

Celebration of the Divine Holy Spirit:

First Vespers of Pentecost,

Compline and the Extended Vigil of

Matins of Pentecost

With Selected Texts For Pentecost



Italics: Presider

Underlined Text and Hymns: All

Psalms and Canticles Prayed in choir

+: Sign of the Cross (Sign of the Cross done on lips for the Invitatory)

First Vespers of Pentecost

God, + come to my assistance.

— Lord, make haste to help me.

(Bow)

Glory to the Father, and to the Son, and to the Holy Spirit:

— as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

HYMN

Come, Holy Spirit, Creator come,
From your bright heavenly throne!
Come, take possession of our souls,
And make them all your own.

You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction, and true love!

You who are sevenfold in your grace,
Finger of God's right hand,
His promise, teaching little ones
To speak and understand!

O guide our minds with your blessed light,
With love our hearts inflame,
And with your strength which never decays
Confirm our mortal frame.

Far from us drive our hellish foe
True peace unto us bring,
And through all perils guide us safe
Beneath your sacred wing.

Through you may we the Father know,
Through you the eternal Son
And you the Spirit of them both
Thrice-blessed three in one.

All glory to the Father be,
And to the risen Son;
The same to you, O Paraclete,
While endless ages run. Amen.

Ant. 1 *On the day of Pentecost they had all gathered together in one place, alleluia.*

Psalm 113

Praise, O servants of the Lord, *
praise the name of the Lord!
May the name of the Lord be blessed *
both now and for evermore!
From the rising of the sun to its setting *
praised be the name of the Lord!

High above all nations is the Lord, *
above the heavens his glory.
Who is like the Lord, our God, *
who has risen on high to his throne
yet stoops from the heights to look down, *
to look down upon heaven and earth?

From the dust he lifts up the lowly, *
from the dungheap he raises the poor
to set them in the company of princes, *
yes, with the princes of his people.
To the childless wife he gives a home *
and gladdens her heart with children.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *On the day of Pentecost they had all gathered together in one place, alleluia.*

Ant. 2 *Tongues as of fire appeared before the apostles, and the Holy Spirit came upon each of them, alleluia.*

Psalm 147:1-11

Praise the Lord for he is good; †
sing to our God for he is loving: *
to him our praise is due.

The Lord builds up Jerusalem *
and brings back Israel's exiles,
he heals the broken-hearted, *
he binds up all their wounds.
He fixes the number of the stars; *
he calls each one by its name.

Our Lord is great and almighty; *
his wisdom can never be measured.
The Lord raises the lowly; *
he humbles the wicked to the dust.
O sing to the Lord giving thanks; *
sing psalms to our God with the harp.

He covers the heavens with clouds; *
he prepares the rain for the earth,
making mountains sprout with grass *
and with plants to serve man's needs.
He provides the beasts with their food *
and young ravens that call upon him.

His delight is not in horses *
nor his pleasure in warriors' strength.
The Lord delights in those who revere him, *
in those who wait for his love.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Tongues as of fire appeared before the apostles, and the Holy Spirit came upon each of them, alleluia.*

Ant. 3 *The Spirit who comes from the Father will glorify me, alleluia.*

Canticle: Revelation 15:3-4

Mighty and wonderful are your works, *
Lord God Almighty!
Righteous and true are your ways, *
O King of the nations!

Who would dare refuse you honor, *
or the glory due your name, O Lord?

Since you alone are holy, *
all nations shall come
and worship in your presence. *
Your mighty deeds are clearly seen.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *The Spirit who comes from the Father will glorify me, alleluia.*

READING: Romans 8:11

If the Spirit of God who raised Jesus from the dead dwells in you, then he who raised Christ from the dead will bring your mortal bodies to life also, through his Spirit dwelling in you.

RESPONSORY

The Holy Spirit is the Paraclete, alleluia, alleluia.

— The Holy Spirit is the Paraclete, alleluia, alleluia.

He will teach you all things,

— alleluia, alleluia.

(Bow)

Glory to the Father, and to the Son, and to the Holy Spirit.

— The Holy Spirit is the Paraclete, alleluia, alleluia.

Ant. *Come, Holy Spirit, fill the hearts of all believers and set them on fire with your love. Though they spoke many different languages, you united the nations in professing the same faith, alleluia.*

CANTICLE OF MARY: Luke 1:46-55

My + soul proclaims the greatness of the Lord, †
my spirit rejoices in God my Savior *
for he has looked with favor on his lowly servant.

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

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.

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.

He has come to the help of his servant Israel *
for he has remembered his promise of mercy,
the promise he made to our fathers, *
to Abraham and his children for ever.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Come, Holy Spirit, fill the hearts of all believers and set them on fire with your love. Though they spoke many different languages, you united the nations in professing the same faith, alleluia.*

INTERCESSIONS

When the days of Pentecost were complete, God sent the Holy Spirit upon the apostles. As we celebrate this great feast with joy and faith, let us cry out:

— Send forth your Spirit and make the whole world new.

In the beginning you created heaven and earth, and in the fullness of time you renewed all things in Christ, through your Spirit go on renewing the world with the gift of salvation.

— Send forth your Spirit and make the whole world new.

You breathed the breath of life into Adam, send your Spirit into your Church to be its life and vigor, that it may bring new life to the whole world.

— Send forth your Spirit and make the whole world new.

By the light of your Spirit, enlighten the world and dispel the darkness of our times, turn hatred into love, sorrow into joy and war into the peace we so desire.

— Send forth your Spirit and make the whole world new.

Water flowed from the side of Christ as the fountain of your Spirit, may it flow over all the earth and bring forth goodness.

— Send forth your Spirit and make the whole world new.

You bring life and glory to mankind through the Holy Spirit, through the Spirit lead the departed into the love and joy of heaven.

— Send forth your Spirit and make the whole world new.

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.

CONCLUDING PRAYER

Let us pray,

(Bow)

*Almighty and ever-living God,
you fulfilled the Easter promise
by sending us your Holy Spirit.
May that Spirit unite the races and nations on earth
to proclaim your glory.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever.*

— Amen.

*May the Lord + bless us,
protect us from all evil
and bring us to everlasting life.*

— Amen.

Compline After First Vespers

God, + come to my assistance.

— Lord, make haste to help me.

(Bow)

Glory to the Father, and to the Son, and to the Holy Spirit:

— as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

EXAMINATION OF CONSCIENCE

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:

(Striking Breast)

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.

HYMN

At the Lamb's high feast we sing
Praise to our victorious King,
He has washed us in the tide
Flowing from his wounded side;
Praise we him, whose love divine
Gives his sacred blood for wine,
Gives his body for the feast,
Christ the victim, Christ the priest.

Where the Paschal blood is poured,
Death's dark angel sheathes his sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
Paschal victim, Paschal bread!
With sincerity and love
Eat we manna from above.

Mighty victim from the sky,
Hell's fierce pow'rs beneath you lie;
You have conquered in the fight,
You have brought us life and light:
Now no more can death appall,
Now no more the grave enthrall;
You have opened Paradise,
And in you the saints shall rise.

Easter triumph, Easter joy,
This alone can sin destroy;
From sin's pow'r, Lord set us free,
Newborn souls in you to be.
Hymns of glory, songs of praise,
Father, unto thee we raise:
And to you , out risen King,
With the Spirit, praise we sing.

Ant. 1 *Alleluia, alleluia, alleluia.*

Psalm 4

When I call, answer me, O God of justice; *
from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed, *
will you love what is futile and seek what is false?

It is the Lord who grants favors to those whom he loves; *
the Lord hears me whenever I call him.

Fear him; do not sin: ponder on your bed and be still. *
Make justice your sacrifice, and trust in the Lord.

"What can bring us happiness?" many say. *
Let the light of your face shine on us, O Lord.

You have put into my heart a greater joy *
than they have from abundance of corn and new wine.

I will lie down in peace and sleep comes at once *
for you alone, Lord, make me dwell in safety.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Psalm 134

O come, bless the Lord, *
all you who serve the Lord,
who stand in the house of the Lord, *
in the courts of the house of our God.

Lift up your hands to the holy place *
and bless the Lord through the night.

May the Lord bless you from Zion, *
he who made both heaven and earth.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Alleluia, alleluia, alleluia.*

READING: Deuteronomy 6:4-7

Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest.

RESPONSORY

Into your hands, Lord, I commend my spirit, alleluia, alleluia.

— Into your hands, Lord, I commend my spirit, alleluia, alleluia.

You have redeemed us, Lord God of truth.

— Alleluia, alleluia.

(Bow)

Glory to the Father, and to the Son, and to the Holy Spirit.

— Into your hands, Lord, I commend my spirit, alleluia, alleluia.

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, alleluia.*

CANTICLE OF SIMEON: Luke 2:29-32

Lord, + now you let your servant go in peace; *
your word has been fulfilled:

my own eyes have seen the salvation *
which you have prepared in the sight of every people:

a light to reveal you to the nations *
and the glory of your people Israel.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

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, alleluia.*

CONCLUDING PRAYER

Let us pray,

(Bow)

*Lord Jesus Christ, you have given your followers
an example of gentleness and humility,
a task that is easy, a burden that is light.
Accept the prayers and work of this day,
and give us the rest that will strengthen us
to render more faithful service to you
who live and reign for ever and ever.*

— Amen.

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

— Amen.

ANTIPHON IN HONOR OF THE BLESSED VIRGIN MARY

Queen of heaven, rejoice, alleluia.

The Son whom you merited to bear, alleluia.

has risen as he said, alleluia.

Pray for us to God, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia!

For the Lord has truly risen, alleluia!

Extended Vigil of Matins of Pentecost

Lord, + open my lips.

— And my mouth will proclaim your praise.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

Psalm 95

Come, let us sing to the Lord *
and shout with joy to the Rock who saves us.
Let us approach him with praise and thanksgiving *
and sing joyful songs to the Lord.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

The Lord is God, the mighty God, *
the great king over all the gods.
He holds in his hands the depths of the earth *
and the highest mountains as well.
He made the sea; it belongs to him, *
the dry land, too, for it was formed by his hands.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

Come, then, let us bow down and worship, *
bending the knee before the Lord, our maker.
For he is our God and we are his people, *
the flock he shepherds.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

Today, listen to the voice of the Lord: †
Do not grow stubborn, as your fathers did
in the wilderness, *
when at Meriba and Massah
they challenged me and provoked me, *
Although they had seen all of my works.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

Forty years I endured that generation. *
I said, "They are a people whose hearts go astray
and they do not know my ways."
So I swore in my anger, *
"They shall not enter into my rest."

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Alleluia, the Spirit of the Lord has filled the whole world; come, let us worship him, alleluia.*

HYMN

Holy Spirit, Lord of light,
From Thy clear celestial height
Thy pure beaming radiance give.

Come, Thou Father of the poor,
Come with treasures which endure,
Come, Thou Light of all that live.

Thou, of all consolers best,
Thou, the soul's delightful Guest,
Dost refreshing peace bestow.

Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

Light immortal, Light divine,
Visit Thou these hearts of Thine,
And our inmost being fill.

If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

Heal our wounds; our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend:

Give them comfort when they die,
Give them life with Thee on high;
Give them joys that never end.

Ant. 1 *The Spirit breathes where he wills; you hear his voice but do not know where he comes from or where he is going, alleluia.*

Psalm 104

I

Bless the Lord, my soul! *
Lord God, how great you are,
clothed in majesty and glory, *
wrapped in light as in a robe!

You stretch out the heavens like a tent. *
Above the rains you build your dwelling.
You make the clouds your chariot, *
you walk on the wings of the wind,
you make the winds your messengers *
and flashing fire your servants.

You founded the earth on its base, *
to stand firm from age to age.
You wrapped it with the ocean like a cloak: *
the waters stood higher than the mountains.

At your threat they took to flight; *
at the voice of your thunder they fled.
They rose over the mountains and flowed down *
to the place which you had appointed.
You set limits they might not pass *
lest they return to cover the earth.

You make springs gush forth in the valleys; *
they flow in between the hills.
They give drink to all the beasts of the field; *
the wild asses quench their thirst.
On their banks dwell the birds of heaven; *
from the branches they sing their song.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant *The Spirit breathes where he wills; you hear his voice but do not know where he comes from or where he is going, alleluia.*

Ant. 2 *Suddenly from the heavens there came the sound of a great wind, alleluia.*

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.
You make the grass grow for the cattle *
and the plants to serve man's needs,

that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make his face shine *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests; *
on the treetop the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

You made the moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes out to his work, *
to labor till evening falls.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Suddenly from the heavens there came the sound of a great wind, alleluia.*

Ant. 3 *Send forth your Spirit and they shall be created; and you will renew the face of the earth, alleluia.*

III

How many are your works, O Lord! †
In wisdom you have made them all. *
The earth is full of your riches.

There is the sea, vast and wide, †
with its moving swarms past counting, *
living things great and small.
The ships are moving there *
and the monsters you made to play with.

All of these look to you *
to give them their food in due season.
You give it, they gather it up: *
you open your hand, they have their fill.

You hide your face, they are dismayed; †
you take back your spirit, they die, *
returning to the dust from which they came.
You send forth your spirit, they are created; *
and you renew the face of the earth.

May the glory of the Lord last forever! *
May the Lord rejoice in his works!
He looks on the earth and it trembles; *
the mountains send forth smoke at his touch.

I will sing to the Lord all my life, *
make music to my God while I live.
May my thoughts be pleasing to him. *
I find my joy in the Lord.
Let sinners vanish from the earth *
and the wicked exist no more.

Bless the Lord, my soul.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *Send forth your Spirit and they shall be created; and you will renew the face of the earth, alleluia.*

The Spirit of the Lord has filled the whole world, alleluia.

— He sustains all creation and knows every word that is spoken, alleluia.

FIRST READING

From the letter of the apostle Paul to the Romans

Those who live according to the flesh are intent on the things of the flesh, those who live according to the spirit, on those of the spirit. The tendency of the flesh is toward death but that of the spirit toward life and peace. The flesh in its tendency is at enmity with God; it is not subject to God's law. Indeed, it cannot be; those who are in the flesh cannot please God.

But you are not in the flesh; you are in the spirit, since the Spirit of God dwells in you. If anyone does not have the Spirit of Christ, he does not belong to Christ. If Christ is in you the body is dead because of sin, while the spirit lives because of justice. If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Christ from the dead will bring your mortal bodies to life also, through his Spirit dwelling in you.

We are debtors, then, my brothers—but not to the flesh, so that we should live according to the flesh. If you live according to the flesh, you will die; but if by the spirit you put to death the evil deeds of the body, you will live.

All who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, "Abba!" (that is, "Father"). The Spirit himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him.

I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share

in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies. In hope we were saved. But hope is not hope if its object is seen; how is it possible for one to hope for what he sees? And hoping for what we cannot see means awaiting it with patient endurance. The Spirit too helps us in our weakness, for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills.

RESPONSORY

Since you are all children of God through your faith in Christ Jesus,

— God has sent into your hearts the Spirit of his Son, crying out: Abba, Father, alleluia.

The Lord has not given us a timid spirit,

but a spirit of strength, of love and of self-control.

— God has sent into your hearts the Spirit of his Son, crying out: Abba, Father, alleluia.

SECOND READING

From the treatise Against Heresies by Saint Irenaeus, bishop

When the Lord told his disciples to go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ. Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one

lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit. Now, through the Spirit, the image and inscription of the Father and the Son have been given to us, and it is our duty to use the coin committed to our charge and make it yield a rich profit for the Lord.

RESPONSORY

*On the day of Pentecost
they had all gathered together in one place.
Out of the heavens suddenly there came
— the sound of a great wind,
which filled the whole house, alleluia.*

*The disciples had gathered together in one room.
Suddenly there came a sound from heaven.
— The sound of a great wind,
which filled the whole house, alleluia.*

Ant. *I shall not leave you orphans; your hearts will rejoice, alleluia.*

CANTICLE I: Isaiah 63:1-5

Who is this that comes from Edom, *
in crimsoned garments, from Bozrah—
This one arrayed in majesty, *
marching in the greatness of his strength?

"It is I, I who announce vindication, *
I who am mighty to save."
Why is your apparel red, *
and your garments like those of the wine presser?

"The wine press I have trodden alone, *
and of my people there was no one with me.
I trod them in my anger, *
and trampled them down in my wrath;
their blood spurted on my garments; *
all my apparel I stained.

For the day of vengeance was in my heart, *
my year for redeeming was at hand.
I looked about, but there was no one to help, *
I was appalled that there was no one to lend support;
so my own arm brought about the victory *
and my own wrath lent me its support.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

CANTICLE II: Hosea 6:1-6

Come, let us return to the Lord, †
for it is he who has rent, but he will heal us; *
he has struck us, but he will bind our wounds.

He will revive us after two days; †
on the third day he will raise us up, *
to live in his presence.

Let us know, let us strive to know the Lord;
as certain as the dawn is his coming, *
and his judgment shines forth like the light of day!

He will come to us like the rain, *
like spring rain that waters the earth.

What can I do with you, Ephraim? *
What can I do with you, Judah?
Your piety is like a morning cloud, *
like the dew that early passes away.

For this reason I smote them through the prophets, *
I slew them by the words of my mouth;
for it is love that I desire, not sacrifice, *
and knowledge of God rather than holocausts.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

CANTICLE III: Zephaniah 3:8-13

Wait for me, says the Lord, *
against the day when I arise as accuser;
for it is my decision to gather together the nations, *
to assemble the kingdoms,

in order to pour out upon them my wrath, *
all my blazing anger;
for in the fire of my jealousy *
shall all the earth be consumed.

For then I will change and purify *
the lips of the peoples,
that they all may call upon the name of the Lord, *
to serve him with one accord;

from beyond the rivers of Ethiopia †
and as far as the recesses of the North, *
they shall bring me offerings.

On that day *
you need not be ashamed
of all your deeds, *
your rebellious actions against me;

for then will I remove from your midst *
the proud braggarts,
and you shall no longer exalt yourself *
on my holy mountain.

But I will leave as a remnant in your midst *
a people humble and lowly,
who shall take refuge in the name of the Lord: *
the remnant of Israel.

They shall do no wrong *
and speak no lies;
nor shall there be found in their mouths *
a deceitful tongue;
they shall pasture and couch their flocks *
with none to disturb them.

(Bow)

Glory to the Father, and to the Son, *
and to the Holy Spirit:

as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. *I shall not leave you orphans; your hearts will rejoice, alleluia.*

THE HOLY GOSPEL

(Stand)

A reading from the holy Gospel according to Matthew
The eleven disciples made their way to Galilee, to the mountain to which
Jesus had summoned them. At the sight of him, those who had entertained
doubts fell down in homage.

Jesus came forward and addressed them in these words:

“Full authority has been given to me
both in heaven and on earth;
go, therefore, and make disciples of all the nations.
Baptize them in the name
‘of the Father,
and of the Son,
and of the Holy Spirit.’

Teach them to carry out everything I have commanded you.

And know that I am with you always, until the end of the world!"

TE DEUM

You are God: we praise you;
You are the Lord: we acclaim you;
You are the eternal Father:
All creation worships you.

To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
the eternal Son of the Father.

When you became man to set us free
you did not spurn the Virgin's womb.

You overcame the sting of death,
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
We believe that you will come, and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

Save your people, Lord, and bless your inheritance.

— Govern and uphold them now and always.

Day by day we bless you.

— We praise your name for ever.

Keep us today, Lord, from all sin.

— Have mercy on us, Lord, have mercy.

Lord, show us your love and mercy;

— for we put our trust in you.

In you, Lord, is our hope:

— and we shall never hope in vain.

CONCLUDING PRAYER

Let us pray,

(Bow)

God our Father,

let the Spirit you sent on your Church

to begin the teaching of the gospel

continue to work in the world

through the hearts of all who believe.

We ask this through our Lord Jesus Christ, your Son,

who lives and reigns with you and the Holy Spirit,

God, for ever and ever.

— Amen.

Let us praise the Lord.

— And give him thanks.

Selected Texts

IN PEACE IS MY BITTERNESS MOST BITTER

By Dorothy Day (January 1, 1967)

It is not just Vietnam, it is South Africa, it is Nigeria, the Congo, Indonesia, all of Latin America. It is not just the pictures of all the women and children who have been burnt alive in Vietnam, or the men who have been tortured, and died. It is not just the headless victims of the war in Colombia. It is not just the words of Cardinal Spellman and Archbishop Hannan. It is the fact that whether we like it or not, we are Americans. It is indeed our country, right or wrong, as the Cardinal said in another context. We are warm and fed and secure (aside from occasional muggings and murders amongst us). We are

the nation the most powerful, the most armed and we are supplying arms and money to the rest of the world where we are not ourselves fighting. We are eating while there is famine in the world.

Scripture tells us that the picture of judgment presented to us by Jesus is of Dives sitting and feasting with his friends while Lazarus sat hungry at the gate, the dogs, the scavengers of the East, licking his sores. We are the Dives. Woe to the rich! We are the rich. The works of mercy are the opposite of the works of war, feeding the hungry, sheltering the homeless, nursing the sick, visiting the prisoner. But we are destroying crops, setting fire to entire villages and to the people in them. We are not performing the works of mercy but the works of war. We cannot repeat this enough.

When the apostles wanted to call down fire from heaven on the inhospitable Samaritans, the “enemies” of the Jews, Jesus said to them, “You know not of what Spirit you are.” When Peter told our Lord not to accept the way of the Cross and His own death, He said, “Get behind me, Satan. For you are not on the side of God but of men.” But He also had said, “Thou art Peter and upon this rock I will build my church.” Peter denied Jesus three times at that time in history, but after the death on the cross, and the Resurrection and the Descent of the Holy Spirit, Peter faced up to Church and State alike and said, “We must obey God rather than men.” Deliver us, O Lord, from the fear of our enemies, which makes cowards of us all.

Jesus Present

I can sit in the presence of the Blessed Sacrament and wrestle for that peace in the bitterness of my soul, a bitterness which many Catholics throughout the world feel, and I can find many things in Scripture to console me, to change my heart from hatred to love of enemy. “Our worst enemies are those of our own household,” Jesus said. Picking up the Scriptures at random (as St. Francis used to do) I read about Peter, James and John who went up on the Mount of Transfiguration and saw Jesus talking with Moses and Elias, transfigured before their eyes. (A hint of the life to come, Maritain said.) Jesus transfigured! He who was the despised of men, no beauty in him, spat upon, beaten, dragged to his cruel death on the way to the cross! A man so much like other men that it took the kiss of a Judas to single him out from the others when the soldiers, so closely allied to the priests, came to take him. Reading this story of the Transfiguration, the words stood out, words foolishly babbled, about the first building project of the Church, proposed by

Peter. "Lord shall we make here three shelters, one for you, one for Moses and one for Elias?" And the account continues, "For he did not know what to say, he was so terrified."

Maybe they are terrified, these princes of the church, as we are often terrified at the sight of violence, which is present every now and then in our houses of hospitality, and which is always a threat in the streets of the slums. I have often thought it is a brave thing to do, these Christmas visits of Cardinal Spellman to the American troops all over the world, Europe, Korea, Vietnam. But oh, God what are all these Americans, so-called Christians doing all over the world so far from our own shores?

But what words are those he spoke – going against even the Pope, calling for victory, total victory? Words are as strong and powerful as bombs, as napalm. How much the government counts on those words, pays for those words to exalt our own way of life, to build up fear of the enemy. Deliver us, Lord, from the fear of the enemy. That is one of the lines in the psalms, and we are not asking God to deliver us from enemies but from the fear of them. Love casts out fear, but we have to get over the fear in order to get close enough to love them.

There is plenty to do, for each one of us, working on our own hearts, changing our own attitudes, in our own neighborhoods. If the just man falls seven times daily, we each one of us fall more than that in thought, word and deed. Prayer and fasting, taking up our own cross daily and following Him, doing penance, these are the hard words of the Gospel.

As to the Church, where else shall we go, except to the Bride of Christ, one flesh with Christ? Though she is a harlot at times, she is our Mother. We should read the book of Hosea, which is a picture of God's steadfast love not only for the Jews, His chosen people, but for His Church, of which we are every one of us members or potential members. Since there is no time with God, we are all one, all one body, Chinese, Russians, Vietnamese, and He has commanded us to love another.

"A new commandment I give, that you love others **as I have loved you, *** not to the defending of your life, but to the laying down of your life.

A hard saying.

“Love is indeed a harsh and dreadful thing” to ask of us, of each one of us, but it is the only answer.

PRAYER OF THE REBELS

Prayer by Teresio Olivelli, an Italian anti-fascist partisan martyred while defending a fellow prisoner, translated by The Christian Vitalist International
LORD,

You who raised Your Cross – symbol of contradictions – among men, who preached and suffered the revolt of the spirit against the deceitfulness and the interests of the ruling class and the inert deafness of the masses, to us who are oppressed by an onerous and cruel yoke, the yoke which both within us and before our existence has trampled You, who are the fount of free lives, give us the power of rebellion.

GOD,

You who are Truth and Freedom, make us free and breathe intensely into our purpose, tend to our will, bolster our strength, gird us with your armor: for this we pray to you, Lord.

YOU,

who were rejected, reviled, betrayed, persecuted, crucified, in this hour of shadows sustain us with Your victory: in poverty be provisions, in danger support, in bitterness comfort. The more the adversary thickens and darkens, make us clear and right. In torture, our lips are clamped shut. Break them open, do not let us waver. If we fall, unite our blood with Your innocent blood and with Your death, so that justice and charity may blossom in the world.

YOU,

who said “I am the resurrection and the life”, create a life both strict and generous in the pain of Italy. Lord, who watches over our families, free us from the temptation of affections. In the windy mountains and in the catacombs of the cities, from the depths of the prisons we pray to You: may the peace which you alone know how to give be within us.

GOD,

of peace and of armies, Lord who brings the sword and joy, listen to our prayer,

REBELS FOR LOVE

SELECTED QUOTATIONS FROM "THE THEOLOGY OF HISTORY IN ST. BONAVENTURE"

By Joseph Ratzinger (1971 English Translation)

"Francis was far removed from any historico-theological speculation concerning the nature and the time of the end; but in an amazing and entirely authentic though totally unreflected way, he was filled with that primitive eschatological mood of Christianity which is expressed in the statement: "The kingdom of God is at hand" (Mk. 1, 15). In fact we can say that without this eschatological consciousness Francis and his message is no more understandable than is Christ and the message of the New Testament, the eschatological character of which is being brought out ever more clearly at the present. In fact, every interpretation of Franciscanism which abstracts from its original determination with regard to the history of salvation and, more precisely, with regard to eschatology, ultimately misses the essence of Franciscanism. The unsophisticated and unrealistic way in which Francis tried to make the Sermon on the Mount the "rule" of his "New People" is not understood properly if we designate it as "idealism," as W. Nigg has shown. It is understandable only as the fruit of a vital consciousness that has raised itself above the question of the possible, and above the institutions and forms of this aeon; it is dominated by that eschatological confidence of the New Testament, which, as it were, puts an end to time. It believes in the Father who clothes the flowers of the field and nourishes the birds of the air, who neither sow nor reap nor gather into barns (Mt. 6, 25-32). It is at this point that we come back to our original question. Joachim had predicted that in the new and final church of the Spirit the Sermon on the Mount would be observed literally "sine glossa." This development would consist in the gradual overthrow of that *licencia* which was still allowed for the men of the second and third ages. Must not this also have directed attention to the Poor Man of Assisi who, in his testament, forbade every explanation of the Rule in "strict obedience?" And it was a Rule, after all, which was intended to be nothing else but an application of the unfalsified and literal Sermon on the Mount and the Gospel of Jesus Christ."

"Bonaventure recognized that Francis' own eschatological form of life could not exist as an institution in this world; it could be realized only as a breakthrough of grace in the individual until such time as the God-given hour would arrive at which the world would be transformed into its final form of existence.

...

This final People of God is a community of contemplative men; in this community the form of life realized in Francis will become the general form of life. It will be the lot of this People to enjoy already in this world the peace of the seventh day which is to precede the Parousia of the Lord."

"At the vanishing point of his theology of history we find the very same word which Augustine had used at the close of his City of God, which in itself is so different from the work of Bonaventure. That word is peace: "And then there will be peace." But for Bonaventure, this peace has come closer to earth. It is not that peace in the eternity of God which will never end and which will follow the dissolution of this world. It is a peace which God Himself will establish in this world which has seen so much blood and tears, as if at least at the end of time, God would show how things could have been and should have been in accordance with His plan. Here the breath of a new age is blowing; an age in which the desire for the glory of the other world is shaped by a deep love of this earth on which we live. But despite the difference that may separate the work of these two great Christian theologians, still there is a basic unity; both Augustine and Bonaventure know that the Church which hopes for peace in the future is, nonetheless, obliged to love in the present; and they both realize that the kingdom of eternal peace is growing in the hearts of those who fulfill Christ's law of love in their own particular age. Both see themselves subject to the word of the Apostle: "So there remain faith, hope, and love, these three. But the greatest of these is love" (1 Cor. 13,13)."