

# Benedictine Daily Prayer

A SHORT BREVIARY  
SECOND EDITION

Compiled and Edited by  
Maxwell E. Johnson,  
Oblate of Saint John's Abbey,  
and  
the Monks of Saint John's Abbey



LITURGICAL PRESS  
Collegeville, Minnesota

[www.litpress.org](http://www.litpress.org)

Cover design by Ann Blattner. Illustrations by Frank Kacmarcik, OblSB.

Scripture texts in this work, except for the psalter and where otherwise noted, are taken from the *New Revised Standard Version Bible (NRSV): Catholic Edition*, © 1989, 1993, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Psalms texts are taken from *The Psalms, An Inclusive Language Version Based on the Grail Translation from the Hebrew*, 1983 © 1963, 1986 The Grail (England). All rights reserved. Published through exclusive license agreement by G. I. A. Publications, Inc., 7404 S. Mason Avenue, Chicago, Illinois 60638 (U.S.A.). Licensed for *Benedictine Daily Prayer* by HarperCollins Publishers, 77-85 Fulham Palace Road, London, W6 8JB ENGLAND, international literary agents for The Grail. Used with permission. All rights reserved.

© 2015 by Order of Saint Benedict, Collegeville, Minnesota. All rights reserved. No part of this book may be reproduced in any form, by print, microfilm, microfiche, mechanical recording, photocopying, translation, or by any other means, known or yet unknown, for any purpose except brief quotations in reviews, without the previous written permission of Liturgical Press, Saint John's Abbey, PO Box 7500, Collegeville, Minnesota 56321-7500. Printed in China.

ISBN 978-0-8146-3702-9 ISBN 978-0-8146-3727-2 (e-book)

1            2            3            4            5            6            7            8            9

---

The Library of Congress has cataloged the earlier edition as follows:

Benedictine daily prayer : a short breviary / compiled and edited by Maxwell E. Johnson and the monks of Saint John's Abbey.

p.            cm.

Summary: "A Benedictine liturgy of the hours for Christian daily prayer"—Provided by publisher.

Includes bibliographical references and index.

ISBN 13: 978-0-8146-2833-1 (alk. paper)

ISBN 10: 0-8146-2833-8 (alk. paper)

1. Breviaries. 2. Benedictines—Prayer-books and devotions—English. I. Johnson, Maxwell E., 1952– II. St. John's Abbey (Collegeville, Minn.)

BX2000.A4J64 2005

264'.024—dc22

2004028713

# CONTENTS

Introduction to the Second Edition	v
Aids to Praying <i>Benedictine Daily Prayer</i>	xvii
Chronological Chart for the Psalter	xx
Principal Celebrations of the Liturgical Year	xxvi
Monastic Calendar	xxix
Sunday and Weekday Readings	1
The Ordinary of the Liturgy of the Hours	807
The Weekly Psalter	841
Weeks I and III	841
Weeks II and IV	1029
Festival Psalter	1213
Common for Feasts of the Blessed Virgin Mary	1237
Common for Feasts of Apostles	1251
Common for Feasts of Martyrs	1257
Common for Feasts of Holy Men and Women	1269
Office for the Dead	1285
Proper of Seasons	1309
Advent	1309
Christmas	1339
Lent	1403
Triduum	1456
Easter	1499
Pentecost	1573
Proper of the Saints	1617
Appendix: A Selection of Benedictine Prayers	2013
Acknowledgments	2018
Index	2023



## INTRODUCTION TO THE SECOND EDITION

This second edition of *Benedictine Daily Prayer* stands in the tradition of *A Short Breviary*, first published by the monks of Saint John's Abbey in 1941, which sought to provide the English-speaking world with an *unofficial* vernacular edition of the Divine Office for those who sought to pray with the church in a more simplified manner. Between the original or first edition and the wholly revised fourth edition in 1975, *Book of Prayer*, which was an abridgment and adaptation of the current Roman *Liturgia Horarum* (1970), over two hundred communities of religious adopted *A Short Breviary* as their book for daily liturgical prayer. The 2005 edition of *Benedictine Daily Prayer* has had a similar response. It is currently used by numerous oblates of Saint Benedict and others and has been adopted for use by some monastic and other religious communities as well.

It is important to note that at no time since the first printing of *A Short Breviary* in 1941, including the 1975 *Book of Prayer*, was there ever any insinuation or any effort made to identify this form of the Divine Office or Liturgy of the Hours with the official texts or editions of the Roman Office.<sup>1</sup> This precedent is being followed for the present revision of *Benedictine Daily Prayer*.

As a book of prayer with the word *Benedictine* in its title this volume is, obviously, an Office or prayer book intended for those with some form of association with or attraction to Benedictine monasticism. As such, it is intended in a special way for Benedictine oblates and others who wish to pray a form of the Liturgy of

<sup>1</sup> On the untimely 1976 demise of the 1975 *Book of Prayer* see Mark J. Twomey, *Seventy-Five Years of Grace: The Liturgical Press 1926–2001* (Collegeville, MN: Liturgical Press, 2001), 15–16. Liturgical Press still receives occasional requests for this now unavailable edition.

the Hours with objectively solid and traditional prayer patterns that have roots specifically in the 1,500-plus years of liturgical prayer within the *Benedictine* monastic tradition of preferring nothing to the *Opus Dei*, the Divine Office (*Rule of St. Benedict* 43). Certainly, several excellent *Benedictine* prayer books and resources for prayer, including the 2005 edition of *Benedictine Daily Prayer* itself, *The Monastic Diurnal*,<sup>2</sup> *Divine Praise*,<sup>3</sup> and the *Liturgy of the Hours for Benedictine Oblates*,<sup>4</sup> are already available today, as well as the simpler editions of Judith Sutura's *Work of God*,<sup>5</sup> the *Benedictine Oblate Companion*,<sup>6</sup> the *Glenstal Book of Prayer*,<sup>7</sup> *Saint Benedict's Prayer Book for Beginners*,<sup>8</sup> *Saint Meinrad Prayer Book*,<sup>9</sup> and the seasonal *Liturgy of the Hours* booklets for Advent and Christmas and Lent and the Triduum.<sup>10</sup>

Why, then, a *second* version? This new version of *Benedictine Daily Prayer* is, in part, a response to those who, in using the previous version, have requested several things. First, those seeking a greater selection of psalmody will be pleased

<sup>2</sup> *The Monastic Diurnal* (Collegeville, MN: Liturgical Press, 1963). Earlier editions of *A Short Breviary*, e.g., the edition of 1944, tended to be modeled on the Monastic Office as well and included feasts special to the Order of St. Benedict. *The Monastic Diurnal* has been reprinted recently by St. Michael's Abbey Press (Farnborough, Hampshire, 2011).

<sup>3</sup> *Divine Praise: An Adaptation of the Day Hours of the Benedictine Monastic Breviary* (St. Meinrad, IN: St. Meinrad's Abbey, 1953).

<sup>4</sup> *Liturgy of the Hours for Benedictine Oblates* (St. Meinrad, IN: St. Meinrad Archabbey Press, 2009).

<sup>5</sup> Judith Sutura, *Work of God: Benedictine Prayer* (Collegeville, MN: Liturgical Press, 1997).

<sup>6</sup> *Benedictine Oblate Companion* (St. Meinrad, IN: St. Meinrad Archabbey Press, 1997).

<sup>7</sup> *The Glenstal Book of Prayer: A Benedictine Prayer Book* (Glenstal, Ireland: The Monks of Glenstal Abbey, 2001).

<sup>8</sup> *Saint Benedict's Prayer Book for Beginners* (York: Ampleforth Abbey Press, 1993).

<sup>9</sup> *Saint Meinrad Prayer Book* (St. Meinrad, IN: St. Meinrad Archabbey Press, 1995).

<sup>10</sup> St. Joseph, MN: Sisters of the Order of St. Benedict, 1995.

by the new organization of the Office of Vigils, structured on a two-week cycle adapted from the Office of Vigils at Mount Saviour Monastery, Elmira, New York. Second, based on available resources, including especially Stephen Mark Holmes's recent volume, *The Fathers on the Sunday Gospels*,<sup>11</sup> as well as the recent reprint of the Anglican Benedictine translation of the *Monastic Breviary: Matins*,<sup>12</sup> patristic readings are provided for each Sunday in all three years of the Sunday Lectionary, with the exception of those Sundays in Advent (weeks 1–3), Lent (Sundays 1 and 2), or other Sunday solemnities where a single patristic reading is offered related to the overall focus or theme of the day. Third, all of the daily Offices are arranged on a two-week cycle with the complete Offices of the various days printed in that cycle, thus making frequent page turning unnecessary. Further, this two-week cycle is structured as “Weekly Psalter: Weeks I and III” and “Weekly Psalter: Weeks II and IV” and, as such, is much more obviously connected to the Sundays and seasons of the liturgical year. Which week of the Psalter is to be used is indicated both in the Vigil readings for the current Sunday of the year, page 1ff., and in table 1 following this introduction. Fourth, concluding prayers for each of the daily and seasonal Offices are offered herein for each hour, including solemnities and feasts. These are largely based on and adapted from the volume of the French-language Liturgy Commission of the Cistercian Order, *Proclaiming All Your Wonders: Prayers for a Pilgrim People*.<sup>13</sup> Others are taken from the previous *Book of Prayer*. Again, this means limited page turning and searching as the concluding prayer to be used in each Office appears in its actual location. Only on the various feasts and memorials

<sup>11</sup> Stephen Mark Holmes, *The Fathers on the Sunday Gospel* (Collegeville, MN: Liturgical Press, 2012).

<sup>12</sup> *Monastic Breviary: Matins, According to the Holy Rule of Saint Benedict* (Lydart, Monmouth: Tymawr Convent, 1961; reprinted by Glendale, CO: Lancelot Andrewes Press, 2007).

<sup>13</sup> *Proclaiming All Your Wonders: Prayers for a Pilgrim People* (Collegeville, MN: Liturgical Press, 1991).

of saints is there a single prayer that is repeated at each Office. Fifth, and finally, in light of the above, this revised version of *Benedictine Daily Prayer* seeks deliberately to be a more user-friendly resource than the previous edition was.

Like its predecessor volume, this revised *Benedictine Daily Prayer* offers here a relatively complete version, although abridged and simplified, of the traditional Monastic Liturgy of the Hours as known from the *Rule of St. Benedict* and subsequent editions of the *Breviarium Monasticum*. Since the 1970s Benedictine monastic communities and confederations have been guided by various authoritative documents in creating their own local versions of the Office: the *Thesaurus Liturgiae Horarum monasticae*; the *Directory for the Celebration of the Work of God*; and the *Directive Norms for the Celebration of the Monastic Liturgy of the Hours*.<sup>14</sup> This version, while clearly not the Office book of any monastic community under the authority of those documents, tends, nonetheless, to follow, at least, the *spirit* of those documents rather closely, and there is no reason why a monastic community might not adopt it for their use. Among the Directive Norms for the Monastic Liturgy of the Hours, the following are clearly reflected in this edition:

In the execution of the Liturgy of the Hours . . . the calendar approved for the Benedictine Confederation on 22 June 1972 must be observed.

A hymn may be assigned to the beginning of each Hour so as to set the tone for each Hour or for the feast.

At Lauds in the morning petitions are made for the consecration of the day and its work to God, and at Vespers there are intercessions.

<sup>14</sup> Anne M. Field, ed., *The Monastic Hours: Directory for the Celebration of the Work of God and Directive Norms for the Celebration of the Monastic Liturgy of the Hours*, 2nd ed. (Collegetown, MN: Liturgical Press, 2000).



Each Hour should consist of psalms, a hymn, a reading, and prayer.

In arranging the cursus of psalms, provision should be made that at least seventy-five psalms are said throughout the week.

Responsories, versicles, antiphons, and the like may be adopted according to local practice, but it is recommended that on feasts and during major liturgical seasons these elements should be included according to traditional monastic liturgy.

The arrangements of the psalter contained in the *Thesaurus* are recommended; antiphons, versicles, responsories, and the like may be used as a means of enriching and embellishing the Office.

The arrangement of the psalter, laid down in the Rule of St. Benedict, may be kept.

The distribution of the psalms of Vigils over a two-week period . . . may be kept.

Antiphons at the *Benedictus* and *Magnificat* canticles given in the *Thesaurus* may be used, or others which are in harmony with mystery of the day or feast.<sup>15</sup>

Within the above-noted documents various arrangements of the Psalter are suggested, including *Schema A*, which is an adaptation of the traditional monastic weekly Psalter as it appears in chapters 8–18 of the *Rule of Saint Benedict*.<sup>16</sup> The arrangement of the Psalter in this *Benedictine Daily Prayer* is a further adaptation and abridgment of this *Schema A*. As directed in the *Rule*:

<sup>15</sup> *Ibid.*, 49–51.

<sup>16</sup> An alternative one-week Psalter, *Schema B*, is used in the Italian *Liturgia Monastica Delle Ore*, *Schema B*, 3rd ed. (Praglia: Scritti Monastici, 1994).

Four psalms are sung each day at Vespers, starting with Psalm 109 (110) and ending with Psalm 147, omitting the psalms in this series already assigned to other hours, namely, Psalms 117 (118) through 127 (128), Psalm 133 (134) and Psalm 142 (143). All the remaining psalms are said at Vespers. Since this leaves three psalms too few, the longer ones in the series should be divided: that is, Psalms 138 (139), 143 (144) and 144 (145). And because Psalm 116 (117) is short it can be joined to Psalm 115 (116). This is the order of psalms for Vespers.<sup>17</sup>

Similarly, for the Office of Compline the same three psalms, Psalms 4, 90 (91), and 133 (134) are recited every day.

In the classic Benedictine liturgical tradition the “Little Hours” of Terce, Sext, and None, like Compline, are characterized as well by fixed daily psalmody. On Sundays and Mondays the psalmody at all three of these hours is taken from the divisions of Psalm 118 (119) with the result that the entire psalm is recited over the three hours on these days. While, traditionally, portions of Psalm 118 (119) were also recited at Prime, now generally eliminated from the Liturgy of the Hours in most modern versions, those portions have been integrated here into Terce, Sext, and None on Sundays and Mondays.<sup>18</sup> From Tuesday through Saturday Psalms 119 (120)–121 (122) at Terce, Psalms 122 (123)–124 (125) at Sext, and Psalms 125 (126)–127 (128) at None are recited every day. For Vespers, Compline, Terce, Sext, and None, then, *Benedictine Daily Prayer* is nothing other than a reflection of the daily Benedictine Office as directed in the *Rule*.

The Offices of Vigils and Lauds, however, are more clearly *adapted* and/or *abridged* from *Schema A* or from the *Rule* than are the other Offices in this book. That is, instead of the cus-

<sup>17</sup> *Rule of Benedict* 18.12-18. Quotations from the *Rule* are taken from *The Rule of St. Benedict*, 1980, ed. Timothy Fry (Collegeville, MN: Liturgical Press, 1980), 18.

<sup>18</sup> See 6.a in Field, *The Monastic Hours*, 51.

tomary *twelve* psalms each day in the classic monastic Office of Vigils—sometimes also called *Nocturns*, *Matins*, and/or the *Office of Readings*—six psalms (sometimes more, sometimes less, depending on length), in addition to Psalm 3 and the daily invitational psalm, Psalm 94 (95), have been selected for each day from among those traditionally assigned. These psalms are further divided into two *Nocturns*, or nighttime divisions, with reading 1 following the *First Nocturn* and reading 2 following the *Second Nocturn*. Over a two-week cycle, therefore, most of the traditional psalms of monastic Vigils are recited. At the same time, those who prefer a shorter Office of Vigils, as it appeared in the previous edition of *Benedictine Daily Prayer*, may choose only one of the *Nocturns* each day, followed by both readings. In fact, one could create a four-week cycle of Vigils by choosing the psalms from *one* *Nocturn* each day, followed by both readings and concluding prayer. And, while the nocturnal or nighttime character of Vigils is clearly retained, one might choose another time for its recitation during the day or evening, as is the case with the current Roman *Office of Readings*. Some monastic communities and individuals, for example, choose to celebrate Vigils at some point in the evening after Vespers since the liturgical day always begins on the evening before. This practice of celebrating Vigils in the evening, in fact, was supported favorably by none other than St. Thomas Aquinas.<sup>19</sup> It is important to note that unlike the Roman *Liturgy of the Hours* or the Office books of other Christian traditions where Lauds and Vespers appear as the center or core of the daily Office, the heart of the Monastic Office is traditionally the Office of Vigils. Hence, greater attention to Vigils has characterized this revision.

Similarly, in continuity with the *Rule*, the psalmody in the Office of Lauds begins each day with Psalm 66 (67) and

<sup>19</sup> See Thomas Aquinas, *Quaestiones quodlibetales* V, q. 14, a. 1, in *Quaestiones de Quolibet*, vol. 2, *Sancti Thomae Opera Omnia Iussu Leonis XIII P. M. Edita* 25 (Rome: Commissio Leonina, 1996), 394–95.

concludes with Psalms 148–50, the classic *Laudate* psalms, which until the Breviary reform of Pope Pius X in 1911, had not only concluded Lauds from Christian antiquity on but had actually given the title of “Lauds” to this morning Office of “praise.”<sup>20</sup> Where Lauds departs from *Schema A* or the *Rule* is that only *one* additional “morning” psalm (rather than *five*) and an Old Testament canticle are provided for each day of the two-week cycle. In this edition Psalms 148–50 are printed for each day again to avoid unnecessary page turning. Adapted from the arrangement of readings and responses at Lauds and Vespers in the 1994 Italian *Liturgia Monastica Delle Ore*, the short biblical readings and responsories for each day at these Offices follow a four-week cycle.

Any who have participated frequently in the Monastic Liturgy of the Hours at Saint John’s Abbey, Collegeville, Minnesota, will find much in this book quite familiar, and, in some ways, this revised *Benedictine Daily Prayer* is itself a version of *Saint John’s Abbey Prayer*. The Psalter used herein, namely, *The Psalms: An Inclusive Language Version Based on the Grail Translation from the Hebrew*,<sup>21</sup> is the same as that used at Saint John’s, and the Old Testament Canticles at Lauds come directly from *Saint John’s Abbey Prayer*. The Sunday, daily, and feast-day antiphons for the *Benedictus* and *Magnificat* as well as the concluding litanies at Lauds and Vespers, with some minor exceptions here and there, are also either taken directly or adapted from *Saint John’s Abbey Prayer*. Visitors and monks alike at Saint John’s have often commented on the beauty, depth, and spiritual richness of these daily litanies composed by the monks. So also, the structure of the readings at Vigils on Sundays, solemnities, and feasts follows both Saint John’s and the classic monastic pattern of the assigned gospel reading for the day being *preceded* by

<sup>20</sup> Robert Taft, *The Liturgy of the Hours in East and West: The Divine Office and Its Meaning for Today* (Collegeville, MN: Liturgical Press, 1986), 312.

<sup>21</sup> Chicago: GIA Publications, Inc., 1983.

a patristic reading which serves then as an introductory commentary on the gospel itself. In the interests of space, the readings are often printed in an abridged form, though the complete reference is given for those who may wish to read the whole passage from a Bible. As is customarily done at Saint John's Abbey on the evening before Sundays, solemnities, and certain feasts, one could easily replace First Vespers with the Office of Vigils on those days with the inclusion of the litany, Our Father, and prayer following the *Te Deum* or *Te Decet Laus*.

A Saint John's or traditional monastic characteristic of Vigils on weekdays is that, with the exception of the memorials of saints, where a second reading is taken from a nonbiblical source, the two daily readings are both from Sacred Scripture. Reading 1 is taken from a continuous reading of a book of the Old Testament, followed by silence, and Reading 2 is from a continuous reading of a book of the New Testament, though during Ordinary Time the books of Maccabees, Tobit, Baruch, and Wisdom are also included. Both readings are followed by a single responsory, often adapted either from the 1975 *Book of Prayer* or from *Saint John's Abbey Prayer* itself. Also, while selections from, for example, Romans and Ephesians appear within the cycle of seasonal readings, during Ordinary Time both books are read in their entirety. The precise cycle of readings in this book is adapted from several sources: *Saint John's Abbey Prayer*, *Book of Prayer*, and the seasonal *Liturgy of the Hours* booklets referred to above. Those who choose not to pray a separate Office of Vigils each day may substitute one of these longer readings at either or both Lauds and Vespers, a common practice at Saint John's Abbey as well.

The liturgical calendar followed in *Benedictine Daily Prayer* is generally that of the American Cassinese Congregation of the Order of Saint Benedict as it appears in the annual *Ordo*.<sup>22</sup>

<sup>22</sup> *Ordo for the Liturgy of the Hours and Mass in Churches and Oratories of the American-Cassinese Congregation O.S.B. for 2015* (Collegeville, MN: Saint John's Abbey, 2015).

Together with a few other Benedictine feasts not included within the *Ordo* but taken either from the calendars of other Benedictine congregations or from the 1994 Italian *Liturgia Monastica Delle Ore*, it is important to realize that the ranking of solemnities, feasts, and memorials is somewhat different from that of the Roman or universal calendar. There are, of course, Benedictine feasts that do not appear at all in the universal calendar (e.g., the March 21 Solemnity of the Passing of Our Holy Father Benedict) and some that do appear on both but have a different rank. For example, St. Scholastica on February 10 is a solemnity or feast for Benedictines but only a memorial on the Roman Calendar. The same is the case with Pope St. Gregory the Great (September 3) and St. Gertrude the Great (November 16) which are feasts for Benedictines but memorials on the universal calendar. So also, some Benedictine feasts or memorials in this volume take precedence over and even displace some others which appear on the universal calendar, especially when both calendars have different feasts or memorials on the same day.

With regard to the liturgical materials provided for the solemnities, feasts, and memorials of the saints in this volume, there is not only a Benedictine but also an ecumenical criterion that has been employed. Especially in the United States, Benedictine oblates tend to be an ecumenical community, representing a wide diversity of Christian denominations, and it is intended that this book might be useful as a daily prayer resource by all of them. Therefore, while it is clear that the liturgical calendar employed herein is that of the Roman Catholic Church in its Benedictine monastic adaptations, a priority is given to Benedictine, early Christian, monastic, and medieval saints that most would recognize ecumenically as classic models of holiness. And for these saints only special second readings are provided, usually from patristic or medieval sources. What this means is that, although no Roman Catholic saint on the calendar is omitted from this book, including those recently canonized, any who wish to celebrate the feasts

and memorials of some of the post-Reformation or more contemporary Catholic saints, for whom no liturgical Propers are given, are directed to the particular “Commons” (i.e., the Common of Martyrs or the Common of Holy Men and Women) for appropriate texts or may consult other available resources, such as the current Roman *Liturgy of the Hours*. Alternate dates of some feasts occurring on the liturgical calendars of, at least, Lutherans and Episcopalians are also provided where appropriate.

In his authoritative study of the history and theology of the Liturgy of the Hours, the great Eastern Rite liturgiologist, Robert Taft, SJ, describes the psalmody of the traditional Benedictine Liturgy of the Hours, indeed of all Western monastic Office traditions, as a kind of synthesis of what is often referred to as the “cathedral office” and the “monastic office.” That is, within the classic “cathedral” or parochial office, a more popular form of public praise and intercession, with the presence of additional ritual elements such as incense and light, the psalmody was minimal, fixed, and repeated. Within the monastic office, however, oriented more to the lifestyle of monastic contemplative prayer and devoid of additional ritual elements, the psalms were the central focus and prayed simply as they appear in the order of the Psalter. For the Benedictine Office of Lauds, then, there is a “heavily cathedral content” with fixed and recurring psalmody each day of the week (Psalms 66 [67] and 148–50), while at Vespers, with the cursus of Psalms 109 (110) to 147 recited in order, there appears to be a “complete absence of cathedral elements” altogether.<sup>23</sup> The presence of fixed and easily memorizable psalmody in the “Little Offices” and “Compline” might also tend to point in a “cathedral” direction, especially when it is remembered that what eventually became Terce, Sext, and None may well have been the way in which prayer three times a day for all people was itself divided in some places according to the Roman workday in Christian

<sup>23</sup> Taft, *The Liturgy of the Hours*, 134.

antiquity.<sup>24</sup> In other words, the traditional Benedictine Office reflected in this volume was never simply “monastic” but had strong and lasting “cathedral” elements from its very beginning. Perhaps, then, the Benedictine Office can still serve as a resource for diverse ways of praying in the church catholic today.

It is sometimes forgotten that it was St. Benedict who introduced hymnody into the Liturgy of the Hours in the Roman liturgical tradition, which Benedict himself refers to as the “Ambrosian hymn.”<sup>25</sup> A long-standing tradition of *A Short Breviary*, including the 1975 *Book of Prayer*, has been the inclusion of classic Latin Office hymnody related to each hour in paraphrased English translations. This has been continued herein, both by the inclusion of several hymns adapted from previous editions as well as by new versions of some hymns especially for this book.

Finally, in his *Rule* St. Benedict states: “We believe that the divine presence is everywhere. . . . But beyond the least doubt we should believe this to be especially true when we celebrate the divine office” (*Rule of St. Benedict* 19.1-2). And, he urges his disciples: “Indeed, nothing is to be preferred to the Work of God,” that is, the Divine Office (*Rule of St. Benedict* 43.3). May this revised *Benedictine Daily Prayer*, then, assist all who make use of it to celebrate and praise that Divine Presence which is, indeed, everywhere, but especially within the *Opus Dei*.

<sup>24</sup> See Paul Bradshaw, *The Search for the Origins of Christian Worship*, 2nd ed. (New York: Oxford University Press, 2002), 171–78.

<sup>25</sup> *Rule of St. Benedict* 13.11.



### Aids to Praying *Benedictine Daily Prayer*

Especially for those unfamiliar with the structure of the Liturgy of the Hours or Divine Office it would be helpful to start by looking carefully at the Offices for Sunday in the Weekly Psalter, pages 841–81. The sequence of a day is here given with basic guidelines and page references. Of these references the most frequent is to “The Ordinary of the Liturgy of the Hours,” pages 807–39. Pages 807–39 are most important for understanding the structure of the Divine Office and the procedure in praying it. These pages should be studied carefully. Practically all the problems that can arise are treated there. Recourse can also be made to the annual *Ordo* of the American Cassinese Congregation OSB for additional help.<sup>26</sup>

Nevertheless, for those needing additional assistance, the following steps might be helpful:

- 1) Place the first ribbon on the current day in the Sunday and Weekday Readings section, pages 1–805. To determine what day this is, consult table 1, below, if in Ordinary Time, or Table 2, below, if in another season such as Advent, Christmas, Lent, or Easter. For example, if the current day is Wednesday of Week 3 in Ordinary Time, the first ribbon will be placed on page 324. This will also determine which week of the Psalter is to be used since each Sunday entry in this section indicates the corresponding week of the Psalter.
- 2) Place the second ribbon at “The Ordinary of the Liturgy of the Hours,” page 807. Frequently occurring texts, such as Psalm 3 and Psalm 94 (95) with its daily invitatory, as well as the *Te Deum* and *Te Decet Laus* at Vigils; Psalm 66 (67) and the *Benedictus* at Lauds; the complete Offices of Terce, Sext, and None recited daily from Tuesday through

<sup>26</sup> *Ordo 2015* of the American Cassinese Congregation OSB (Collegeville, MN: Saint John’s Abbey, 2015). This is also available online at [www.osb.org/amcass/](http://www.osb.org/amcass/).

Saturday; the *Magnificat* at Vespers, and the complete daily Office of Compline are provided in this “Ordinary.”

- 3) Place the third ribbon at the current day in the Weekly Psalter, either in Weeks I and III, or Weeks II and IV. For example, if the current day is Wednesday of Week 3 in Ordinary Time, this ribbon would be placed on page 939, and the Offices would be prayed as indicated therein for that day.
- 4) Place the fourth ribbon either in one of the various Commons (Mary, Apostles, Martyrs, and Holy Men and Women), page 1237, or, depending on time of year, in the Proper of Seasons (Advent, Christmas, Lent, Holy Week, Triduum, Easter, or Pentecost), page 1309. These Commons and Propers provide various texts to be substituted occasionally in the daily or Festival Office being celebrated.
- 5) Place the fifth ribbon at the Proper of Saints on page 1617. Beginning with the November 30 Feast of St. Andrew, Apostle, close to the beginning of the new liturgical year in Advent, the Proper of Saints contains the necessary texts and rubrics for celebrating the saints throughout the year. Confusion is often created by the rubric within the various introductions to the feast, namely, “*From the Common of the Blessed Virgin Mary, Apostles, Martyrs, or Holy Men and Women.*” What that means is that for a solemnity or feast one replaces the Office of the current weekday with the Office as it appears in that particular Common, apart from the special texts that appear in the Proper of Saints. For a memorial, however, one may pray the Office as it appears in the current weekday and substitute only those elements, such as *reading 2* at Vigils and the concluding prayer, from the Proper of Saints that appear on the given saint’s day in question. During Lent, this is especially appropriate wherein memorials of the saints are closer to commemorations than feasts.

Using a Breviary like this for daily prayer is always difficult for those not used to navigating such documents with their multiple ribbons and confusing terminology. Hopefully, the above five steps and the following tables will help in minimizing problems and provide assistance toward their resolution.

Table 1: Chronological Chart for the Psalter

Week of the Year in Ordinary Time and Week of the Psalter		2015 Cycle B Year I	2016 Cycle C Year II	2017 Cycle A Year I	2018 Cycle B Year II	2019 Cycle C Year I
1	Week I	Jan 12*	Jan 11*	Jan 9*	Jan 8*	Jan 14*
2	Week II	Jan 18	Jan 17	Jan 15	Jan 14	Jan 20
3	Week III	Jan 25	Jan 24	Jan 22	Jan 21	Jan 27
4	Week IV	Feb 1	Jan 31	Jan 29	Jan 28	Feb 3
5	Week I	Feb 8	Feb 7	Feb 5	Feb 4	Feb 10
6	Week II	Feb 15	—	Feb 12	Feb 11	Feb 17
7	Week III	—	May 16*	Feb 19	May 21*	Feb 24
8	Week IV	May 25*	May 23*	Feb 26	May 28*	Mar 3
9	Week I	June 1*	May 29	June 5*	June 3	—
10	Week II	June 7	June 5	June 12*	June 10	June 10*
11	Week III	June 14	June 12	June 18	June 17	June 17*
12	Week IV	June 21	June 19	June 25	June 25*	June 23
13	Week I	June 28	June 26	July 2	July 1	June 30
14	Week II	July 5	July 3	July 9	July 8	July 7
15	Week III	July 12	July 10	July 16	July 15	July 14
16	Week IV	July 19	July 17	July 23	July 22	July 21
17	Week I	July 26	July 24	July 30	July 29	July 28
18	Week II	Aug 2	July 31	Aug 7*	Aug 5	Aug 4
19	Week III	Aug 9	Aug 7	Aug 13	Aug 12	Aug 11
20	Week IV	Aug 16	Aug 14	Aug 20	Aug 19	Aug 18
21	Week I	Aug 23	Aug 21	Aug 27	Aug 26	Aug 25
22	Week II	Aug 30	Aug 28	Sept 3	Sept 2	Sept 1
23	Week III	Sept 6	Sept 4	Sept 10	Sept 9	Sept 8
24	Week IV	Sept 13	Sept 11	Sept 17	Sept 16	Sept 15
25	Week I	Sept 20	Sept 18	Sept 24	Sept 23	Sept 22
26	Week II	Sept 26	Sept 25	Oct 1	Sept 30	Sept 29
27	Week III	Oct 4	Oct 2	Oct 8	Oct 7	Oct 6
28	Week IV	Oct 11	Oct 9	Oct 15	Oct 14	Oct 13
29	Week I	Oct 18	Oct 16	Oct 22	Oct 21	Oct 20
30	Week II	Oct 25	Oct 23	Oct 29	Oct 28	Oct 27
31	Week III	Nov 2*	Oct 30	Nov 5	Nov 4	Nov 3
32	Week IV	Nov 8	Nov 6	Nov 12	Nov 11	Nov 10
33	Week I	Nov 15	Nov 13	Nov 19	Nov 18	Nov 17
34	Week II	Nov 23*	Nov 21*	Nov 27*	Nov 26*	Nov 15*

2020 Cycle A Year II	2021 Cycle B Year I	2022 Cycle C Year II	2023 Cycle A Year I	2024 Cycle B Year II	2025 Cycle C Year I	2026 Cycle A Year II
Jan 13*	Jan 11*	Jan 10*	Jan 9*	Jan 8*	Jan 13*	Jan 12*
Jan 19	Jan 17	Jan 16	Jan 15	Jan 14	Jan 19	Jan 18
Jan 26	Jan 24	Jan 23	Jan 22	Jan 21	Jan 26	Jan 25
Feb 3*	Jan 31	Jan 30	Jan 29	Jan 28	Feb 3*	Feb 1
Feb 9	Feb 7	Feb 6	Feb 5	Feb 4	Feb 9	Feb 8
Feb 16	Feb 14	Feb 13	Feb 12	Feb 11	Feb 16	Feb 15
Feb 23	—	Feb 20	Feb 19	May 20*	Feb 23	—
—	May 24*	Feb 27	May 29*	May 27*	Mar 2	May 25*
June 1*	May 31*	—	June 5*	June 2	—	June 1*
June 8*	June 6	June 6*	June 11	June 9	June 9*	June 7
June 14	June 11	June 13*	June 18	June 16	June 16*	June 14
June 21	June 20	June 19	June 25	June 23	June 22	June 21
June 28	June 27	June 26	July 2	June 30	June 30*	June 28
July 5	July 4	July 3	July 9	July 7	July 6	July 5
July 12	July 11	July 10	July 16	July 14	July 13	July 12
July 19	July 18	July 17	July 23	July 21	July 20	July 19
July 26	July 25	July 24	July 30	July 28	July 27	July 26
Aug 2	Aug 1	July 31	Aug 7*	Aug 4	Aug 3	Aug 2
Aug 9	Aug 8	Aug 7	Aug 13	Aug 11	Aug 10	Aug 9
Aug 16	Aug 16*	Aug 14	Aug 20	Aug 18	Aug 17	Aug 16
Aug 23	Aug 22	Aug 21	Aug 27	Aug 25	Aug 24	Aug 23
Aug 30	Aug 29	Aug 28	Sept 3	Sept 1	Aug 31	Aug 30
Sept 6	Sept 5	Sept 4	Sept 10	Sept 8	Sept 7	Sept 6
Sept 13	Sept 12	Sept 11	Sept 17	Sept 15	Sept 15*	Sept 13
Sept 20	Sept 19	Sept 18	Sept 24	Sept 22	Sept 21	Sept 20
Sept 27	Sept 26	Sept 25	Oct 1	Sept 29	Sept 28	Sept 27
Oct 4	Oct 3	Oct 2	Oct 8	Oct 6	Oct 5	Oct 4
Oct 11	Oct 10	Oct 9	Oct 15	Oct 13	Oct 12	Oct 11
Oct 18	Oct 17	Oct 16	Oct 22	Oct 20	Oct 19	Oct 18
Oct 25	Oct 24	Oct 23	Oct 29	Oct 27	Oct 26	Oct 25
Nov 2*	Oct 31	Oct 30	Nov 5	Nov 3	Nov 3*	Nov 2*
Nov 8	Nov 7	Nov 6	Nov 12	Nov 10	Nov 10*	Nov 8
Nov 15	Nov 14	Nov 13	Nov 19	Nov 17	Nov 16	Nov 15
Nov 23*	Nov 22*	Nov 21*	Nov 27*	Nov 15*	Nov 24*	Nov 23*

Week of the Year in Ordinary Time and Week of the Psalter		2027 Cycle B Year I	2028 Cycle C Year II	2029 Cycle A Year I	2030 Cycle B Year II	2031 Cycle C Year I
1	Week I	Jan 11*	Jan 10*	Jan 8*	Jan 14*	Jan 13*
2	Week II	Jan 17	Jan 16	Jan 14	Jan 20	Jan 19
3	Week III	Jan 24	Jan 23	Jan 21	Jan 27	Jan 26
4	Week IV	Jan 31	Jan 30	Jan 28	Feb 3	Feb 3*
5	Week I	Feb 7	Feb 6	Feb 4	Feb 10	Feb 9
6	Week II	—	Feb 13	Feb 11	Feb 17	Feb 16
7	Week III	May 17*	Feb 20	May 21*	Feb 24	Feb 23
8	Week IV	May 24*	Feb 27	May 28*	Mar 3	—
9	Week I	May 30	June 5*	June 3	—	June 2*
10	Week II	June 6	June 12*	June 10	June 10	June 9*
11	Week III	June 13	June 18	June 17	June 17*	June 15
12	Week IV	June 20	June 25	June 25*	June 23	June 22
13	Week I	June 27	July 2	July 1	June 30	June 30*
14	Week II	July 4	July 9	July 8	July 7	July 6
15	Week III	July 11	July 16	July 15	July 14	July 13
16	Week IV	July 18	July 23	July 22	July 21	July 20
17	Week I	July 25	July 30	July 29	July 28	July 27
18	Week II	Aug 1	Aug 7*	Aug 5	Aug 4	Aug 3
19	Week III	Aug 8	Aug 13	Aug 12	Aug 11	Aug 10
20	Week IV	Aug 16*	Aug 20	Aug 19	Aug 18	Aug 17
21	Week I	Aug 22	Aug 27	Aug 26	Aug 25	Aug 24
22	Week II	Aug 29	Sept 3	Sept 2	Sept 1	Aug 31
23	Week III	Sept 5	Sept 10	Sept 19	Sept 8	Sept 7
24	Week IV	Sept 12	Sept 17	Sept 16	Sept 15	Sept 15*
25	Week I	Sept 19	Sept 24	Sept 23	Sept 22	Sept 21
26	Week II	Sept 26	Oct 1	Sept 30	Sept 29	Sept 28
27	Week III	Oct 3	Oct 8	Oct 7	Oct 6	Oct 5
28	Week IV	Oct 10	Oct 15	Oct 14	Oct 13	Oct 12
29	Week I	Oct 17	Oct 22	Oct 21	Oct 20	Oct 19
30	Week II	Oct 24	Oct 29	Oct 28	Oct 27	Oct 26
31	Week III	Oct 31	Nov 5	Nov 4	Nov 3	Nov 3*
32	Week IV	Nov 7	Nov 12	Nov 11	Nov 10	Nov 10*
33	Week I	Nov 14	Nov 19	Nov 18	Nov 17	Nov 16
34	Week II	Nov 22*	Nov 27*	Nov 26*	Nov 25*	Nov 24*

2032 Cycle A Year II	2033 Cycle B Year I	2034 Cycle C Year II	2035 Cycle A Year I	2036 Cycle B Year II	2037 Cycle C Year I	2038 Cycle A Year II
Jan 12*	Jan 10*	Jan 9*	Jan 8*	Jan 14*	Jan 12*	Jan 11*
Jan 18	Jan 16	Jan 15	Jan 14	Jan 20	Jan 18	Jan 17
Jan 25	Jan 23	Jan 22	Jan 21	Jan 27	Jan 25	Jan 24
Feb 1	Jan 30	Jan 29	Jan 28	Feb 1	Feb 3	Jan 31
Feb 8	Feb 6	Feb 5	Feb 4	Feb 10	Feb 8	Feb 7
—	Feb 13	Feb 12	May 14*	Feb 17	Feb 15	Feb 14
May 17*	Feb 20	Feb 19	May 21*	Feb 24	—	Feb 21
May 24*	Feb 29	May 29*	May 27	—	May 25*	Feb 28
May 30	—	June 5*	June 3	June 2*	June 1*	Mar 7
June 6	June 6*	June 11	June 10	June 9*	June 7	—
June 13	June 13*	June 18	June 17	June 15	June 14	June 14*
June 20	June 19	June 25	June 25*	June 22	June 21	June 21*
June 27	June 26	July 2	July 1	June 30*	June 28	June 27
July 4	July 3	July 9	July 8	July 6	July 5	July 4
July 11	July 10	July 16	July 15	July 13	July 12	July 11
July 18	July 17	July 23	July 22	July 20	July 19	July 18
July 25	July 24	July 30	July 29	July 27	July 26	July 25
Aug 1	July 31	Aug 7*	Aug 5	Aug 3	Aug 2	Aug 1
Aug 8	Aug 7	Aug 13	Aug 12	Aug 10	Aug 9	Aug 8
Aug 16*	Aug 14	Aug 20	Aug 19	Aug 17	Aug 16	Aug 16*
Aug 22	Aug 21	Aug 27	Aug 26	Aug 24	Aug 23	Aug 22
Aug 29	Aug 28	Sept 3	Sept 2	Aug 31	Aug 30	Aug 29
Sept 5	Sept 4	Sept 10	Sept 9	Sept 7	Sept 6	Sept 5
Sept 12	Sept 11	Sept 17	Sept 16	Sept 15*	Sept 13	Sept 12
Sept 19	Sept 18	Sept 24	Sept 23	Sept 21	Sept 20	Sept 19
Sept 26	Sept 25	Oct 1	Sept 30	Sept 28	Sept 27	Sept 26
Oct 3	Oct 2	Oct 8	Oct 7	Oct 5	Oct 4	Oct 3
Oct 10	Oct 9	Oct 15	Oct 14	Oct 12	Oct 11	Oct 10
Oct 17	Oct 16	Oct 22	Oct 21	Oct 19	Oct 18	Oct 17
Oct 24	Oct 23	Oct 29	Oct 28	Oct 26	Oct 25	Oct 24
Oct 31	Oct 30	Nov 5	Nov 4	Nov 3*	Nov 2*	Nov 2*
Nov 7	Nov 6	Nov 12	Nov 11	Nov 10*	Nov 8	Nov 7
Nov 14	Nov 13	Nov 19	Nov 18	Nov 16	Nov 15	Nov 14
Nov 22*	Nov 21*	Nov 27*	Nov 26*	Nov 24*	Nov 23*	Nov 22*

Week of the Year in Ordinary Time and Week of the Psalter		2039 Cycle B Year I	2040 Cycle C Year II	2041 Cycle A Year I	2042 Cycle B Year II	2043 Cycle C Year I
1	Week I	Jan 10*	Jan 9*	Jan 14*	Jan 13*	Jan 12*
2	Week II	Jan 16	Jan 15	Jan 20	Jan 19	Jan 18
3	Week III	Jan 23	Jan 22	Jan 27	Jan 26	Jan 25
4	Week IV	Jan 30	Jan 29	Feb 3	Feb 3*	Feb 1
5	Week I	Feb 5	Feb 6	Feb 10	Feb 9	Feb 8
6	Week II	Feb 13	Feb 12	Feb 17	Feb 16	—
7	Week III	Feb 20	May 21*	Feb 24	—	May 18*
8	Week IV	—	May 28*	Mar 3	May 26*	May 25*
9	Week I	May 30*	June 3	—	June 2*	May 31
10	Week II	June 6*	June 10	June 10*	June 8	June 7
11	Week III	June 12	June 17	June 17*	June 15	June 14
12	Week IV	June 19	June 25*	June 23	June 22	June 21
13	Week I	June 26	July 1	June 30	June 30*	June 28
14	Week II	July 3	July 8	July 7	July 6	July 5
15	Week III	July 10	July 15	July 14	July 13	July 12
16	Week IV	July 17	July 22	July 21	July 20	July 19
17	Week I	July 24	July 29	July 28	July 27	July 26
18	Week II	July 31	Aug 5	Aug 4	Aug 3	Aug 2
19	Week III	Aug 7	Aug 12	Aug 11	Aug 10	Aug 9
20	Week IV	Aug 14	Aug 19	Aug 18	Aug 17	Aug 16
21	Week I	Aug 21	Aug 26	Aug 25	Aug 25	Aug 23
22	Week II	Aug 28	Sept 1	Sept 2	Aug 31	Aug 30
23	Week III	Sept 4	Sept 9	Sept 8	Sept 7	Sept 6
24	Week IV	Sept 11	Sept 16	Sept 15	Sept 15*	Sept 13
25	Week I	Sept 18	Sept 23	Sept 22	Sept 21	Sept 20
26	Week II	Sept 25	Sept 30	Sept 29	Sept 28	Sept 27
27	Week III	Oct 2	Oct 7	Oct 6	Oct 5	Oct 4
28	Week IV	Oct 9	Oct 14	Oct 13	Oct 12	Oct 11
29	Week I	Oct 16	Oct 21	Oct 20	Oct 19	Oct 18
30	Week II	Oct 23	Oct 28	Oct 27	Oct 26	Oct 25
31	Week III	Oct 30	Nov 4	Nov 3	Nov 3*	Nov 2*
32	Week IV	Nov 6	Nov 11	Nov 10	Nov 10*	Nov 8
33	Week I	Nov 13	Nov 18	Nov 17	Nov 16	Nov 15
34	Week II	Nov 21*	Nov 26*	Nov 25*	Nov 24*	Nov 23*



2044 Cycle A Year II	2045 Cycle B Year I	2046 Cycle C Year II	2047 Cycle A Year I	2048 Cycle B Year II	2049 Cycle C Year I	2050 Cycle A Year II
Jan 11*	Jan 9*	Jan 8*	Jan 14*	Jan 13*	Jan 11*	Jan 10*
Jan 17	Jan 15	Jan 14	Jan 20	Jan 19	Jan 17	Jan 16
Jan 24	Jan 22	Jan 21	Jan 27	Jan 26	Jan 24	Jan 23
Jan 31	Jan 29	Jan 28	Feb 3	Feb 3*	Jan 31	Jan 30
Feb 7	Feb 5	Feb 4	Feb 10	Feb 9	Feb 7	Feb 6
Feb 14	Feb 12	Feb 14*	Feb 17	Feb 16	Feb 14	Feb 13
Feb 21	Feb 19	Feb 21*	Feb 24	—	Feb 21	Feb 20
Feb 28	May 29*	May 27	—	May 25*	Feb 28	—
—	June 5*	June 3	June 3*	June 1*	—	May 30*
June 6*	June 11	June 10	June 10*	June 7	June 7*	June 6*
June 13*	June 18	June 17	June 16	June 14	June 14*	June 12
June 19	June 25	June 25*	June 23	June 21	June 20	June 19
June 26	July 2	July 1	June 30	June 28	June 27	June 26
July 3	July 9	July 8	July 7	July 5	July 4	July 3
July 10	July 16	July 15	July 14	July 12	July 11	July 10
July 17	July 23	July 22	July 21	July 19	July 18	July 17
July 24	July 30	July 29	July 28	July 26	July 25	July 24
July 31	Aug 7*	Aug 5	Aug 4	Aug 2	Aug 1	July 31
Aug 7	Aug 13	Aug 12	Aug 11	Aug 9	Aug 8	Aug 7
Aug 14	Aug 20	Aug 19	Aug 18	Aug 16	Aug 16*	Aug 14
Aug 21	Aug 27	Aug 26	Aug 25	Aug 23	Aug 22	Aug 21
Aug 28	Sept 3	Sept 2	Sept 1	Aug 30	Aug 29	Aug 28
Sept 4	Sept 10	Sept 9	Sept 8	Sept 6	Sept 5	Sept 4
Sept 11	Sept 17	Sept 16	Sept 15	Sept 13	Sept 12	Sept 11
Sept 18	Sept 24	Sept 23	Sept 22	Sept 20	Sept 19	Sept 18
Sept 25	Oct 1	Sept 30	Sept 29	Sept 27	Sept 26	Sept 25
Oct 2	Oct 8	Oct 7	Oct 6	Oct 4	Oct 3	Oct 2
Oct 9	Oct 15	Oct 14	Oct 13	Oct 11	Oct 10	Oct 9
Oct 16	Oct 22	Oct 21	Oct 20	Oct 18	Oct 17	Oct 16
Oct 23	Oct 29	Oct 28	Oct 27	Oct 25	Oct 24	Oct 23
Oct 30	Nov 5	Nov 4	Nov 3	Nov 2*	Oct 31	Oct 30
Nov 6	Nov 12	Nov 11	Nov 10	Nov 8	Nov 7	Nov 6
Nov 13	Nov 19	Nov 18	Nov 17	Nov 15	Nov 14	Nov 13
Nov 21*	Nov 27*	Nov 26*	Nov 25*	Nov 23*	Nov 22*	Nov 21*

\* week of psalter begins on Monday

**Table 2: Principal Celebrations of the Liturgical Year**  
Based on Roman Catholic usage in the United States

	Sunday Cycle	Weekday Cycle	1 Advent	Holy Family	Epiphany
2015	B	I	30 Nov	27 Dec	4 Jan
2016	C	II	29 Nov	30 Dec*	3 Jan
2017	A	I	27 Nov	31 Dec	8 Jan
2018	B	II	3 Dec	30 Dec	7 Jan
2019	C	I	2 Dec	29 Dec	6 Jan
2020	A	II	1 Dec	27 Dec	5 Jan
2021	B	I	29 Nov	26 Dec	3 Jan
2022	C	II	28 Nov	30 Dec*	2 Jan
2023	A	I	27 Nov	31 Dec	8 Jan
2024	B	II	3 Dec	29 Dec	7 Jan
2025	C	I	1 Dec	28 Dec	5 Jan
2026	A	II	30 Nov	27 Dec	4 Jan
2027	B	I	29 Nov	26 Dec	3 Jan
2028	C	II	28 Nov	31 Dec	2 Jan
2029	A	I	3 Dec	30 Dec	7 Jan
2030	B	II	2 Dec	29 Dec	6 Jan
2031	C	I	1 Dec	28 Dec	5 Jan
2032	A	II	30 Nov	26 Dec	4 Jan
2033	B	I	28 Nov	30 Dec*	2 Jan
2034	C	II	27 Nov	31 Dec	8 Jan
2035	A	I	3 Dec	30 Dec	7 Jan
2036	B	II	2 Dec	28 Dec	6 Jan
2037	C	I	30 Nov	27 Dec	4 Jan
2038	A	II	29 Nov	26 Dec	3 Jan
2039	B	I	28 Nov	30 Dec*	2 Jan
2040	C	II	27 Nov	30 Dec	8 Jan
2041	A	I	2 Dec	29 Dec	6 Jan
2042	B	II	1 Dec	28 Dec	5 Jan
2043	C	I	30 Nov	27 Dec	4 Jan
2044	A	II	29 Nov	30 Dec*	3 Jan
2045	B	I	27 Nov	31 Dec	8 Jan
2046	C	II	3 Dec	30 Dec	7 Jan
2047	A	I	2 Dec	29 Dec	6 Jan
2048	B	II	1 Dec	27 Dec	5 Jan
2049	C	I	29 Nov	26 Dec	3 Jan
2050	A	II	28 Nov	30 Dec*	2 Jan

	Sunday Cycle	Weekday Cycle	Baptism	Ash Wed	Easter	Pentecost
2015	B	I	11 Jan	18 Feb	5 Apr	24 May
2016	C	II	10 Jan	10 Feb	27 Mar	15 May
2017	A	I	9 Jan**	1 Mar	16 Apr	4 June
2018	B	II	8 Jan**	14 Feb	1 Apr	20 May
2019	C	I	13 Jan	6 Mar	21 Apr	9 June
2020	A	II	12 Jan	26 Feb	12 Apr	31 May
2021	B	I	10 Jan	17 Feb	4 Apr	23 May
2022	C	II	9 Jan	2 Mar	17 Apr	5 June
2023	A	I	9 Jan**	22 Feb	9 Apr	28 May
2024	B	II	8 Jan**	14 Feb	31 Mar	19 May
2025	C	I	12 Jan	5 Mar	20 Apr	8 June
2026	A	II	11 Jan	18 Feb	5 Apr	24 May
2027	B	I	10 Jan	10 Feb	28 Mar	16 May
2028	C	II	9 Jan	1 Mar	16 Apr	4 June
2029	A	I	8 Jan**	14 Feb	1 Apr	20 May
2030	B	II	13 Jan	6 Mar	21 Apr	9 June
2031	C	I	12 Jan	26 Feb	13 Apr	1 June
2032	A	II	11 Jan	11 Feb	28 Mar	16 May
2033	B	I	9 Jan	2 Mar	17 Apr	5 June
2034	C	II	9 Jan**	22 Feb	9 Apr	28 May
2035	A	I	8 Jan**	8 Feb	25 Mar	13 May
2036	B	II	13 Jan	27 Feb	13 Apr	1 June
2037	C	I	11 Jan	18 Feb	5 Apr	24 May
2038	A	II	10 Jan	10 Mar	25 Apr	13 June
2039	B	I	9 Jan	23 Feb	10 Apr	29 May
2040	C	II	9 Jan**	15 Feb	1 Apr	20 May
2041	A	I	13 Jan	6 Mar	21 Apr	9 June
2042	B	II	12 Jan	19 Feb	6 Apr	25 May
2043	C	I	11 Jan	11 Feb	29 Mar	17 May
2044	A	II	10 Jan	2 Mar	17 Apr	5 June
2045	B	I	9 Jan**	22 Feb	9 Apr	28 May
2046	C	II	8 Jan**	7 Feb	25 Mar	13 May
2047	A	I	13 Jan	27 Feb	14 Apr	2 June
2048	B	II	12 Jan	19 Feb	5 Apr	24 May
2049	C	I	10 Jan	3 Mar	18 Apr	6 June
2050	A	II	9 Jan	23 Feb	10 Apr	29 May

\*Holy Family on Friday

\*\* Baptism of the Lord on Monday



# MONASTIC CALENDAR

## JANUARY

- |    |   |                  |
|----|---|------------------|
| 1  | OCTAVE OF CHRISTMAS   |                  |
|    | SOLEMNITY OF MARY, MOTHER OF GOD  | <i>Solemnity</i> |
| 2  | St. Basil the Great and St. Gregory Nazianzen,<br>Bishops and Doctors of the Church | <i>Memorial</i>  |
| 3  | Most Holy Name of Jesus <sup>1</sup>  |                  |
| 4  | St. Elizabeth Ann Seton, Married Woman,<br>Religious Founder, Educator              | <i>Memorial</i>  |
| 5  | St. John Neumann, Bishop  | <i>Memorial</i>  |
| 6  | THE EPIPHANY OF THE LORD  | <i>Solemnity</i> |
|    | St. André Bessette, Religious <sup>2</sup>  |                  |
| 7  | St. Raymond of Penyafort, Presbyter   |                  |
| 8  |   |                  |
| 9  |   |                  |
| 10 | St. Gregory of Nyssa, Bishop  |                  |
| 11 |   |                  |
| 12 |   |                  |
| 13 | St. Hilary, Bishop and Doctor of the Church   |                  |
| 14 |   |                  |
| 15 | St. Maurus and St. Placid,<br>Disciples of Our Holy Father Benedict                 | <i>Memorial</i>  |
| 16 |   |                  |
| 17 | St. Anthony, Abbot  | <i>Memorial</i>  |
| 18 | THE CONFESSION OF ST. PETER   | <i>Feast</i>     |

<sup>1</sup> When no rank is given, it is an optional memorial.

<sup>2</sup> January 7 in the Dioceses of Canada.

xxx **Monastic Calendar**

- 19
- 20 St. Fabian, Pope and Martyr  
St. Sebastian, Martyr
- 21 St. Meinrad, Hermit and Martyr *Memorial*  
St. Agnes, Virgin and Martyr *Memorial*
- 22
- 23 St. Vincent, Deacon and Martyr
- 24 St. Francis de Sales, Bishop  
and Doctor of the Church *Memorial*
- 25 THE CONVERSION OF ST. PAUL THE APOSTLE *Feast*
- 26 St. Robert, St. Alberic, and St. Stephen, Abbots of Citeaux  
St. Timothy and St. Titus, Bishops *Memorial*
- 27 St. Angela Merici, Virgin
- 28 St. Thomas Aquinas, Presbyter  
and Doctor of the Church *Memorial*
- 29
- 30
- 31 St. John Bosco, Presbyter *Memorial*  
Sunday after January 6: BAPTISM OF THE LORD *Feast*

**FEBRUARY**

- 1
- 2 THE PRESENTATION OF THE LORD *Feast*
- 3 St. Blase, Bishop and Martyr  
St. Ansgar, Bishop
- 4
- 5 St. Agatha, Virgin and Martyr *Memorial*
- 6 St. Paul Miki and Companions, Martyrs *Memorial*
- 7
- 8 St. Jerome Emiliani, Religious  
St. Josephine Bakhita, Virgin

- 9
- 10 ST. SCHOLASTICA, VIRGIN AND SISTER  
OF OUR HOLY FATHER BENEDICT *Solemnity*
- 11 St. Benedict of Aniane, Abbot  
Our Lady of Lourdes
- 12
- 13
- 14 St Cyril, Monk, and St. Methodius, Bishop *Memorial*
- 15
- 16
- 17 The Seven Holy Founders of the Order of Servites
- 18
- 19
- 20
- 21 St. Peter Damian, Bishop and Doctor of the Church
- 22 THE CHAIR OF ST. PETER, APOSTLE *Feast*
- 23 St. Polycarp, Bishop and Martyr *Memorial*
- 24
- 25 St. Walburga, Abbess and Missionary
- 26
- 27
- 28

## MARCH

- 1
- 2
- 3 St. Katherine Drexel, Virgin, Religious Founder
- 4 St. Casimir
- 5
- 6
- 7 St. Perpetua and St. Felicity, Martyrs *Memorial*

xxxii **Monastic Calendar**

- 8 St. John of God, Religious  
9 St. Frances of Rome, Married Woman, Religious,  
and Patroness of Benedictine Oblates  
10  
11  
12  
13  
14  
15  
16  
17 St. Patrick, Bishop  
18 St. Cyril of Jerusalem, Bishop and Doctor of the Church  
19 ST. JOSEPH, HUSBAND OF THE BLESSED VIRGIN  
MARY AND GUARDIAN OF OUR LORD *Solemnity*  
20  
21 THE PASSING OF OUR HOLY FATHER  
BENEDICT, ABBOT *Solemnity*  
22  
23 St. Turibius of Mongrovejo, Bishop  
24  
25 THE ANNUNCIATION OF THE LORD *Solemnity*  
26  
27  
28  
29  
30  
31

**APRIL**

- 1  
2 St. Francis of Paola, Hermit



- 3
- 4 St. Isidore of Seville, Bishop and Doctor of the Church
- 5 St. Vincent Ferrer, Presbyter
- 6
- 7 St. John Baptist de la Salle, Presbyter *Martyr*
- 8
- 9
- 10
- 11 St. Stanislaus, Bishop and Martyr *Memorial*
- 12
- 13 St. Martin I, Pope and Martyr
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21 St. Anselm, Bishop and Doctor of the Church
- 22
- 23 St. Adalbert, Bishop and Martyr  
St. George, Martyr
- 24 St. Fidelis of Sigmaringen, Presbyter, Martyr
- 25 ST. MARK, EVANGELIST *Feast*
- 26
- 27
- 28 St. Peter Chanel, Presbyter, Martyr  
St. Louis Grignion de Monfort, Presbyter, Religious Founder
- 29 St. Catherine of Siena, Virgin  
and Doctor of the Church *Memorial*
- 30 St. Pius V, Pope

MAY

- 1 St. Joseph the Worker
- 2 St. Athanasius, Bishop and Doctor of the Church *Memorial*
- 3 ST. PHILIP AND ST. JAMES, APOSTLES *Feast*
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11 St. Odo, St. Maiolus, St. Odilo, St. Hugh, and  
Blessed Peter the Venerable, Abbots of Cluny *Memorial*
- 12 St. Nereus and St. Achilleus, Martyrs  
St. Pancras, Martyr
- 13 Our Lady of Fatima
- 14 ST. MATTHIAS, APOSTLE *Feast*
- 15 St. Pachomius, Abbot
- 16
- 17
- 18 St. John I, Pope and Martyr
- 19 St. Celestine V, Pope and Hermit
- 20 St. Bernardine of Siena, Presbyter
- 21
- 22 St. Rita of Cascia, Religious
- 23
- 24
- 25 St. Bede the Venerable, Presbyter and Doctor of the Church  
St. Gregory VII, Pope  
St. Mary Magdalene de Pazzi, Virgin

26	St. Philip Neri, Presbyter	<i>Memorial</i>
27	St. Augustine of Canterbury, Bishop	
28		
29		
30		
31	THE VISITATION OF THE BLESSED VIRGIN MARY	<i>Feast</i>
	First Sunday after Pentecost: HOLY TRINITY	<i>Solemnity</i>
	Thursday after Holy Trinity or Second Sunday after Pentecost: CORPUS CHRISTI	<i>Solemnity</i>
	Friday after Second Sunday after Pentecost: SACRED HEART	<i>Solemnity</i>
	Saturday following Second Sunday after Pentecost: Immaculate Heart of Mary	

## JUNE

1	St. Justin Martyr	<i>Memorial</i>
2	St. Marcellinus and St. Peter, Martyrs	
3	St. Charles Llwanga and Companions, Martyrs	<i>Memorial</i>
4		
5	St. Boniface, Bishop and Martyr	<i>Memorial</i>
6	St. Norbert, Bishop	
7		
8		
9	St. Ephrem, Deacon and Doctor of the Church	
10	St. Columba, Abbot	
11	St. Barnabas, Apostle	<i>Memorial</i>
12		
13	St. Anthony of Padua, Presbyter and Doctor of the Church	<i>Memorial</i>
14		

- 15  
16  
17  
18  
19 St. Romuald, Abbot, Religious Founder  
20  
21 St. Aloysius Gonzaga, Religious *Memorial*  
22 St. Paulinus of Nola, Bishop  
St. John Fisher, Bishop, and St. Thomas More, Martyrs  
23  
24 THE NATIVITY OF ST. JOHN THE BAPTIST *Solemnity*  
25  
26  
27 St. Cyril of Alexandria, Bishop and Doctor of the Church  
28 St. Irenaeus, Bishop and Martyr *Memorial*  
29 ST. PETER AND ST. PAUL, APOSTLES *Solemnity*  
30 The First Martyrs of the Church at Rome

## JULY

- 1 St. Junipero Serra, Presbyter, Religious, Missionary  
2  
3 ST. THOMAS, APOSTLE *Feast*  
4 St. Procopius, Abbot  
St. Elizabeth of Portugal, Queen, Married Woman  
5 St. Anthony Zaccaria, Presbyter  
6 St. Maria Goretti, Virgin and Martyr  
7  
8  
9 St. Augustine Zhao Rong, Presbyter and Martyr,  
and Companions, Martyrs

- 10
- 11 OUR HOLY FATHER BENEDICT, ABBOT,  
Patriarch of Western Monasticism,  
and Patron of Europe *Solemnity*
- 12 St. John Gualberti, Abbot
- 13 St. Henry, Emperor, Married Man,  
and Patron of Benedictine Oblates
- 14 St. Kateri Tekakwitha, Virgin *Memorial*
- 15 St. Bonaventure, Bishop  
and Doctor of the Church *Memorial*
- 16 Our Lady of Einsiedeln  
Our Lady of Mount Carmel
- 17 St. Leo IV, Pope  
Sts. Andrew Svoradus and Benedict, Martyrs
- 18 St. Camillus de Lellis, Presbyter
- 19
- 20 St. Apollinaris, Bishop and Martyr
- 21 St. Lawrence of Brindisi, Presbyter and Doctor of the Church
- 22 St. Mary Magdalene *Memorial*
- 23 St. Bridget of Sweden, Married Woman, Religious Founder
- 24 St. Sharbel Makhluf, Presbyter
- 25 ST. JAMES, APOSTLE *Feast*
- 26 St. Joachim and St. Ann, Parents of Mary *Memorial*
- 27
- 28
- 29 St. Martha, St. Mary, St. Lazarus,  
Hosts of the Lord *Memorial*
- 30 St. Peter Chrysologus, Bishop and Doctor of the Church
- 31 St. Ignatius of Loyola, Presbyter  
and Religious Founder *Memorial*

**AUGUST**

- |    |   |                  |
|----|---|------------------|
| 1  | St. Alphonsus Mary Ligouri, Bishop<br>and Doctor of the Church                    | <i>Memorial</i>  |
| 2  | St. Eusebius of Vercelli, Bishop  |                  |
| 3  |   |                  |
| 4  | St. John Mary Vianney, Presbyter  | <i>Memorial</i>  |
| 5  | Dedication of Saint Mary Major  |                  |
| 6  | TRANSFIGURATION OF THE LORD   | <i>Feast</i>     |
| 7  | St. Sixtus II, Pope and Martyr, and Companions, Martyrs<br>St. Cajetan, Presbyter |                  |
| 8  | St. Dominic, Presbyter and Religious Founder                                      | <i>Memorial</i>  |
| 9  | St. Teresia Benedicta of the Cross, Virgin, Martyr                                |                  |
| 10 | ST. LAWRENCE, DEACON AND MARTYR   | <i>Feast</i>     |
| 11 | St. Clare, Virgin and Religious Founder   | <i>Memorial</i>  |
| 12 |   |                  |
| 13 | St. Pontian, Pope and Martyr, and St. Hippolytus,<br>Presbyter and Martyr         |                  |
| 14 | St. Maximilian Mary Kolbe, Presbyter,<br>Religious, and Martyr                    | <i>Memorial</i>  |
| 15 | ASSUMPTION<br>OF THE BLESSED VIRGIN MARY  | <i>Solemnity</i> |
| 16 | St. Stephen of Hungary, King and Married Man                                      |                  |
| 17 |   |                  |
| 18 |   |                  |
| 19 | St. Bernard Tolomei, Abbot<br>St. John Eudes, Presbyter                           |                  |
| 20 | St. Bernard, Abbot and Doctor of the Church                                       | <i>Memorial</i>  |
| 21 | St. Pius X, Pope  | <i>Memorial</i>  |
| 22 | The Queenship of Mary   | <i>Memorial</i>  |
| 23 | St. Rose of Lima, Virgin  |                  |
| 24 | ST. BARTHOLOMEW, APOSTLE  | <i>Feast</i>     |

- 25 St. Louis, King and Married Man  
 St. Joseph Calasanz, Presbyter
- 26
- 27 St. Monica, Married Woman *Memorial*
- 28 St. Augustine, Bishop and Doctor of the Church *Memorial*
- 29 The Passion of St. John the Baptist *Memorial*
- 30

## SEPTEMBER

- 1
- 2
- 3 ST. GREGORY THE GREAT, POPE, RELIGIOUS,  
 DOCTOR OF THE CHURCH *Feast*
- 4
- 5
- 6
- 7
- 8 BIRTH OF THE VIRGIN MARY *Feast*
- 9 St. Peter Claver, Presbyter
- 10
- 11
- 12 Holy Name of Mary
- 13 St. John Chrysostom, Bishop  
 and Doctor of the Church *Memorial*
- 14 EXALTATION OF THE HOLY CROSS *Feast*
- 15 Our Lady of Sorrows *Memorial*
- 16 St. Cornelius, Pope and Martyr, and St. Cyprian,  
 Bishop and Martyr *Memorial*
- 17 St. Hildegard, Virgin  
 St. Robert Bellarmine, Bishop and Doctor of the Church
- 18

xl **Monastic Calendar**

- 19 St. Januarius, Bishop and Martyr
- 20 St. Andrew Kim Taegon, Presbyter and Martyr;  
St. Paul Hasang, Catechist and Martyr;  
and Their Companions, Martyrs *Memorial*
- 21 ST. MATTHEW, APOSTLE AND EVANGELIST *Feast*
- 22
- 23 St. Pio of Pietreclina, Presbyter *Memorial*
- 24
- 25
- 26 St. Cosmas and St. Damian, Martyrs
- 27 St. Vincent de Paul, Presbyter *Memorial*
- 28 St. Wenceslaus, Martyr  
St. Lawrence Ruiz, Married Man and Martyr,  
and His Companions, Martyrs
- 29 ST. MICHAEL, ST. GABRIEL, AND ST. RAPHAEL,  
ARCHANGELS *Feast*
- 30 St. Jerome, Presbyter and Doctor of the Church *Memorial*

**OCTOBER**

- 1 St. Thérèse of the Child Jesus, Virgin, Religious,  
and Doctor of the Church *Memorial*
- 2 THE HOLY GUARDIAN ANGELS *Feast*
- 3 Blessed Columba Marmion, Abbot
- 4 St. Francis of Assisi, Religious Founder *Memorial*
- 5
- 6 St. Bruno, Presbyter
- 7 The Blessed Virgin Mary of the Rosary *Memorial*
- 8
- 9 St. Denis, Bishop and Martyr, and Companions, Martyrs  
St. John Leonardi, Presbyter
- 10



- 11 St. John XXIII, Pope  
 12  
 13  
 14 St. Callistus I, Pope and Martyr  
 15 St. Teresa of Avila, Virgin, Religious,  
 and Doctor of the Church *Memorial*  
 16 St. Hedwig, Married Woman and Religious  
 St. Margaret Mary Alacoque, Virgin  
 St. Gall, Monk  
 17 St. Ignatius of Antioch, Bishop and Martyr *Memorial*  
 18 ST. LUKE, EVANGELIST *Feast*  
 19 St. Isaac Jogues and St. John Brébeuf, Presbyters, Religious,  
 Missionaries, and Martyrs, and Their Companions, Martyrs  
 St. Paul of the Cross, Presbyter and Religious Founder  
 20  
 21  
 22 St. John Paul II, Pope  
 23 St. John of Capistrano, Presbyter  
 24 St. Anthony Claret, Bishop  
 25  
 26  
 27  
 28 ST. SIMON AND ST. JUDE, APOSTLES *Feast*  
 29  
 30  
 31

## NOVEMBER

- 1 ALL SAINTS *Solemnity*  
 2 COMMEMORATION OF ALL SOULS  
 3 St. Martin De Porres, Religious

xlii **Monastic Calendar**

- 4 St. Charles Borromeo, Bishop  
5  
6  
7 St. Willibrord, Bishop  
8  
9 DEDICATION OF THE LATERAN BASILICA *Feast*  
10 St. Leo the Great, Pope and Doctor of the Church *Memorial*  
11 ST. MARTIN OF TOURS, BISHOP *Feast*  
12 St. Theodore of Studis, Abbot  
St. Josaphat, Bishop and Martyr  
13 All Saints of the Order of St. Benedict  
St. Frances Xavier Cabrini, Virgin  
14 Commemoration of All the Deceased  
of the Order of St. Benedict  
15 St. Albert the Great, Bishop and Doctor of the Church  
16 ST. GERTRUDE THE GREAT, VIRGIN *Feast*  
17 St. Margaret of Scotland, Queen and Married Woman  
St. Elizabeth of Hungary, Married Woman and Religious  
18 Dedication of the Basilicas of Sts. Peter and Paul,  
Apostles, in Rome  
19 St. Mechtild, Virgin  
20  
21 Presentation of the Blessed Virgin Mary *Memorial*  
22 St. Cecilia, Virgin and Martyr *Memorial*  
23 St. Clement I, Pope and Martyr  
St. Columban, Abbot and Missionary  
24  
25 St. Catherine of Alexandria, Virgin and Martyr  
St. Andrew Dung-Lac, Presbyter and Martyr,  
and Companions, Martyrs *Memorial*  
26 St. Silvester Gozzolini, Abbot

27

28

29

30 ST. ANDREW, APOSTLE *Feast*

Last Sunday in Ordinary Time:

CHRIST THE KING *Solemnity*

## DECEMBER

1

2

3 St. Francis Xavier, Presbyter *Memorial*

4 St. John of Damascene, Presbyter and Doctor of the Church

5 St. Saba, Abbot

6 St. Nicolas, Bishop

7 St. Ambrose, Bishop and Doctor of the Church *Memorial*

8 IMMACULATE CONCEPTION  
OF THE BLESSED VIRGIN MARY *Solemnity*

9 St. Juan Diego Cuauhtlatotzin, Hermit

10

11 St. Damasus I, Pope

12 OUR LADY OF GUADALUPE *Feast*

13 St. Lucy, Virgin and Martyr *Memorial*

14 St. John of the Cross, Presbyter  
and Doctor of the Church *Memorial*

15

16

17

18

19

20

21 St. Peter Canisius, Presbyter and Doctor of the Church

**xliv Monastic Calendar**

22

23 St. John of Kanty, Presbyter

24

25 NATIVITY OF THE LORD

*Solemnity*

26 ST. STEPHEN, FIRST MARTYR

*Feast*

27 ST. JOHN, APOSTLE AND EVANGELIST

*Feast*

28 HOLY INNOCENTS, MARTYRS

*Feast*

29 St. Thomas Becket, Bishop and Martyr

30

31 St. Sylvester I, Pope

Sunday within the Octave of Christmas:

HOLY FAMILY

*Feast*

# SUNDAY AND WEEKDAY READINGS

*for use at*

## VIGILS

### *Season of Advent*

#### Sunday of Advent Week 1

*Week 1 of the Weekly Psalter, page 841.*

#### READING I, YEARS A, B, AND C

Cat. 15, 1-3

From the *Catecheses* of St. Cyril of Jerusalem

#### *The two comings of Jesus Christ*

Christ comes not once only, but a second time, and far more splendidly. His first coming was part of God's forbearance with us; his second coming will be in the manifest power of God's kingdom. At his first coming he was wrapped in swaddling clothes and laid in a manger; at his second he will be robed in light. In his first coming he endured the Cross and rose above its shame; at his second he will come gloriously with an army of angels. We are not content, then, with his first coming but look forward to the second. Of the first we said: "Blessed is he who comes in the Lord's name"; we shall say it again when we meet the Lord with his angels and adore him.

The Savior is not coming a second time to be judged, but to call to his tribunal those who once judged him. His first coming was in mercy, as he persuaded people to follow him; at his second coming, people will be subjected to his rule whether they want to be or not.

Of that twofold coming Malachi prophesied: "Straightway the Lord whom you seek shall come into his temple." Of the second alone he says: "and the angel of the covenant whom you seek shall also come. Lo, the almighty Lord is coming,

## 2 Sunday and Weekday Readings for Vigils

and who shall abide the day of his coming or stand up to his gaze? For he comes like a refiner's fire or a fuller's lyre, and he shall take his seat to refine and cleanse." Of the two comings Paul, too, speaks to Titus: "The kindness of God the Savior has manifested itself to all, teaching us to put aside wickedness and world desires and to live modestly, piously, and justly in the present age, while we wait for the blessed object of our hope to appear, the coming of our great God and Savior Jesus Christ." You can see how he speaks of the first coming, for which we give thanks, and of the second, which we await.

Our faith, then, is in him who "ascended to heaven and sits at the Father's right hand. He will come in glory to judge the living and the dead, and of his kingdom there will be no end."

### READING II, YEAR A

Matt 24:37-44

From the Holy Gospel According to Matthew

#### *Stay awake and be prepared!*

[Jesus said to his disciples:] "For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour."

## READING II, YEAR B

Mark 13:33-37

From the Holy Gospel According to Mark

*Beware; keep alert!*

[Jesus said to his disciples:] “Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.”

## READING II, YEAR C

Luke 21:25-28, 34-36

From the Holy Gospel According to Luke

*Redemption is drawing near*

[Jesus said to his disciples:] “There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.

“Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”

*Te Deum* or *Te Decet Laus* follows immediately.

## 4 Sunday and Weekday Readings for Vigils

### Monday of Advent Week 1

#### READING I

Isa 1:1-3, 16-20

The beginning of the Book of Isaiah the Prophet

*The prophetic imperative: Repent!*

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and listen, O earth;

for the LORD has spoken:

I reared children and brought them up,

but they have rebelled against me.

The ox knows its owner,

and the donkey its master's crib;

but Israel does not know,

my people do not understand.

Wash yourselves; make yourselves clean;

remove the evil of your doings

from before my eyes;

cease to do evil,

learn to do good;

seek justice,

rescue the oppressed,

defend the orphan,

plead for the widow.

Come now, let us argue it out,

says the LORD:

though your sins are like scarlet,

they shall be like snow;

though they are red like crimson,

they shall become like wool.

If you are willing and obedient,

you shall eat the good of the land;

but if you refuse and rebel,

you shall be devoured by the sword;

for the mouth of the LORD has spoken.



## READING II

Phil 3:17-21

From the Letter of St. Paul to the Philippians

*Our citizenship is in heaven*

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

**Resp.** Show me the way in which I should walk. \* Teach me to do your will. **℣.** Let your good spirit guide me; for your name's sake, O Lord, preserve me. \* Teach.

## Tuesday of Advent Week 1

## READING I

Isa 4:2-6

From the Book of Isaiah the Prophet

*The branch of the Lord shall be glorious*

On that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel. Whoever is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, once the Lord has washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. Then the LORD will create over the whole site of Mount Zion and over its places of assembly a cloud by day and smoke and the shining of a flaming fire by night. Indeed over all the glory there will be a canopy. It will serve as a pavilion, a shade by day from the heat, and a refuge and a shelter from the storm and rain.

## 6 Sunday and Weekday Readings for Vigils

### READING II

1 Thess 1:2-10

From the First Letter of St. Paul to the Thessalonians

*The message of the Gospel came in power and in the Holy Spirit*

We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place where your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

**Resp.** God is our refuge and our strength, a help always present in times of distress. \* We await what God has promised:

**℣.** New heavens and a new earth where the justice of God will make a home. \* We await.

### Wednesday of Advent Week 1

#### READING I

Isa 5:1-7

From the Book of Isaiah the Prophet

*Allegory of the vineyard*

Let me sing for my beloved  
my love-song concerning his vineyard:

My beloved had a vineyard  
on a very fertile hill.  
He dug it and cleared it of stones,  
and planted it with choice vines;  
he built a watchtower in the midst of it,  
and hewed out a wine vat in it;  
he expected it to yield grapes,  
but it yielded wild grapes.  
And now, inhabitants of Jerusalem  
and people of Judah,  
judge between me  
and my vineyard.  
What more was there to do for my vineyard  
that I have not done in it?  
When I expected it to yield grapes,  
why did it yield wild grapes?  
And now I will tell you  
what I will do to my vineyard.  
I will remove its hedge,  
and it shall be devoured;  
I will break down its wall,  
and it shall be trampled down.  
I will make it a waste;  
it shall not be pruned or hoed,  
and it shall be overgrown with briars and thorns;  
I will also command the clouds  
that they rain no rain upon it.  
For the vineyard of the LORD of hosts  
is the house of Israel,  
and the people of Judah  
are his pleasant planting;  
he expected justice,  
but saw bloodshed;  
righteousness,  
but heard a cry!

## READING II

1 Thess 2:1-12

From the First Letter of St. Paul to the Thessalonians

*We speak to please God*

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

You remember our labor and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. You are witnesses, and God also, how pure, upright, and blameless our conduct was towards you believers. As you know, we dealt with each one of you like a father with his children, urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.

**Resp.** To Him were given honor and kingship. \* All nations became his servants, all peoples, races, and tongues. **∇** His kingdom will never be destroyed. \* All nations.

## Thursday of Advent Week 1

## READING I

Isa 16:1-5; 17:4-8

From the Book of Isaiah the Prophet

*Zion, refuge for Moab and Ephraim*

On that day

the glory of Jacob will be brought low,  
and the fat of his flesh will grow lean.

And it shall be as when reapers gather standing grain  
and their arms harvest the ears,  
and as when one gleans the ears of grain  
in the Valley of Rephaim.

Gleanings will be left in it,  
as when an olive tree is beaten—  
two or three berries  
in the top of the highest bough,  
four or five

on the branches of a fruit tree, says the LORD God of Israel.

On that day people will regard their Maker, and their eyes  
will look to the Holy One of Israel; they will not have regard  
for the altars, the work of their hands, and they will not look  
to what their own fingers have made, either the sacred poles or  
the altars of incense.

## READING II

1 Thess 2:13-20

From the First Letter of St. Paul to the Thessalonians

*You are our glory and joy*

We also constantly give thanks to God for this, that when  
you received the word of God that you heard from us, you ac-  
cepted it not as a human word but as what it really is, God's  
word, which is also at work in you believers. For you, brothers  
and sisters, became imitators of the churches of God in Christ  
Jesus that are in Judea, for you suffered the same things from  
your own compatriots as they did from the Jews, who killed  
both the Lord Jesus and the prophets, and drove us out; they

## 10 Sunday and Weekday Readings for Vigils

displease God and oppose everyone by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.

As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? Yes, you are our glory and joy!

*Resp.* The words of the Lord are faithful. \* And holy are all God's works. *℣.* Our salvation comes from the Lord, whose ways are just and true. \* And holy.

### Friday of Advent Week 1

#### READING I

Isa 19:18-25

From the Book of Isaiah the Prophet

#### *The future conversion of the Gentiles*

On that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the LORD of hosts. One of these will be called the City of the Sun. On that day there will be an altar to the LORD in the center of the land of Egypt, and a pillar to the LORD at its border. It will be a sign and a witness to the LORD of hosts in the land of Egypt; when they cry to the LORD because of oppressors, he will send them a savior, and will defend and deliver them. The LORD will make himself known to the Egyptians; and the Egyptians will know the LORD on that day, and will worship with sacrifice and burnt offering, and they will make vows to the LORD and perform them. The LORD will strike Egypt, striking and healing; they will return to the LORD, and he will listen to their supplications and heal them.

## READING II

1 Thess 3:1-13

From the First Letter of St. Paul to the Thessalonians

*May the Lord make you increase and abound in love*

Therefore when we could bear it no longer, we decided to be left alone in Athens; and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.

But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. For this reason, brothers and sisters, during all our distress and persecution we have been encouraged about you through your faith. For we now live, if you continue to stand firm in the Lord. How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

**Resp.** Prepare a way for the Lord. \* Make straight the Lord's paths. **℣.** All peoples will see the salvation of God. \* Make straight.

Saturday of Advent Week 1

READING I

Isa 21:6-12

From the Book of Isaiah the Prophet

*A watchman heralds the fall of Babylon*

For thus the Lord said to me:

“Go, post a lookout,  
let him announce what he sees.

Then the watcher called out:

“Upon a watchtower I stand, O Lord,  
continually by day,  
and at my post I am stationed  
throughout the night.

Look, there they come, riders,  
horsemen in pairs!”

Then he responded,

“Fallen, fallen is Babylon;  
and all the images of her gods  
lie shattered on the ground.”

O my threshed and winnowed one,  
what I have heard from the LORD of hosts,  
the God of Israel, I announce to you.

READING II

1 Thess 4:1-8

From the First Letter of St. Paul to the Thessalonians

*God did not call us to impurity but in holiness*

Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to control your own body in holiness and honor, not with lustful passion, like the Gentiles who do not know God; that no one wrong or exploit a brother or sister in this matter,



because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. For God did not call us to impurity but in holiness. Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

**Resp.** Long, long have I been watching. \* Behold, now I see God coming in power astride clouds of light. **V.** The Lord will comfort Zion, comforting all her barren places. \*Behold.