

*Cantor* : Blessed be the great Mother of God, / Mary most **holy**. \*  
Blessed be her holy and Immaculate *Conception*.

*All* : Blessed be her glorious *Assumption*. \*  
Blessed be the name of Mary, / virgin *and mother*.

*Cantor* : Blessed be Saint **Joseph**, \*  
her most *chaste spouse*.

*All* : Blessed be **God** \*  
in his angels and in *his saints*.

*Holy God, We Praise Thy Name*

Holy God, we praise thy Name ;	Hark ! The loud celestial hymn
Lord of all, we bow before thee ;	Angel choirs above are raising ;
All on earth thy scepter 'claim ;	Cherubim and seraphim,
All in heav'n above adore thee ;	In unceasing chorus praising,
Infinite thy vast domain ;	Fill the heav'ns with sweet accord :
Everlasting is thy reign.	Holy, holy, holy Lord.

---

**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.



**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.

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

*O Salutaris Hostia*

O salutáris hóstia,  
Quæ cæli pandis óstium,  
Bella premunt hostília ;  
Da robur, fer auxiliúm.

Uni trinóque Dómino  
Sit sempitérna 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.

*A time of silent adoration follows.*

SECOND SUNDAY OF LENT. AT SECOND VESPERS

*Psalter: Week II*

OPENING VERSE

STAND

**O** God, come to my as-sistance. *R.* O Lord, make  
haste to help me. Glo-ry to the Fa-ther, and to the Son, and  
to the Ho-ly Spir-it: as it was in the be-gin-ning, is now,  
and will be for ev-er. A-men.

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.*  
**Amen.**

BENEDICTION

OF THE MOST BLESSED SACRAMENT

*Tantum ergo Sacramentum*

Tantum ergo Sacramentum  
Veneremur cernui;  
Et antiquum documentum  
Novo cedat ritui;  
Præstet fides supplementum  
Sensuum defectui.

Genitori, Genitque  
Laus et iubilatio,  
Salus, honor, virtus, quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio. Amen.

*V.* Panem de cælo præstitisti  
eis (*T. P. alleluia*).  
*R.* Omne delectamentum in se  
habentem (*T. P. alleluia*).

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.  
**Amen.**

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

Oratio

*Oremus.*

**D**EUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: \* tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis iugiter sentiamus: Qui vivis et regnas in sæcula sæculorum. *R.* Amen.

Prayer

*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



*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*.

## INTERCESSIONS



*Celebrant* : Let us give thanks continually to Christ, / our teacher  
and our head, / who came to serve and to do good to all.  
/ In humility and confidence let us **ask** him :

*All* : Come, Lord, to visit *your fam'ly*.

*Cantor* : Lord, be present to the bishops and priests of your  
Church, / who share your role as head and **shepherd**,

*All* : may they lead your people to the Father /  
under *your guidance*.

*Cantor* : May your angel be with all who **travel**,

*All* : to keep them safe in soul *and body*.

*Cantor* : Teach us to serve the needs of **others**,

*All* : and to be like you, who came to serve, /  
not to *be served*.

*Cantor* : Grant that in the human family, / brother may always  
help **brother**,

*All* : so that, with your assistance, /  
it may be a city compact *and strong*.

*Cantor* : Have mercy on all the **dead**,

*All* : bring them to the vision of *your glory*.

*Celebrant* : Our Father . . .

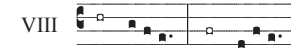
*Celebrant* : O God, who have commanded us  
to listen to your *beloved Son*, \*  
be pleased, we pray,  
to nourish us inwardly by your word,  
that, with spiritual sight made pure,  
we may rejoice to behold your **glory**.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
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 I

*SIT*



*Cantor* : In holy splendor the Lord *will send forth* \*  
your mighty scepter *from Sion*.

### 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*.

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

#### Appointed Priest by God

*All* : The Lord has sworn an oath he will not change. /  
“ You are a *priest for ever*, \*  
a priest like Melchizedek *of old*. ”

#### Conqueror and Judge in God

*Cantor* : The Master standing *at your right* hand \*  
will shatter kings in the day of *his great wrath*.

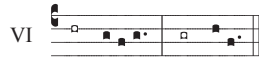
*All* : He shall drink from the stream *by the wayside* \*  
and therefore he shall lift *up his head*.

#### 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*.

*Cantor* : In holy splendor the Lord *will send forth* \*  
your mighty scepter *from Sion*.



**ANTIPHON 2**

*Cantor* : We worship the *one true God*, \*  
who made heaven *and earth*.

**Psalm 113 B**

**Praise of the true God**

*This Psalm dates from the time of the exile, and sets out to strengthen our trust in God who alone can help us, and our contempt of idols. In our prayers, this means God in his procession through the earth. Along the path, the idols of the world are beckoning to us: riches, pleasure, honor power. We renounce the devil and all his works.*

*We have renounced idol worship  
to serve the living and true God (I Thessalonians I : 9)*

**God alone be praised**

*Cantor* : Not to us, Lord, *not to us*, \*  
but to your name give *the glory*.

*All* : for the sake of your love *and your truth*, \*  
lest the heathen say : / “ Where is *their God* ? ”

**God and idols**

*Cantor* : But our God is *in the heavens* ; \*  
he does whatever *he wills*.

*All* : Their idols are silver *and gold*, \*  
the work of human *hands*.

*Cantor* : They have mouths but they *cannot speak* ; \*  
they have eyes but they *cannot see* ;

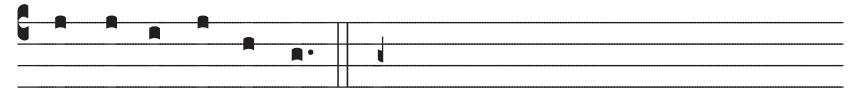
*All* : they have ears but they *cannot hear* ; \*  
they have nostrils but they *cannot smell*.

*Cantor* : With their hands they cannot feel ; /  
with their feet they *cannot walk*. \*  
No sound comes from *their throats*.

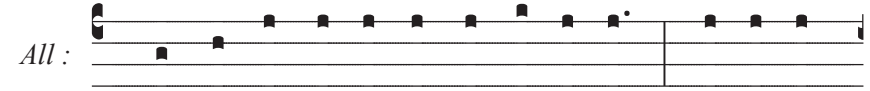
*All* : Their makers will come to *be like them* \*  
and so will all who trust *in them*.

**Song of blessing**

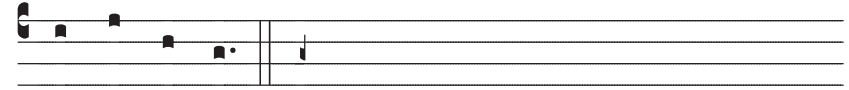
*Cantor* : Sons of Israel, trust *in the Lord* ; \*  
he is their help and *their shield*.



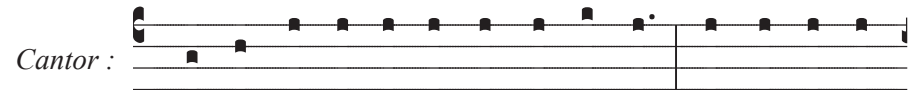
his children for ev- er.



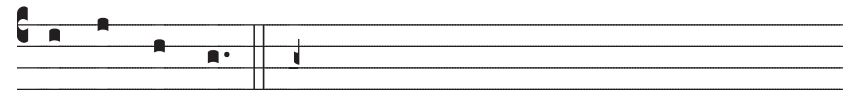
10. Glo- ry to the Fa-ther, and to the Son, \* and to the



Ho- ly Spir- it :

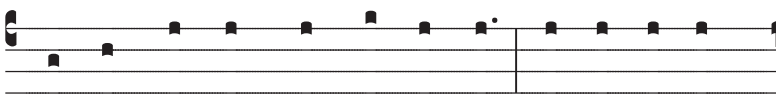


11. as it was in the be- gin-ning, is now \* and will be for




ev- er. A- men. *The antiphon is repeated by the Cantor.*

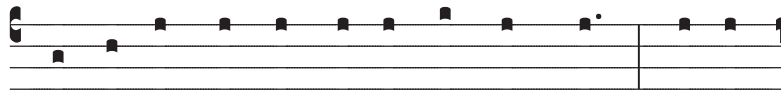
*Ant* : *Tell no* | one about the vision *you* have seen \*  
until the Son of Man has *risen from* the dead.

Cantor : 

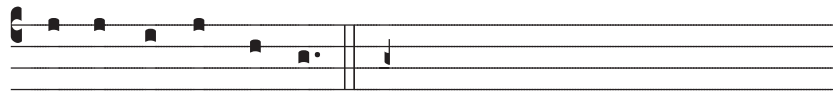
5. He has shown the strength of his arm, \* he has scattered



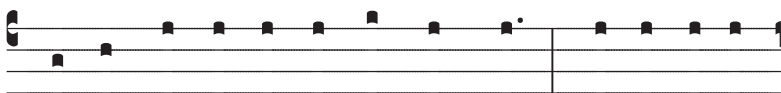
the proud in their con-ccit.

All : 

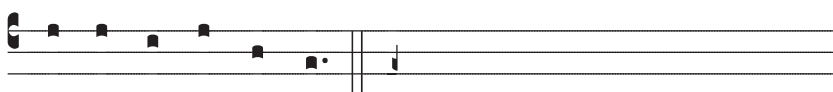
6. He has cast down the might-y from their thrones, \* and has



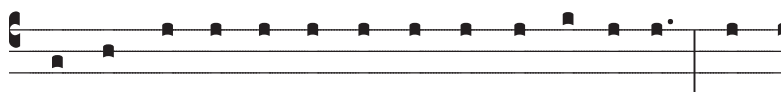
lift-ed up the low-ly.

Cantor : 

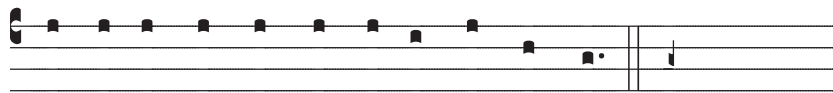
7. He has filled the hun-gry with good things, \* and the rich he



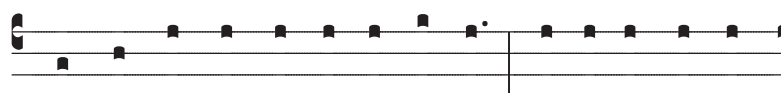
has sent a-way emp-ty.

All : 

8. He has come to the help of his ser-vant, Is- ra- el \* for



he has re-mem-bered his promise of mer- cy,

Cantor : 

9. the prom-ise he made to our fa-thers, \* to A-bra-ham and

All : Sons of Aaron, trust *in the Lord* ; \*  
he is their help and *their shield*.

Cantor : You who fear him, trust *in the Lord* ; \*  
he is their help and *their shield*.

All : He remembers us, and he will bless us ; /  
he will bless the *sons of Israel*. \*  
He will bless the *sons of Aaron*.

Cantor : The Lord will bless *those who fear him*, \*  
the little no less than *the great* :

All : to you may the *Lord grant increase*, \*  
to you and all *your children*.

Cantor : May you be blest *by the Lord*, \*  
the maker of heaven *and earth*.

All : The heavens belong *to the Lord* \*  
but the earth he has given *to men*.

Cantor : The dead shall not *praise the Lord*, \*  
nor those who go down into *the silence*.

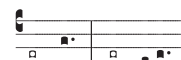
All : But we who live *bless the Lord* \*  
now and for ever. *Amen*.

#### 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*.

Cantor : We worship the *one true God*, \*  
who made heaven *and earth*.

IV E 

#### ANTIPHON 3

Cantor : God did not spare his own *Son* \*  
but gave him up for *us all*.

#### 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*,

*Cantor* : so that all of us, dead to sin, /  
 could live in accord with God's **will**. \*  
 By his wounds you *were healed*.

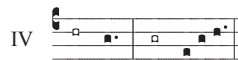
*All* : Glory to the Father, and to the **Son**, \*  
 and to the **Holy Spirit** :

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

*Cantor* : God did not spare his own **Son** \*  
 but gave him up for *us all*.

**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*, \*

*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.

**CANTICLE OF MARY**

**STAND**

*Ant* : *Tell no* | one about the vision **you** have seen \*  
 until the Son of Man has *risen from* the dead.

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

**The soul rejoices in the Lord** *Luke 1:46-55*

*Cantor* : VIII G **M** Y soul proclaims the greatness of the Lord, \* and

my spir- it re-joic- es in God my Sav- ior.

*All* : 2. for he has looked with fav- or on his low-ly servant. \* From

this day all gen- er- a- tions will call me bless- ed :

*Cantor* : 3. the Al- migh- y has done great things for me, \* and ho- ly

is his Name.

*All* : 4. He has mer- cy on those who fear him \* in ev- 'ry gen-

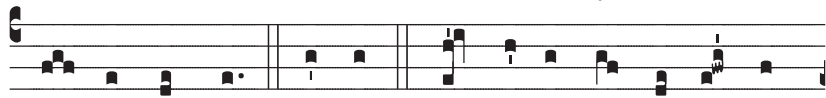
er- a- tion.

# II

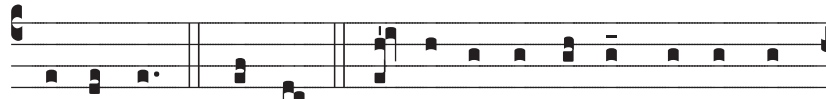
## Responsory



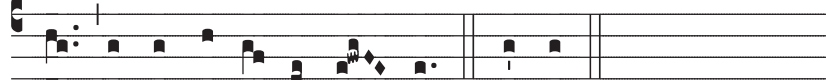
**L** IS-TEN to us, O Lord, and have mer-cy, \* for we have



sinned a-gainst you. Lis-ten. √ Christ Je-sus, hear our hum-ble

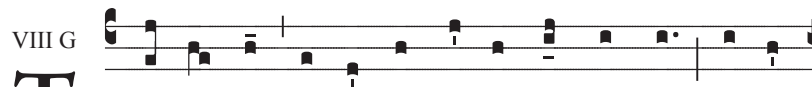


pe-ti-tions. \* For we. √ Glo-ry to the Fa-ther, and to the

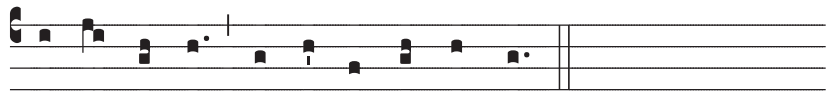


Son, and to the Ho-ly Spir-it. Lis-ten

## At Magnificat. Antiphon



**T** ELL no one \* a-bout the vis-ion you have seen un-til



the Son of Man has ris-en from the dead.

## THE OFFICE OF SUNDAY VESPERS SECOND SUNDAY OF LENT

*Roman Rite. Psalter : Week II. II Vespers*  
Ordinary Form



CATHEDRAL OF SAINT EUGENE

*Diocese of Santa Rosa*

2013

### *The mountain: the place of God's particular closeness*

Let us turn now to the text of the Transfiguration narrative itself. There we are told that Jesus took Peter, James, and John and led them up onto a high mountain by themselves (Mk 9:2). We will come across these three again on the Mount of Olives (Mk 14:33) during Jesus' agony in the garden, which is the counterimage of the Transfiguration, although the two scenes are inextricably linked. Nor should we overlook the connection with Exodus 24, where Moses takes Aaron, Nadab, and Abihu with him as he climbs the mountain—though seventy of the elders of Israel are also included.

Once again the mountain serves—as it did in the Sermon on the Mount and in the nights spent by Jesus in prayer—as the locus of God's particular closeness. Once again we need to keep together in our minds the various mountains of Jesus' life: the mountain of the temptation; the mountain of his great preaching; the mountain of his prayer; the mountain of the Transfiguration; the mountain of his agony; the mountain of the Cross; and finally, the mountain of the Risen Lord, where he declares in total antithesis to the offer of world dominion through the devil's power: "All power in heaven and on earth is given to me" (Mt 28:18). But in the background we also catch sight of Sinai, Horeb, Moriah—the mountains of Old Testament revelation. They are all at one and the same time mountains of passion and of Revelation, and they also refer in turn to the Temple Mount, where Revelation becomes liturgy.

When we inquire into the meaning of the mountain, the first point is of course the general background of mountain symbolism. The mountain is the place of ascent—not only outward, but also inward ascent; it is a liberation from the burden of everyday life, a breathing in of the pure air of creation; it offers a view of the broad expanse of creation and its beauty; it gives one an inner peak to stand on and an intuitive sense of the Creator. History then adds to all this the experience of the God who speaks, and the experience of the Passion, culminating in the sacrifice of Isaac, in the sacrifice of the lamb that points ahead to the definitive Lamb sacrificed on Mount Calvary. Moses and Elijah were privileged to receive God's Revelation on the mountain, and now they are conversing with the One who is God's Revelation in person.

*From the writings of Pope Benedict XVI*

### SECOND SUNDAY OF LENT. AT SECOND VESPERS

*Psalter: Week II*

Antiphons *In Cantu*  
for cantor, schola or choir

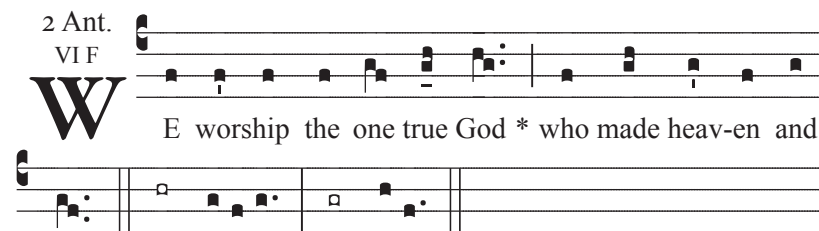
1 Ant.  
VIII G



I N ho-ly splen-dor \* the Lord will send forth your

might-y scep-ter from Si-on. *Psalm 109*

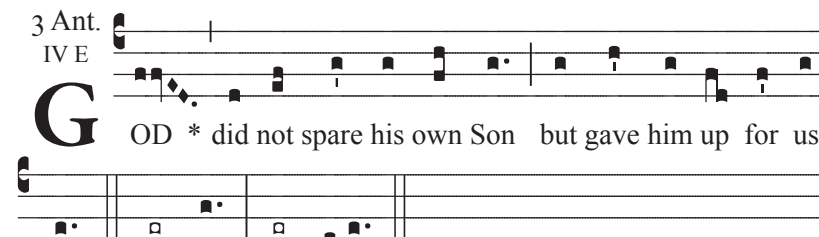
2 Ant.  
VI F



W E worship the one true God \* who made heav-en and

earth. *Psalm 113 B*

3 Ant.  
IV E



G OD \* did not spare his own Son but gave him up for us

all. *Canticle, 1 Peter 2:21-24*