

In Paschaltide

Short R. In manus tuas, Dómine, comméndo spíritum meum, * Allelúia, allelúia. In manus. **V.** Redemísti nos, Dómine, Deus veritátis. Allelúia, allelúia. Glória Patri. In manus.

V. Custódi nos, Dómine, ut pupíllam óculi, allelúia. **R.** Sub umbra alárum tuárum prótege nos, allelúia.

Ant. Salva nos, * Dómine, vigilántes, custódi nos dormiéntes; ut vigilémus cum Christo, et requiescámus in pace. (P. T. Allelúia.)

Short R. Into Your hands, O Lord, I commend my spirit, * Alleluia, alleluia. Into Your hands. **V.** You have redeemed us, O Lord, God of truth. Alleluia, alleluia. Glory be. Into Your hands.

V. Keep us, O Lord, as the pupil of Your eye, alleluia. **R.** Shelter us under the shadow of Your wings, alleluia.

Ant. Protect us, * Lord, while we are awake and safeguard us while we sleep, that we may keep watch with Christ and rest in peace. (P. T. Alleluia.)

Canticle of Simeon

Luke 2:29-32

Nunc dimíttis servum tuum, Dómine, * secúndum verbum tuum in pace:

Quia vidérunt óculi mei * sálutare tuum,

Quod parásti * ante fáciem ómnium populórum,

Lumen ad revelatióem gén-tium * et glóriam plebis tuæ Israél.

Glória Patri.

Ant. Salva nos, Dómine, vigilántes, custódi nos dormiéntes; ut vigilémus cum Christo, et requiescámus in pace. (P. T. Allelúia.)

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Or: **V.** Dómine, exáudi oratióem meam. **R.** Et clamor meus ad te véniat.

Now, Lord, you may dismiss your servant * in peace, according to your word;

For my eyes have seen * your salvation,

Which you have set * before all the nations,

As a light of revelation for the Gentiles * and the glory of your people Israel.

Glory be.

Ant. Protect us, Lord, while we are awake and safeguard us while we sleep, that we may keep watch with Christ and rest in peace. (P. T. Alleluia.)

V. The Lord be with you.

R. And with your spirit.

Or: **V.** O Lord, hear my prayer. **R.** And let my cry come to You.

Collect

Orémus.

Vísita, quáesumus, Dómine, habitatiónem istam, et omnes insídiás inimíci ab ea longe repéllé: Angeli tui sancti hábitent in ea, qui nos in pace custódiánt; et benedíctio tua sit super nos semper. Per Dóminum. **R.** Amen.

V. Dóminus vobíscum.**R.** Et cum spírítu tuo.

Or: **V.** Dómine, exáudi oratiónem meam. **R.** Et clamor meus ad te véniat.

V. Benedicámus Dómino.**R.** Deo grátias.

Blessing Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, et Fílius, et Spírítus Sanctus. **R.** Amen.

Let us pray.

Visit this house, O Lord; keep all the snares of the devil far away from it. Let Your holy Angels dwell here, to guard us in peace. And let Your blessing rest upon us always. This we ask of You through our Lord.

R. Amen.**V.** The Lord be with you.**R.** And with your spirit.

Or: **V.** O Lord, hear my prayer. **R.** And let my cry come to You.

V. Let us bless the Lord.**R.** Thanks be to God.

Blessing May the all-powerful and merciful Lord, Father, Son and Holy Spirit, bless and keep us. **R.** Amen.

And there is said immediately one of the final antiphons of the Blessed Virgin Mary 110.

Then follows:

V. Divínium auxiliúm máneat semper nobíscum.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

SATURDAY

The end

Saturday is the last day of the week, and it reminds us of the end of our life, the end of the world. This theme runs through all the hours, repeating itself with new and different implications.

In Matins we view all of history and all of life from the viewpoint of the final end; we adore God as faithful in His providence, long-suffering in His mercy, Helper and Redeemer. In Lauds and in Prime we see God once again as the just Judge coming at the end of time to mete out punishment and praise. In Terce we experience a longing for heaven; at Sext all of creation goes about its daily round of work; at None we contemplate the spectacle of hell. Vespers is a thankful retrospect upon the week spent in the work of our redemption, and Compline is the night-prayer of our life. The theme for the whole day — the end.

Saturday has long been dedicated to the Blessed Virgin Mary, but this thought does not seem to be expressed in the Office.

MATINS

God's people and the sheep of His fold

Saturday Matins is easily the most unified of the whole week. Its theme is God's providence, manifested in the history of the Jewish people. It is given a full development under three leading concepts:

- I. God is faithful.
- II. God is long-suffering.
- III. God is our helper.

These are the three ways in which God intervenes in our life:

1. He cares for us like a father, true to His word — faithfulness.
2. He does not let the ingratitude of our sins embitter Him; despite the sins He guides us to our goal and forgives us — mercy and long-suffering.
3. He likes to be begged; our prayer of petition is a powerful instrument — attention to prayer.

These thoughts receive a graphic portrayal in Saturday Matins. Over and over again we have to admit: this is just what God has done for us. During this week, during the course of my life He has taken care of me (I). Again and again I have thwarted His designs by my sins, and yet He has always been kind to me (II). If I was in need, I called to Him and He heard me. He has even sent me trials, so that I might be in need, but only to make me call on Him and feel more deeply my dependence on Him (III).

℣. Dómine, lábia.

℣. Deus, in adiutórium.

Glória Patri. Alleluía **or** Laus
tibi, Dómine.

℣. O Lord, open.

℣. O God, come.

Glory be. Alleluia **or** Praise be
to You, Lord.

In the ferial Office
Throughout the year
and on Saturday after Ash Wednesday

Invit. Pópulus Dómini, et
oves páscuæ eius: * Veníte,
adorémus.

Invit. People of the Lord and
sheep of His pasture, * Come, let
us adore.

Ps. 94 Veníte, exsultémus 75.

Hymn

Summæ Parens cleméntiæ,
Mundi regis qui máchinam,
Uníus et substántiæ,
Trínúsque persónis Deus:

Nostros pius cura cánticis
Fletus bénigne súscipe:
Ut corde puro sórdium
Te profruámur lárgius.

Lumbos iecúrque mórbidum
Flammis adúre cóngruis,
Accínti ut artus éxcubent,
Luxu remóto péssimo.

Quicúmque ut horas nóctium
Nunc concinéndó rúmpimus,
Ditémur omnes áffatim
Donis beátæ pátriæ.

Præsta, Pater piíssime,
Patrique compar Unice,
Cum Spírítu Paráclito
Regnans per omne sæculum.

Amen.

Fount and source of infinite
mercy, Ruler of the world's struc-
ture, God, one in nature and
three in persons,

In Your love graciously receive
our "mingled penitence and praise"
so that with our soul free from sin
we may more fully enjoy You.

Burn away with healing flames
what is unhealthy in our affec-
tions and thoughts so that with
loins well girt and all sinful de-
sires cast out we may keep our
prayerful vigil.

May all of us who break the
silence of the night with songs
of praise be abundantly enriched
with graces from heaven.

Grant this, most loving Father
and You, the only Son, equal to
the Father and, with the Spirit,
the Paraclete, reigning through
the ages. Amen.

NOCTURN

Outside of Paschaltide:

Ant. 1 Memor fuit in sæcu-
lum * testaménti sui Dóminus
Deus noster.

Ant. 1 The Lord our God *
has been ever mindful of his cov-
enant.

In Paschaltide:

Ant. Allelúia, * allelúia,
allelúia.

Ant. Alleluia, * alleluia, alle-
luia.

Psalm 104. God's providence in history

The chosen people prefigured the Church of Christ. As God cared for them, so also and much more does He care and provide for us today. In seven appealing pictures the psalmist portrays the providence of God toward His people. In each of the pictures we can see a foreshadowing of the same loving kindness toward us.

[1]

Psalm 104¹

Theme: praise of God's works

Confitémini Dómino, et invocáte nomen eius: * annuntiáte inter Gentes ópera eius.

Cantáte ei, et psállite ei: * narráte ómnia mirabilia eius.

Laudámini in nómine sancto eius: * lætétur cor quæréntium Dóminum.

Quærite Dóminum, et confirmámini: * quærite faciém eius semper.

Mementóte mirabilium eius, quæ fecit: * prodígia eius, et iudícia oris eius.

Semen Abraham, servi eius: * filii Iacob, elécti eius.

Give thanks to the Lord, and invoke his name; * proclaim his deeds among the nations.

Sing to him, sing praise to him, * declare all his wondrous deeds.

Glory in his holy name; * rejoice, O hearts that seek the Lord!

Seek the Lord, and take strength; * seek his face evermore.

Recall the marvellous works he has wrought, * his signs of wonder, and the judgments of his mouth,

You seed of Abraham, his servants, * you sons of Jacob, his chosen ones!

Promise to the Patriarchs (Baptism)

Ipse Dóminus Deus noster: * in univérsa terra iudícia eius.

Memor fuit in sæculum testaménti sui: * verbi, quod mandávit in mille generatiónes:

Quod dispósuit ad Abraham: * et iuraménti sui ad Isaac:

Et státuit illud Iacob in præcéptum: * et Israël in testaméntum ætérnum:

Dicens: Tibi dabo terram Chánaan, * funículum hereditátis vestræ.

He, the Lord, is our God; * his judgements reign over all the earth.

He has been ever mindful of his covenant, * of the word he made binding for a thousand generations,

Which he set forth for Abraham, * and of his oath to Isaac,

Which he established as a law for Jacob, * for Israel as an everlasting covenant,

Saying, "To you will I give the land of Canaan * as your allotted inheritance,"

Sojourn of the Patriarchs (Way of life)

Cum essent número brevi, *
paucíssimi et incolæ eius:

Et pertransiérunt de gente in
gentem, * et de regno ad pópulum
áalterum.

Non reliquit hóminem no-
cére eis: * et corripuit pro eis
reges.

Nolíte tángere christos meos:
* et in prophétis meis nolíte
malignári.

Ant. Memor fuit in sæculum
testaménti sui Dóminus Deus
noster.

Ant. 2 Auxit Dóminus *
pópulum suum: et firmávit
eum super inimícos eius.

Though they were few in num-
ber, * a handful, and strangers in
the land,

Sojourning from nation to nation,
* and from one kingdom to
another people.

And he suffered no man to
harm them, * and for their sake
he rebuked even kings:

“Touch not my anointed people,
* and do no evil to my prophets!”

Ant. The Lord our God has
been ever mindful of his cov-
enant.

Ant. 2 The Lord increased *
His people and made them stron-
ger than their foes.

[2]

Psalm 104²

Joseph in Egypt (The suffering Christ)

Et vocávit famem super tér-
ram : * et omne firmaméntum
panis contrívit.

Misit ante eos virum: * in ser-
vum venúmdatus est Ioseph.

Humiliavérunt in compédi-
bus pedes eius, ferrum per-
tránsiit ánimam eius * donec
veníret verbum eius.

Elóquium Dómini inflam-
mávit eum: * misit rex, et solvit
eum; princeps populórum, et
dimísit eum.

Constítuit eum dóminum do-
mus suæ: * et princípem omnis
possessiónis suæ:

Ut erudíret príncipes eius si-
cut semetípsum: * et senes eius
prudéntiam docéret.

And he summoned a famine
upon the land, * and he ground
their crop for bread to dust.

He sent a man before them: *
Joseph, sold as a slave.

They weighed his feet down
with chains, the iron pierced his
soul * till his word came to pass.

The utterance of the Lord set
him aflame; * the king sent and
released him; the prince of the
peoples set him free.

He made him lord of his house,
* and the master of all his pos-
sessions,

That he might instruct his
princes to be like him, * and teach
his elders wisdom.

Israel in Egypt (The persecuted Church)

Et intrávit Israël in Ægýp-

Then Israel came into Egypt, *