,<sup>95</sup> as the blood of sacrifices had flowed through a drain from the altar in the temple to mingle with the water of the Kidron brook.<sup>96</sup>

Jesus' behaviour was not "just an angry outburst against the abuses that happen in all holy places." The animals and the temple money had a "legitimate part" in the temple worship. Fundamentally, this was *an attack on the temple worship itself*.<sup>97</sup>

And the Jews took it seriously. At Jesus' trial, they charged Him with plotting to destroy the temple and replace it with one "not made by human hands."<sup>98</sup> Later, they accused Stephen of claiming that Jesus would destroy the holy place "and change the customs" that Moses had handed down.<sup>99</sup>

Now Moses, who had built God's first dwelling and organized worship, had prophesied that God would raise up another "prophet" *like himself*.<sup>100</sup> Those who accepted Jesus as the Messiah recognized Him as that Prophet.<sup>101</sup> Like Moses, He would build God a new dwelling and re-organize worship.<sup>102</sup>

Accordingly, when Jesus died, the veil of the temple — 20 cubits long, roughly 9 meters or 30 feet<sup>103</sup> — was torn in two *from top to bottom*,<sup>104</sup> foreshadowing the destruction of the whole temple a few decades later. At Jesus' death, "the function of the old temple" came to an end. *God Himself dissolved it*.<sup>105</sup> No longer was that temple His "footstool,"<sup>106</sup> His dwelling on earth.<sup>107</sup>

With Jesus' Self-offering, worship through signs and shadows ended.<sup>108</sup> His Self-sacrifice was the culmination of all the Old Testament sacrifices: holocaust, sin-offering, guilt-offering, and peace-offering.<sup>109</sup>

### True worship begins

By His Resurrection — within "three days" of His death, as He had prophesied — Jesus built the new temple, not made by human hands.<sup>110</sup> His own living Body.<sup>111</sup> As He had told the Samaritan woman, He inaugurated "authentic" worship, not on Mount Moriah or Gerizim,<sup>112</sup> but "in Spirit and truth."<sup>113</sup> Henceforth His house would be "a house of prayer for all peoples."<sup>114</sup>

But Jesus' prophecy — "Destroy this temple, and in three days I will raise it up"<sup>115</sup> — was also a prophecy of the Mass, for the Mass (as we shall see<sup>116</sup>) is the culmination and fulfilment of the Old Testament liturgy.<sup>117</sup>

94 See Jn 2:18-21.

95 See Jn 19:34-35.

96 See Brant Pitre: *The Case for Jesus*, 11.

97 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

98 See Mk 14:58. The accusation played "a central role" in the dispute about Him (see Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3).

99 See Acts 6:13-14.

100 See Dt 18:15.

101 See Jn 6:14, 7:40; Acts 3:22, 7:36.

102 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3. Also see Heb 3:1-6.

103 This is the height of the sanctuary of Solomon's temple (see 1 Kgs 6:19-20), on which Herod's temple was modelled. The veil probably had the same length, for it divided "the holy place from the holy of holies" (Ex 26:33-34), the latter of which housed the Ark of the Covenant.

104 See Mt 27:51; Mk 15:38; Lk 23:45.

105 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

106 See Is 66:1; Mt 5:35; Acts 7:49.

107 See Ex 40:34-38; 2 Chr 7:1.

108 Jesus' "prophetic gesture of cleansing the temple" reached its "goal"; the "prophecy (see Ps 69:9; Jn 2:17) connected with it was fulfilled: 'Zeal for Your house has consumed Me'" (Ps 69:10). See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

109 See Rom 8:3 and Heb 8-10, especially Heb 10:5-8.

110 See Mk 14:58.

111 See Jn 2:18-21.

112 The Samaritans worshipped on Mount Gerizim, the Jews in Jerusalem, on Mount Moriah. See Jn 4:21.

113 Jn 4:24

114 Is 56:7; Mk 11:17. See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

115 Jn 2:19

116 See the talk on "Mass: Sacrament and Sacrifice."

The Church's liturgy is also a "foretaste" of the "heavenly liturgy."<sup>118</sup> As such, it "remains a liturgy of hope. The new temple, not made by human hands,<sup>119</sup> does exist, but it is still under construction... Christian liturgy is liturgy on the way,<sup>120</sup> a liturgy of pilgrimage toward the transfiguration of the world" at the end of time,<sup>121</sup> "when God [will be] 'all in all.'"<sup>122</sup>

### Prescribed ritual

The Mass is not "simply as a Christianized form" of Jewish liturgy.<sup>123</sup> On the contrary: the Jewish sacrifices were merely a symbol and the Mass the reality they symbolized.

It is important "to notice what an astonishing, even impudent, claim it must have seemed as long as the temple at Jerusalem was still standing." In the temple, real animals had their throats cut and their actual flesh and blood were sacrificed; in the Mass, we offer Christ's sacrifice "under the appearances of bread and wine."<sup>124</sup> It must have been difficult for the Jews "to resist the conviction that the Jewish service was the reality and the Christian one a mere substitute."<sup>125</sup>

That being the case, we must keep the truth before our minds with all the aids we can invoke. And this is why "liturgy" in the second sense is important: the *prescribed ritual* for public worship — still, in the New Testament, prescribed by God, but now through His Son's Church.

\* \* \* \* \*

### 'Ars celebrandi'<sup>126</sup>

In the Mass, "we already united ourselves with the heavenly liturgy and anticipate eternal life."<sup>127</sup> However, on earth, our participation is "mediated to us through earthly signs" — signs "which the Redeemer has shown us as the place where His reality is to be found."<sup>128</sup>

These "signs" are "things that are the exact opposite of spiritual abstractions: bread, wine, oil, water, fragrances, fire, ashes, rock, fabrics, colours, body, words, sounds, silences, gestures, space, movement, action, order, time, light... It is the whole of creation that is assumed in order to be placed at the service of encounter with the Word: incarnate, crucified, dead, risen, ascended to the Father."<sup>129</sup>

Together, they make up what we call the *ritual* or the *rite* of the liturgy, which may be defined as "approved practice in the administration of sacrifice."<sup>130</sup>

To some people, "ritual" suggests rigidity and restriction, as opposed to dynamism and creativity.<sup>131</sup> However, the authentic *art of celebrating* the liturgy is much more than a mechanical observation of rubrics,<sup>132</sup> at one extreme, or an "imaginative — sometimes wild" disregard of rules<sup>133</sup> at the other.

"The rite is in itself a norm," but a norm "is never an end in itself"; it is "always at the service of a higher reality that it means to protect."<sup>134</sup>

The Mass's ritual connects us to the early Church's worship and the even earlier Old Testament worship, for it fosters understanding of "sacrificial presence" and our

117 See CCC 1096.

118 See CCC 1090, 1137–1139. Also see Scott Hahn: *The Lamb's Supper*, Two, 3.

119 See Mk 14:58.

120 Accordingly, we call God's dwelling in church a "tabernacle" and often cover it with a tent-like cloth.

121 See 1 Cor 15:24–28.

122 Joseph Ratzinger: *The Spirit of the Liturgy*, One, 3. See Scott Hahn: *The Lamb's Supper*, Two, 3.

123 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

124 See *The Penny Catechism*, 277.

125 See C.S. Lewis: *Christian Reflections*, "Religion: Reality or Substitute?"

126 Latin for "the art of celebrating."

127 CCC 1326

128 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 1

129 Pope Francis: *Desiderio Desideravi*, 42

130 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1

131 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

132 Directions for rituals or ceremonies. In mediaeval books, they were written in red (in Latin, *ruber*) to distinguish them from the text.

133 See Pope Francis: *Desiderio Desideravi*, 48.

134 Pope Francis: *Desiderio Desideravi*, 48



participation in Christ's saving actions.<sup>135</sup> Like the creeds, it has *authority*, for it "developed under the guidance of the Holy Spirit,"<sup>136</sup> as Jesus promised.<sup>137</sup>

Accordingly, "regulation of the sacred liturgy," which "depends solely on the authority of the Church," is reserved to "the Apostolic See"<sup>138</sup> and, "as laws may determine," to bishops and bishops' conferences. "No other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority."<sup>139</sup>

But this ruling is not just a discipline for ordained ministers; it is "an attitude that all the baptized are called to live" in "all the gestures and words that belong to the assembly": gathering, processing, sitting, standing, kneeling, singing, acclaiming, looking, listening, and keeping silence.<sup>140</sup>

These are all ways in which "the assembly, as *one body*, participates in the celebration"<sup>141</sup> — like the "whole people" who "gathered as one man" to listen to Ezra read the newly discovered "book of the law of Moses."<sup>142</sup>

Making the same gesture and "speaking together in one voice" impose a "uniformity" that does not "deaden," but rather "educates individual believers to discover the authentic uniqueness of their personalities not in individualistic attitudes, but in the awareness of being one body."<sup>143</sup>

Take kneeling, for example. "We kneel to ask pardon, to bend our pride, to hand over to God our tears, to beg His intervention, to thank Him for a gift received.

"It is always the same gesture," declaring our smallness in the presence of God. However, made "with a full awareness of its symbolic sense" and our own need for it, it "molds our inner depths."

And if all this is true for the simple gesture of kneeling, how much more is it true for celebrating God's word: proclaiming it, hearing it, letting it inspire our prayer, and making it "our very life?"<sup>144</sup>

### 'Liturgical silence'

"Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance." It is expressly prescribed during the Penitential Rite, after the invitation "Let us pray," before and between the Readings, after the homily, in the Eucharistic Prayer, and after Holy Communion.<sup>145</sup>

Liturgical silence<sup>146</sup> is not "an inner haven" in which we hide ourselves in "intimate isolation," as if stepping outside the ritual. Rather, it symbolizes "the presence and action of the Holy Spirit," Who animates the entire celebration.<sup>147</sup>

It "moves us to sorrow for sin and the desire for conversion"; it awakens in us "a readiness to hear the word"; it inspires prayer; it "disposes us to adore the Body and Blood of Christ"; and it allows the Holy Spirit to suggest how our lives must change for us to be conformed to Christ.<sup>148</sup>

In particular, "listening *with reverence and in silence*, intervening with acclamations" is precisely how the laity participate in the Eucharistic Prayer.<sup>149</sup>

"For all these reasons," we must "enact with extreme care the symbolic gesture of silence."<sup>150</sup>

135 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

136 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1

137 See Jn 16:13. Also see Joseph Ratzinger: "God and the World," Part III, 17, "The Liturgy."

138 That is, the See of Rome. See the talk on "What is the Catholic Church?"

139 Vatican II: *Sacrosanctum Concilium*, 22

140 See Pope Francis: *Desiderio Desideravi*, 50.

141 Pope Francis: *Desiderio Desideravi*, 50

142 See Neh 8-1.

143 Pope Francis: *Desiderio Desideravi*, 51

144 See Pope Francis: *Desiderio Desideravi*, 53.

145 See Pope Francis: *Desiderio Desideravi*, 52.

146 Or "sacred silence" (*General Instruction of the Roman Missal*, 43)

147 See Pope Francis: *Desiderio Desideravi*, 52.

148 See Pope Francis: *Desiderio Desideravi*, 52.

149 See Pope Francis: *Desiderio Desideravi*, 60.

150 See Pope Francis: *Desiderio Desideravi*, 52.

**Do you recognize it?**

We will study the Mass in much more detail later on.<sup>151</sup> Now, listen to St. Cyril of Jerusalem's catechetical lectures,<sup>152</sup> dated about 350 AD, addressed to the newly baptized, who could now participate in the whole of the Mass for the first time.<sup>153</sup>

"You have noticed that the deacon gives the priest water with which to wash.... He certainly did not give it because of any lack of bodily cleanliness.... Rather, the washing is a symbol, that you ought to be pure of all sinful and lawless deeds. The hands are a symbol of action, so by washing them, it is clear, we represent the purity and blamelessness of our actions."<sup>154</sup>

"Then the deacon cries out: 'Take note one of another and bid one another welcome!' Do not suppose that this kiss is like those given by mutual friends in the marketplace.... This kiss blends souls one with another, and woos for them forgetfulness of every injury.... The kiss, therefore, is reconciliation, and because of that it is holy."<sup>155</sup>

"After this the priest cries out: 'Your hearts aloft!' For truly, in that most solemn hour it behooves us to have our hearts aloft with God, and not below, with the earth and earthly things. It is, then, as if the priest instructs us in that hour to dismiss all physical cares and domestic anxieties, and to have our hearts in Heaven with the benevolent God.

"Then you answer: 'We keep them with the Lord,' giving assent to it by your avowal.... Let no one come here, then, who could say with his mouth, 'We keep them with the Lord,' while he is preoccupied with physical cares."<sup>156</sup>

"Then the priest says, 'Let us give thanks to the Lord.' Surely we ought to give thanks for His having called us, unworthy though we are, to so great a grace; for His having reconciled us when we were His enemies; for our having been deemed worthy of the adoption of sons by the Spirit." And you say, "'Worthy and just'; for in giving thanks, we do a worthy thing, and just. But what He did in accounting us worthy of such great benefits was not merely just, but more than just."<sup>157</sup>

"After this we mention the heavens and the earth and the sea, the sun and the moon, the stars; and all creation, rational and irrational, visible and invisible; the Angels, Archangels, Virtues, Dominations, Principalities, Powers, Thrones, the many-faced Cherubim,<sup>158</sup> saying in effect with David, 'Magnify the Lord with me.' We also mention the Seraphim, whom Isaiah, in the Holy Spirit, saw standing around in a circle at the throne of God,... while they exclaimed, 'Holy, holy, holy Lord Sabaoth!'"<sup>159</sup> It is for this reason that we recite this theology handed down by the Seraphim: that we may be participants with the superterrestrial armies."<sup>160</sup>

"Then, having sanctified ourselves by these spiritual songs, we call upon the benevolent God to send out the Holy Spirit upon the gifts which have been laid out: that He may make the bread the Body of Christ, and the wine the Blood of Christ; for whatsoever the Holy Spirit touches, that is sanctified and changed."<sup>161</sup>

"Then, upon the completion of the spiritual Sacrifice, the bloodless worship,... we call upon God for the common peace of the churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and, in summary, we

151 See the talk on "Mass: Sacrament and Sacrifice."

152 He entitled them "Mystagogia," from the Greek *mustagogos* ("interpretation of mystery"). The word is used for the period during which the newly baptized ("neophytes") receive additional catechesis.

153 In the early Church, catechumens (not yet baptized), were dismissed after the Liturgy of the Word ("the Mass of the Catechumens"), before the Liturgy of the Eucharist ("the Mass of the Faithful") began.

154 Cyril of Jerusalem: *Mystagogia*, 5, 2

155 Cyril of Jerusalem: *Mystagogia*, 5, 3

156 Cyril of Jerusalem: *Mystagogia*, 5, 4

157 Cyril of Jerusalem: *Mystagogia*, 5, 5

158 There are nine "ranks" of angels. Starting with those closest to God, they are Seraphim (attendants or guardians at God's throne), Cherubim (guardians of God's glory), Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels (see Pseudo-Dionysius the Areopagite: *De Coelesti Hierarchia*).

159 "Lord of hosts," from the Hebrew *saba* ("host").

160 Cyril of Jerusalem: *Mystagogia*, 5, 6

161 Cyril of Jerusalem: *Mystagogia*, 5, 7. This "calling down" is called the *epiclesis* of the Mass.

all pray and offer this Sacrifice for all who are in need."<sup>162</sup>

"Then we mention also those who have already fallen asleep: first, the patriarchs, prophets, apostles, and martyrs, that through their prayers and supplications God would receive our petition; next,... the holy fathers and bishops who have already fallen asleep; and, to put it simply, all among us who have already fallen asleep; for we believe that it will be of very great benefit to the souls of those for whom the petition is carried up, while this holy and most solemn Sacrifice is laid out."<sup>163</sup>

"Then, after these things, we say that prayer which the Saviour imparted to His own disciples; and with a pure conscience we describe God as Father, saying, "Our Father, Who art in Heaven."<sup>164</sup>

"After this you hear the singing which invites you with a divine melody to the Communion of the Holy Mysteries, and which says, 'Taste and see that the Lord is good.' Do not trust to the judgement of the bodily palate — no, but to unwavering faith. For they who are urged to taste do not taste of bread and wine, but of the antitype<sup>165</sup> — of the Body and Blood of Christ."<sup>166</sup>

"In approaching, therefore, do not come up with your wrists apart or your fingers spread, but make of your left hand a throne for the right, since you are about to receive into it a King. And having hollowed your palm, receive the Body of Christ, saying over It the *Amen*. Then ... partake, being careful lest you lose anything of It... Tell me: if someone gave you some grains of gold, would you not hold them with all carefulness, lest you might lose something of them?... Will you not, therefore, be much more careful in keeping watch over What is more precious than gold and gems, so that not a particle of It may escape you?"<sup>167</sup>

"Then ... while awaiting the prayer, give thanks to God, Who has deemed you worthy of such great Mysteries."<sup>168</sup>

### 'Safeguarding' the liturgy<sup>169</sup>

#### 1) Language<sup>170</sup>

At Mass, bread and wine are *transubstantiated* into Christ's Body and Blood. The *appearances* of bread and wine remain, but the *substance* of bread and the *substance* of wine disappear.<sup>171</sup> Therefore we should avoid hymns that say, for example:

- "Welcome these symbols."<sup>172</sup> (*No*; they have become Christ's Body and Blood.)
- "Precious Body, precious Blood, here in bread and wine"<sup>173</sup> or "Wheat and grape contain the meaning."<sup>174</sup> (*No*; the substances of bread, wine, wheat, and grape have been replaced by Christ's actual Body and Blood.)

Because we all "partake" of Christ's *sacramental*<sup>175</sup> Body, we are all members of His *Mystical Body*.<sup>176</sup> However, the two concepts are not the same,<sup>177</sup> and we

162 Cyril of Jerusalem: *Mystagogia*, 5, 8

163 Cyril of Jerusalem: *Mystagogia*, 5, 9

164 Cyril of Jerusalem: *Mystagogia*, 5, 11

165 That which a symbol represents.

166 Cyril of Jerusalem: *Mystagogia*, 5, 20

167 Cyril of Jerusalem: *Mystagogia*, 5, 21

168 Cyril of Jerusalem: *Mystagogia*, 5, 22

169 "With this letter I simply want to invite the whole Church to rediscover, to safeguard, and to live the truth and power of the Christian celebration" (Pope Francis: *Desiderio Desideravi*, 16).

170 In a Physics class, students ask questions like, "How do I calculate how much voltage is going through this wire?" I reply, "Voltage is not something that *goes through* a wire; voltage is a difference in certain conditions between two points in a wire." The students complain, "You know what I mean!" and I reply, "Yes; I do. *But you don't*. And if you don't use the words correctly, you never will." If this is true about electricity, how much more is it true about the Body and Blood of Christ! "For matters of faith, continuity of terminology with the language of Scripture and that of the Fathers is itself an essential element; it is improper simply to manipulate language" (Joseph Ratzinger: *God and the World*, Part II, 13, "The Miracles").

171 See the talk on "Mass: Sacrament and Sacrifice."

172 *Glory and Praise*, 532

173 *Glory and Praise*, 518

174 *Catholic Book of Worship II*, 565

175 See Jn 6:55-56. See the talk on "Mass: Sacrament and Sacrifice."

176 See 1 Cor 10:16-17, 12:12-27. See the talk on "The Communion Among the Saints in the Body of Christ."

177 For example, Jesus commanded us to eat His *sacramental* Body (see Mt 26:17-29; Mk 14:12-25; Lk 22:7-20; 1

should avoid hymns that confuse them; for example:

- "And we accept bread at His table, broken and shared, a living sign. Here in this world, dying and living, we are each other's bread and wine."<sup>178</sup>
- "I myself am the bread of life. You and I are the bread of life, taken and blessed, broken and shared by Christ that the world might live."<sup>179</sup> (*No*; neither of these is what Christ said.)

## 2) Focus on God

We should avoid anything in our worship that tends to turn the community into a "self-enclosed circle."<sup>180</sup> For example,

- the priest must realize that "it is not he himself who is important," but Christ, and act "not from his own resources,"<sup>181</sup> but "*in Persona Christi Capitis*."<sup>182</sup>
- lectors should read as though they are proclaiming not their own words, but "the word of the Lord."<sup>183</sup>
- choirs should sing for the Lord, not to entertain the congregation.

When "applause breaks out in the liturgy,... it is a sure sign that the essence of liturgy has totally disappeared and been replaced by a kind of religious entertainment."<sup>184</sup> Such attractiveness fades quickly — it cannot compete in the market of leisure pursuits.... Liturgy can attract people only when it looks not at itself, but at God. Then something truly unique happens, beyond competition, and people have a sense that more has taken place than a recreational activity."<sup>185</sup>

## 3) Silence

Even before Mass, Jesus is present sacramentally in the tabernacle. Therefore "enter the church in silence and with great respect, considering yourself unworthy to appear before the Lord's Majesty. Then take holy water and make the sign of the cross carefully and slowly.

"As soon as you are before God in the Blessed Sacrament, devoutly genuflect. Once you have found your place, kneel down and render the tribute of your presence and devotion to Jesus in the Blessed Sacrament.... Don't turn your head here and there to see who enters and leaves. Don't laugh — out of reverence for this holy place and also out of respect for those who are near you. Try not to speak to anybody, except when charity or strict necessity requires it."<sup>186</sup>

This is the moment not "for small talk," but "for recollection within the heart, to prepare ourselves for the encounter with Jesus. Silence is so important!"<sup>187</sup>

The Mass is not a "spectacle."<sup>188</sup> As we enter the church, we should think: "I am going to Calvary, where Jesus gave His life for me." Then the idea of a "spectacle" disappears, and so does "the small talk."<sup>189</sup>

Cor 11:23-26). Eating His *Mystical* Body would entail eating one another's bodies.

178 *Glory and Praise*, 538. It recalls the declaration of WomenChurch worship groups, who "celebrate their own version of the Eucharist": "This is not the transformation of the bread and wine into the Body and Blood of Christ, but the transformation of the community into the body of the new humanity, infused with the blood of new life and symbolized by sharing bread and wine together" (see Moira Noonan: *Spiritual Deceptions in the Church and the Culture*, Chapter 10, Part 1, "Eucharist a Symbol Only").

179 *Glory and Praise*, 520. Other hymns also misrepresent the truths of our faith. For example, Jesus commissioned us to "make disciples of all nations," baptizing them and teaching them to obey His commands (see Mt 28:19-20). However, *Gather* 663 claims that the Church's mission is "not to preach our creed or customs, but to build a bridge of love."

180 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 3.

181 Without "rigid austerity or an exasperating creativity, a spiritualizing mysticism or a practical functionalism, a rushed briskness or an overemphasized slowness, a sloppy carelessness or an excessive finickiness, a superabundant friendliness or priestly impassibility," each of which can express the desire "to be the centre of attention" (Pope Francis: *Desiderio Desideravi*, 54).

182 Latin for "in the Person of Christ the Head." See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 6. Also see the Appendix.

183 As they claim at the end of each Reading.

184 Father Vince says he "cringes" when people tell him, "That was a nice Mass, Father."

185 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 3

186 Pio of Pietrelcina: *Correspondence With His Spiritual Daughters*, July 25 1915

187 Pope Francis: General Audience, November 15 2017

188 Pope Francis: General Audience, November 15 2017

189 Pope Francis: General Audience, November 22 2017

The same is true after Mass. The church is not a theatre where the entertainment is over. It is God's house, where Jesus remains present sacramentally.

"To guard yourself vigilantly after Communion is as necessary and important as devout preparation before.... Beware of much talk." Instead, "choose some secret place where you can feel God's presence."<sup>190</sup>

"Silence and prayer" are "the proper setting" for the growth of "true, faithful, and consistent knowledge" of the mystery that "the Word became Flesh and dwelt among us."<sup>191</sup>

### Conclusion

In May 1994, a man named Eddie Treadway celebrated his 100th birthday by doing what he did every day: walking half an hour to Mass at St. Rose Church in Sacramento California. Asked why, he replied firmly, "To please God. We owe it to God." He paused, and then said again, "To please God."<sup>192</sup>

The Mass is the Church's "full public worship," a "sacred action surpassing all others."<sup>193</sup> We must learn, appreciate, and love its liturgy — which embraces church, altar, tabernacle, art, music, orientation, posture, gesture, vestments, *etc.*<sup>194</sup> — for it leads us out of our "self-enclosed circle" to true worship of God,<sup>195</sup> "Who wants, through what happens in the liturgy, to transform us and the world."<sup>196</sup>

### Postscript

Let all mortal flesh keep silence,<sup>197</sup>  
And with fear and trembling stand.  
Ponder nothing earthly-minded,  
For, with blessings in His hand,  
Christ our God to earth descendeth,  
Our full homage to command.

King of kings, yet born of Mary,  
As of old on earth He stood,  
Lord of lords in human vesture,  
In the Body and the Blood;  
He will give to all the faithful  
His own Self for heav'nly food.

Rank on rank the Host of Heaven  
Spreads its vanguard<sup>198</sup> on the way,  
As the Light of light descendeth  
From the realms of endless day,  
That the pow'rs of Hell may vanish  
As the darkness clears away.

At His feet the six-wingèd seraph,<sup>199</sup>  
Cherubim with sleepless eye,<sup>200</sup>  
Veil their faces to the Presence,  
As with ceaseless voice they cry:  
"Alleluia! Alleluia!  
Alleluia! Lord, most high."

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190 Thomas à Kempis: *Imitation of Christ*, Book 4, Chapter 12

191 Jn 1:14. See Pope John Paul II: *Novo Millennio Ineunte*, 20; *Rosarium Virginis Mariae* 31 (see the talk on "Mary and Joseph," Appendix 2).

192 See *The BC Catholic* July 3 1994.

193 See Vatican II: *Sacrosanctum Concilium*, 7.

194 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2.

195 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 3.

196 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 1

197 See Hb 2:20.

198 Detachment of army marching in front to guard against surprise.

199 See Is 6:1-7.

200 See Ez 1:18.

## Appendix: The Centre of the Liturgy

From a homily by Father Vincent Hawkswell  
for the 31st Sunday in Ordinary Time, Year A

In the Gospel Reading, Jesus points out that the scribes and Pharisees are "fond of places of honour at banquets and the front seats in synagogues, of marks of respect in public, and of being called 'Rabbi.'"<sup>1</sup> In the First Reading, God says, "And if you do not lay it to heart to give glory to My name, I will send a curse on you, and of your blessing I will make a curse."<sup>2</sup>

Catholics appreciate the priesthood so much that they always give priests the places of honour and the best seats, and they always greet us with respect. When we are first ordained, we find this distinction humbling. However, with time, we are more and more tempted to take the honour and respect to ourselves, instead of ascribing it to God.

Unfortunately, this temptation surfaces even while we are saying Mass. I discovered this for myself when (with the permission of Archbishop Miller) I started occasionally saying an early-morning Mass in the small chapel at St. Patrick's facing in the same direction as the people. Father Ian Stuart had the same experience when, for lack of space, he said morning Mass facing the same way as the people in the Hobson Room at St. Anthony's. "The dynamics are totally different," he said.

A friend of mine who came to Mass in my home, where I do the same thing for the same reason, said, "It's like we're all in this together."

"The Mass, I believe, is tending to be priest-centered," said writer<sup>3</sup> Mitch Finley. "The attention of the congregation is almost constantly focussed on the priest. We watch the priest, listen to the priest, and respond to the priest."

That being the case, it is important for priests to make sure that *everything* in the way we say Mass makes it clear that it is not "a rite established on private initiative, but the Church's public worship," whose "regulation" was "entrusted by Christ to the apostles and their successors."<sup>4</sup>

It is tempting for priests to put ourselves at centre-stage, to "take ownership" of the Mass. We do it if we maintain eye-contact with the people when we are in fact addressing God. We do it if we alter, add, or omit prescribed words and gestures.

In truth, as the Vatican documents say, "the ministry of the priest is the ministry of the whole Church"; the priest can exercise it "only in obedience, in hierarchical fellowship, and in devotion to the service of God and of his brothers."<sup>5</sup>

A priest who introduces "individualism and idiosyncrasy into celebrations which belong to the whole Church" is "offending the rights of the faithful,"<sup>6</sup> say the Vatican documents. One of these rights is a demand that "the Eucharistic prayer which [the faithful] ratify with their final *Amen*" not be "totally imbued" or even "interspersed" with anyone's "personal outlook."<sup>7</sup>

Accordingly, no one except the Pope, and, within limits, bishops and their conferences, "may add, remove, or change anything in the liturgy."<sup>8</sup>

In a 1993 interview,<sup>9</sup> Pope Benedict XVI, then Cardinal Joseph Ratzinger, stressed that "the liturgy is not a self-celebration of the community, but is oriented toward the Lord, in such a manner that the common viewpoint of the priest and the individual worshipper is toward the Lord." The so-called "creativity" of individual priests and people, he said, results in "an increasingly empty liturgy."

1 Mt 23:6-7

2 Mal 2:2

3 See *The BC Catholic*, June 22 1997.

4 See the Congregation of Rites: *Eucharisticum Mysterium*, 45.

5 See the Congregation for Divine Worship: *Liturgiae Instaurationes*, 1.

6 See the Congregation for Divine Worship: *Liturgiae Instaurationes*, 1.

7 See the Congregation for Divine Worship: *Eucharistiae Participationem*, 11.

8 See Vatican II: *Sacrosanctum Concilium*, 22.

9 See the Italian magazine *Il Sabato*, April 24 1993.