**PRAYER AFTER THE DIVINE OFFICE**

Let every creature give unending praise, honor, power and glory throughout all eternity to the Most Holy and Undivided Trinity, the crucified humanity of our Lord Jesus Christ, the chaste Motherhood of Mary, the ever glorious and blessed Virgin, and to the entire assembly of saints, and may we be granted the forgiveness of our sins.

Blessed is the womb of the Blessed Virgin Mary which bore the Son of the Eternal Father. And blessed are the breasts which nursed Christ our Lord.

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**PRAYER BEFORE THE DIVINE OFFICE**

Open my lips, O Lord, to praise your holy Name. Cleanse my heart of any vain, evil, or distracting thoughts. Give light to my mind and fervor to my will; enable me to recite this Office worthily, attentively, and devoutly, so that my prayer will be heard in the presence of your divine Majesty. Through Christ our Lord. Amen.

Lord, I offer you this Hour with the divine intention you had while on earth offering praises to God.

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**EXPOSITION AND ADORATION OF THE MOST BLESSED SACRAMENT**

*O Salutaris Hostia*

O salutáris hóstia,  
Quæ cæli pandís óstium,  
Bella premunt hostíliæ ;  
Da robur, fer auxílium.

Uni trinóque Dómino  
Sit sempitériæ glória :  
Qui vitam sine término  
Nobis donet in pátria.

Amen.

O Saving Victim opening wide  
The gate of heav’n to man below :  
Our foes press on from every side ;  
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend  
For evermore, blest One in Three ;  
O grant us life that shall not end  
In our true native land with thee.

Amen.

*O Salutaris Hostia*  
Hark ! The loud celestial hymn  
Angel choirs above are raising ;  
Cherubim and seraphim,  
In unceasing chorus praising,

Fill the heav’n with sweet accord :  
Holy, holy, holy Lord.

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FIRST SUNDAY OF LENT. AT SECOND VESPERS

Psalter: Week 1

A glimpse into the kingdom of God

Vespers is the evening prayer of the Church. This is the hour of thanksgiving for the graces bestowed during the day of salvation that has just passed. In Sunday Vespers we review gratefully the history of God’s kingdom in the Church and in individual souls. We see Christ our victorious King in his power (Ps 109), and God’s care over his chosen ones (Ps 113). There are two principal objects to our Vesper prayers: thanksgiving, and new courage to continue our pilgrimage.

OPENING VERSE

O God, come to my assistance. O Lord, make haste to help me. 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.

HYMN

6th cent. Saint Gregory the Great

Audi, benigne Conditor. (L.M.)

C 1. O merciful Creator, hear!
To us in pity bow thine ear:
Accept the tearful prayer we raise
In this our fast of forty days.

A 2. Our hearts are open, Lord, to thee;
Thou knowest our infirmity;
Pour out on all who seek thy face
Abundance of thy pard’ning grace.

C 3. Our sins are many, this we know;
Spare us, good Lord, thy mercy show;
And for the honor of thy Name
Our fainting souls to life reclaim.

A 4. Give us the self-control that springs
From discipline of outward things,
That fasting inward, secretly
The soul may purely dwell with thee.

C 5. We pray thee, Holy Trinity,
A One God, unchanging Unity,
That we, from this our abstinence
May reap the fruits of penitence.

BENEDICTION

OF THE MOST BLESSED SACRAMENT

Tantum ergo Sacramentum
Venerémur cérnum ;
Et antiquum docúmentum
Novo cedat ritui ;
Praestet fídes suppleméntum
Sénsuum defectuí.

Genitóri, Genitóque
Laus et iubílatió,
Salus, honor, virtus, quoque
Sit et benédicéto :
Procedénti ab utróque
Compar sit laudátio. Amen.

Therefore we, before him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer Rite is here;
Faith, our outward sense, befriending,
Makes the inward vision clear.

Glory let us give and blessing,
To the Father and the Son;
Honor, might, and praise addressing,
While eternal ages run;
Ever too his love confessing,
Who from Both, with Both, is One.

Panem de caelo præstístiti
eis (T. P. allelúia).
Omne delectámentum in se habéntem (T. P. allelúia).

O You have given them bread from heaven (P.T. alleluia).
Containing all sweetness within it (P.T. alleluia).

Panem de caelo præstístiti
eis (T. P. allelúia).
Omne delectámentum in se habéntem (T. P. allelúia).

O You have given them bread from heaven (P.T. allelúia).

O God, who in this wonderful Sacrament have left us a memorial of your Passion, * grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign for ever and ever. R: Amen.

Let us pray.

O God, who in this wonderful Sacrament have left us a memorial of your Passion, * grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign for ever and ever. R: Amen.

The Divine Praises

Oratio

DEUS, qui nobis sub sacraménto mirábili, passiónis tuæ memóriam reliquisti : * tribue, quæsumus, ut redemptiónis tuæ fructum in nobis iúgiter sentiámus :
Qui vivis et regnas in sæcula sæculórum. R: Amen.

Prayer

O God, who in this wonderful Sacrament have left us a memorial of your Passion, * grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign for ever and ever. R: Amen.

The Divine Praises

Cantor : Blessed be God. *
Blessed be his holy Name.

All : Blessed be Jesus Christ, / true God and true man. *
Blessed be the Name of Jesus.

Cantor : Blessed be his most Sacred Heart. *
Blessed be his most Precious Blood.

All : Blessed be Jesus in the most holy Sacrament of the Altar. *
Blessed be the Holy Spirit, the Paraclete.

Cantor : Blessed be God. *
Blessed be his holy Name.

All : Blessed be Jesus Christ, / true God and true man. *
Blessed be the Name of Jesus.

Cantor : Blessed be his most Sacred Heart. *
Blessed be his most Precious Blood.

All : Blessed be Jesus in the most holy Sacrament of the Altar. *
Blessed be the Holy Spirit, the Paraclete.
Cantor : Worship your Lord and God; * serve him alone.

Psalm 109
King and Priest
A famous Messianic Psalm. In colorful pictures, the royal psalmist paints the mission, conflict, and triumph of our Savior. We ought to pray this Psalm with sentiments of deepest devotion, homage, adoration; for Christ has applied these words of prophecy to himself.

Christ's reign will last until all his enemies are made subject to him (1 Corinthians 15 : 25)

Appointed King by God
Cantor : The Lord’s revelation to my Master : / “ Sit on my right : * your foes I will put beneath your feet. ”
All : The Lord will wield from Sion your scepter of power : * rule in the midst of all your foes.

Appointed Priest by God
Cantor : You moved Nineveh to repentance by the preaching of Jonah, in your mercy touch the hearts of sinners / by the preaching of your word.
All : may the dying go in hope to meet Christ their judge, may they rejoice for ever in the vision of your glory.

Celebrant : All praise to God the Father / who brought his chosen people to rebirth from imperishable seed / through his eternal Word. / Let us ask him as his children:
All : Lord, / be gracious to your people.

Cantor : God of mercy, / hear the prayers we offer for all your people,
All : may they hunger for your word / more than for bodily food.

Cantor : Give us a sincere and active love / for our nation and for all mankind,
All : may we work always / to build a world of peace and goodness.

Cantor : Look with love on all to be reborn in baptism,
All : that they may be living stones / in your temple of the Spirit.

Cantor : You moved Nineveh to repentance by the preaching of Jonah,
All : in your mercy touch the hearts of sinners / by the preaching of your word.

Cantor : May the dying go in hope to meet Christ their judge,
All : may they rejoice for ever in the vision of your glory.

Celebrant : Our Father . . .
Grant, almighty God, through the yearly observance of holy Lent, * that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. 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.
All : Amen.

Vespers concludes with Benediction of the Most Blessed Sacrament.
ANTIPHON 2

Cantor: This is the time when you can win God's favor, *
the day when you can be saved.

Psalm 113

The Israelites are delivered from the bondage of Egypt

This Psalm in its simplicity is full of poetry: nature rejoices as it sees
God marching by in the Ark of the Covenant. In our prayers, this is
God's solemn procession through time in the forward progress of his
Church. Christ is in procession, a Corpus Christi procession; and it is
our privilege to march along with him.

You too left Egypt when, at Baptism, you renounced that world
which is at enmity with God (Saint Augustine)

God and his people

Cantor: When Israel came forth from Egypt, *
Jacob's sons from an alien people,
All: Judah became the Lord's temple, *
Israel became his kingdom.

Nature's holy fear

Cantor: The sea fled at the sight: *
the Jordan turned back on its course.
All: the mountains leapt like rams *
and the hills like yearling sheep.
Cantor: Why was it, sea, that you fled, *
that you turned back, Jordan, on your course?
All: Mountains, that you leapt like rams, *
hills, like yearling sheep?
Cantor: Tremble, O earth, before the Lord, *
in the presence of the God of Jacob,
All: who turns the rock into a pool *
and flint into a spring of water.

Doxology

Cantor: Glory to the Father, and to the Son, *
and to the Holy Spirit:
All: as it was in the beginning, is now, *
and will be for ever. Amen.

10. Glory to the Father, and to the Son, * and to the

Holy Spirit:

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

ev- er. Amen. The antiphon is repeated by the Cantor.

ATCH o- ver us, e- ter-nal Sav- ior; do not let the cun-
ning temp- ter seize us. We place all our trust in your unfailing help.
5. He has shown the strength of his arm, * he has scattered the proud in their conceit.

All:

6. He has cast down the mighty from their thrones, * and has lifted up the lowly.

Cantor:

7. He has filled the hungry with good things, * and the rich he has sent away empty.

All:

8. He has come to the help of his servant, Israel * for he has remembered his promise of mercy,

Cantor:

9. the promise he made to our fathers, * to Abraham and

Cantor: This is the time when you can win God's favor, * the day when you can be saved.

IV E

ANTIPHON 3

Cantor: Now we must go up to Jerusalem * where all that has been written about the Son of man / will be fulfilled.

CANTICLE 1 Peter 2:21-24

Cantor: Christ suffered for you, and left you an example * to have you follow in his footsteps.

All: He did no wrong; * no deceit was found in his mouth.

Cantor: When he was insulted * he returned no insult.

All: When he was made to suffer, * he did not counter with threats.

Cantor: Instead he delivered himself up * to the one who judges justly.

All: In his own body * he brought our sins to the Cross, * By his wounds you were healed.

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

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

Cantor: Now we must go up to Jerusalem * where all that has been written about the Son of man / will be fulfilled.
**READING** 1 Corinthians 9:24-25

While all the runners in the stadium take part in the race, the award goes to one man. In that case, run so as to win! Athletes deny themselves all sorts of things. They do this to win a crown of leaves that withers, but we a crown that is imperishable.

**RESPONSORY**

*Cantor:* Listen to us, O Lord, and have mercy, * for we have sinned against you.

*All:* Listen to us, O Lord, and have mercy, * for we have sinned against you.

*Cantor:* Christ Jesus, / hear our humble petitions, * for we have sinned against you.

*All:* for we have sinned against you.

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

*All:* Listen to us, O Lord, and have mercy, * for we have sinned against you.

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**CANTICLE OF MARY** **STAND**

*The antiphon is sung by the Cantor:*

*Cantor:* \[\text{VII G}\]

*All:* \[\text{VIII G}\]

**The Cantor begins the Canticle, and alternates verses with All.**


*Cantor:* \[\text{VIII G}\]

*All:* \[\text{VIII G}\]

2. for he has looked with favor on his lowly servant. * From this day all generations will call me blessed:

*Cantor:* \[\text{VIII G}\]

*All:* \[\text{VIII G}\]

3. the Almighty has done great things for me, * and holy

*Cantor:* \[\text{VIII G}\]

*All:* \[\text{VIII G}\]

is his Name.

*Cantor:* \[\text{VIII G}\]

*All:* \[\text{VIII G}\]

4. He has mercy on those who fear him * in every generation.

*Cantor:* \[\text{VIII G}\]

*All:* \[\text{VIII G}\]
At Magnificat.

Antiphon

Atch o-ver us, * e- ter-nal Sav-ior; do not let the cunning tempter seize us. We place all our trust in your un-failing love.

Resp. IV

LIS-TEN to us, O Lord, and have mer-cy, * for we have sinned a-gainst you. Lis-ten. V Christ Je-sus, hear our hum-ble pe- ti-tions. * For we. V Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it. Lis-ten

At Magnificat. Antiphon

VIII

CATHEDRAL OF SAINT EUGENE
Diocese of Santa Rosa
2013
**The Desert: A Place of Refuge and Shelter**

On this first Sunday of Lent, we find that Jesus, after having received baptism in the River Jordan from John the Baptist (Mk 1:9), he is tempted in the desert (Mk 1:12-13). The narrative of St. Mark’s is concise, devoid of the details that we read in the other two Gospels of Matthew and Luke. The desert of which we speak has different meanings. It may indicate the state of abandonment and loneliness, the “place” of man’s weakness where there are no supports and certainties, where temptation becomes stronger. But it may also indicate a place of refuge and shelter, as it was for the people of Israel who escaped from slavery in Egypt, where we can experience the presence of God in a special way. Jesus “remained in the desert for forty days, tempted by Satan” (Mk 1:13). St. Leo the Great says that “the Lord willingly suffered the attack of the tempter to defend us with his help and to teach us by his example.”

What can this episode teach us? As we read in the *Book of the Imitation of Christ*, “as long as he lives, man is never wholly free from the temptation . . . but with patience and true humility we become stronger than any enemy” (Liber I, c. XIII), patience and humility to follow the Lord every day, learning to build our life not outside of Him or as if He did not exist, but in Him and with Him, because He is the source of true life. The temptation has always been present in human history to remove God, to order our lives and the world on our own, relying solely on our own abilities.

Jesus proclaims that “This is the time of fulfillment. The kingdom of God is at hand” (Mk 1:15). He announces that something new happens in Him: God speaks to man in an unexpected way, with a unique and concrete closeness, full of love, God becomes incarnate and enters the world of man to take sin upon himself, to overcome evil and bring man back into the world of God. But this proclamation is accompanied by a corresponding request for such a great gift. In fact, Jesus adds: “Repent and believe in the Gospel” (Mk 1:15), it is an invitation to have faith in God and to convert our lives each day to his will, directing all our actions and thoughts towards good. The season of Lent is a time to renew and strengthen our relationship with God through daily prayer, acts of penance, works of fraternal charity.

Let us fervently beseech the Blessed Virgin Mary to accompany us on our Lenten journey with her protection and may she help impress the words of Jesus Christ upon our hearts and in our life, to convert ourselves to Him.

— Pope Benedict XVI