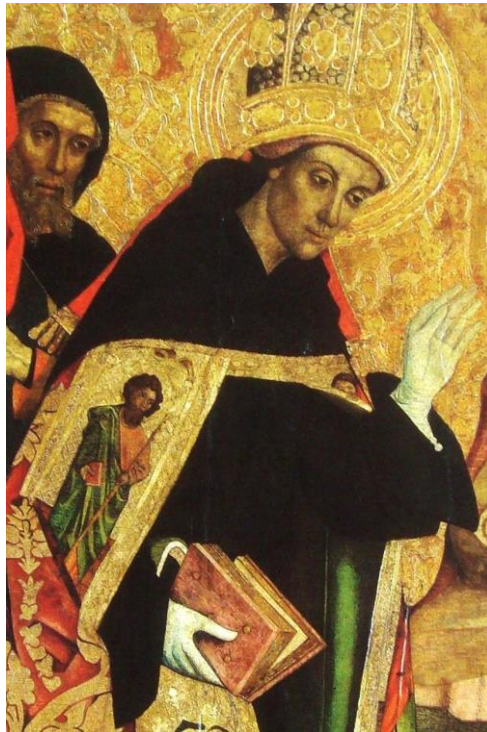


Andrés G. Niño, oca

The Book of Hours

from AUGUSTINE'S CONFESSIONS



St. Augustine, Jaume.Huget 15th century

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INTRODUCTION¹

A meditative reading of *Confessions* reveals the intimate association between Augustine's distinctive appropriation of the psalms and the process of conversion that takes place in his life narrative. The voice that speaks through the psalms becomes Augustine's own voice and the thoughts and affects of the psalmist find echo in his dialogue with God. He frequently selects one or two words from a Psalm, sometimes a sentence, then rephrases it or comments on it to create a thought of his own. Examples abound on every page of the *Confessions*. From the first book where he links a series of questions in an intense dialog with God, 'who will grant me peace in you'? (I, 5, 5-6) to the last book where he weaves in many verses from the Psalms and words from St. Paul to compose a powerful 'clamor of a pilgrim' that speaks of perseverance, memories of past darkness, and vibrant hope for the light of salvation (XIII, 14, 15). All these integrative modalities represent, Poque notes, 'not additional embellishment, or mere literary reference to a known work, or taking refuge under sacred authority. This is a corner stone upon which he builds reading, meditation and prayer'.²

Augustine invites his readers to enter into that profound experience of contemplation and praise, reflection and psalmody, silence and chant that defines the life of human beings oriented towards God and moved to praise him where they will find joy - *tu excitas ut laudare te delectet* – (I, 1, 1).

This *Book of Hours* is designed to serve as a *locus* for the practice of this double dimension of contemplation and praise during the course of a retreat with the Spiritual Exercises. In his *Rule* Augustine prescribes "when you pray to God in psalms and hymns, think over in your hearts the words that come from your lips"³. The statement emphasizes the necessity of assiduous reflection and assimilation of the Word in order to render meaningful our communal outward praise.

Setting aside a privileged time for reflection, the individual and the group engage in the practice of *Lectio divina* as they search with Augustine the "deeper meanings" of the word of God. They also unfold together the ritual of the days walking along in pilgrimage as his companions (X, 4, 6) and fulfilling his most cherished aspiration: "To arouse my own loving devotion toward you, and that of my readers, so that together we may declare, *Great is the Lord and exceedingly worth of praise*" (XI, I, I). *Lectio divina* precedes psalmody, as silence precedes the spoken word, and both in harmony become the firm ground of the daily life of those who search the face of God.

¹ This is not an 'official' liturgical text but an instrument that draws from the richness of Augustine's wisdom acquired through his constant *lectio, meditatio et oratio* upon the word of God –as reflected in his *Confessions*- to establish a Christian practice for our time. This introduction incorporates excerpts from a section in our article: Andrés G. Niño, "Formative practices in Augustine's *Confessions*", *Studies in Spirituality*, 21, 2011: 149-192.

² Suzanne Poque, illustrates this process on *Confessions* III, 8, 16 where she finds a sequence of phrases rewording 17 Psalms in Augustine's text. Cf. 'Les Psaumes dans les *Confessions*', in: La Bonnardière, *Saint Augustin et la Bible*, 155-166: here 160.

⁴ *Rule and Constitutions of the Order of Saint Augustine*. Rome: Augustinian General Curia, 2008, here II,13.

LECTIO DIVINA

The tradition that we know as *lectio divina* has evolved through a long process in the history of Christian spirituality. Reading as spiritual exercise was predominant in the Hellenistic tradition, and became Christianized by the Desert Fathers through their intense dedication to reading the Word of God in the scriptures. Through elaborated allegorical exegesis, they gave shape to the fundamental notions of Christianity and interpreted the Hebrew Bible in such a way that its major characters and events were figurations of Christ and the Church in the New Testament.⁴ Along that line, Stock affirms more precisely that ‘It was Origin and Augustine who were chiefly responsible for expanding the biblical and early patristic notions of *lectio Divina* into a more systematic style of asceticism’. He continues, ‘This tradition was passed onto the Middle Ages as a part of the divine office. From the eleventh century, it became customary for monastic authors to speak of three interconnected ascetic activities: *lectio, meditatio, and oratio*’.⁵

Lectio

We can reconstruct this practice in *Confessions* and actively participate in the process, noting that Augustine allows us to learn how to make his journey living from the sacred word. Three aspects of Augustine’s experience in the practice of *Lectio* are worth describing here.

1. *Silent reading*. At a critical moment of his intellectual and spiritual journey, Augustine observed Ambrose always ‘reading silently’, in contrast with the ancient tradition of reading aloud, ‘his eyes would travel across the pages and his mind would explore the sense, but his voice and tongue were silent’ (VI, 3, 3). The practice carried on in the midst of a busy environment. There Augustine is part of a group of people drawn in the same situation: a man immersed in his interior life, uninterrupted and unobstructed by the presence of others. His outlook imposes admiration and respect. Augustine in his recollection wonders about ‘what exquisite delights he savored in his secret mouth, the mouth of his heart, as he chewed the bread of your word’ (VI, 3, 3). Ambrose is an example of a liberated contemplative self that is affirmed and nourished through silent reading. Stock, in his commentary on this event writes: ‘silent reading was the technique: the silent reader, into whose interior world the outsider could not penetrate, was the sign that the desired state had been attained. A psychological

⁴ Raymond Studzinski, OSB, offers a detailed account of this development and an insightful discussion of the influence of Augustine’s *Confessions*. Studzinski, *Reading to live: The evolving practice of lectio Divina*, Collegeville, MN: Liturgical Press, 2009, especially 74-92.

⁵ Brian Stock, *After Augustine: Meditative reader and the text*, Philadelphia: University of Pennsylvania Press, 2001, 105.

mechanism and a philosophical ideal became one'.⁶

1. *Reading 'as if'*. Eventually, by listening to the word through Ambrose's spiritual interpretations, Augustine came to a closer encounter with the scriptures: 'With his words to which I listened with the greatest care, the realities which I still held quite unworthy of attention penetrated altogether into my soul' (V, 13, 24). Later, he says that he began reading 'with intense eagerness' the writings of the apostle Paul and learned to 'rejoice with reverence' (VII, 21, 27). This would slowly work through his mind towards a critical moment of his narrative when, in 'silent solitude', he would 'take, open and read' St. Paul's letter, which he felt 'as if addressed to' him. It caused an inner revolt that led him to recognize the depths of his condition. As a result of this powerful commotion in his mind and heart he was able to enter the road toward internal freedom and a different kind of knowledge (VIII, 12, 29).

Augustine's selective memories of these events encourage his readers to think that even a brief reading of the scriptures might revive elements of personal experience and cause a catharsis conducive to a profound and critical change. He emphasizes, however, that such transforming impact comes not from the particular intellectual or emotional endowment of the human being, but from the power of God's word: 'So totally is it a matter of grace that the searcher is not only invited to see you (...) but is healed as well, so that he can possess you' (VII, 21, 27).

The gradual immersion in the scriptures will uncover for him the richness of the Psalms. Bonnardière says that, during Augustine's retreat at Cassiciacum, these constituted 'the grand biblical revelation' (IX, 4, 8) that played a central role in the structure of the *Confessions*.⁷

2. *Scripture and Confessions*. Reading the *Confessions* aloud revives an ancient oral tradition of reading and dictating the book. More importantly, it establishes a particularly intimate relationship between Augustine's voice and the reader of the text:⁸ Augustine's pervasive use of the 'I', the first person singular, throughout the narrative cannot but reverberate within the one who is reading aloud. The interaction takes place in the present, at a level of internalization that can be described in terms of 'I am you'. That implies not only understanding the events narrated by Augustine but also appropriating his feelings and the many nuances of his dialog with God. Augustine actually sought to stimulate the reader in that manner (X, 3, 4). The experience of

⁶ Stock, *Augustine the reader*, 62.

⁷ Anne-Marie la Bonnardière, 'L'initiation biblique d'Augustin', in: Idem (Ed.), *Saint Augustin et la Bible*, Paris: Beauchesne, 1986, 27-47. Augustine practiced reading and internalizing the Psalms starting with his conversion in 386. In 392 he began writing the *Expositions of the Psalms* and in 397 the *Confessions*.

⁸ The retreats using the spiritual exercises with Augustine's *Confessions* (SEAC) facilitate, through a selection of texts from *Confessions*, both the reading aloud experience and the meditative reading of *lectio Divina*.

reading aloud reaches its wider significance by establishing a *triangular relation*, in which the reader becomes an active participant in the dialog between Augustine and God. The text of the *Confessions* leads the reader into a deeper practice of *lectio Divina*, ‘challenging us to listen not only to what God says to Augustine, but also to what God says to us’.⁹ In the process, a potentially transforming event unfolds: ‘the narrative from being Augustine’s story becomes my story, our story, and a story carried forward by God (*tu portabis*)’.¹⁰

Meditatio

The reader, who takes the words of the Scriptures ‘as if’ addressed to oneself, then responds, through reflection and questioning, and thus originates an internal dialog. It is a trying practice because many pages may be ‘deep in shadow’: their meaning may not be manifest at the first reading of the text causing frustration and disillusion. That was Augustine’s early experience reading Isaiah which he had ‘to put it aside to be resumed when I had had more practice in the Lord’s style’ (IX, 5, 13). An attitude that blends patience with motivation, praying to be granted insight that builds into true knowledge, will be most effective (XI, 2, 3; XII, 23, 43). Augustine had that in mind when he began and ended his *Confessions* by quoting from the Gospel the invitation to ‘seek, ask, and knock’ (Mt 7:7). In that sense, *meditatio* builds through a paused, reflective re-reading of the word of God, a door he begs to be opened: ‘Let your scriptures be my chaste delight (...) grant us space for our meditations on the secret recesses of your law, and do not close the gate to us as we knock (...) reveal to me the meaning of these pages’ (XI, 2, 3).¹¹

Here the reader can search for *deeper meanings*. In *Confessions*, there is room for legitimate confidence that effort spent pondering ‘the hidden wonders of the word’, poetically described through the figure of ‘the hart venturing in the woods deep in shadow, to hide, roam, browse, lie down and ruminate’ (XI, 2, 3) will not be in vain. First, such activity brings long-term benefits for Augustine; it facilitates recording the words in memory and internal assimilation for a timely evocation. Second, the words of the Psalms helped him to look at his old self with a renewed mind, effectively transforming his ways of knowing and being; the story about the old dispersed, fragmented self was changed into one that presents a unified and coherent self. Third, the story about the old dispersed, fragmented self was changed into one that presents a unified and coherent self. Augustine asks his readers to think not so much about ‘what

⁹ Carl G. Vaught, *The journey toward God in Augustine’s Confessions*, Albany, NY: State University of New York Press, 2003, 2-3, 14-19.

¹⁰ Thomas F. Martin, ‘Augustine’s *Confessions* as pedagogy: Exercises in transformation’, in: Kim Paffenroth & Kevin L. Hughes (Eds.), *Augustine and liberal education*, Aldershot, UK-Burlington, MA: Ashgate, 2000, 40.

¹¹ Robert McMahan discusses in depth this process of reflective reading. Cf. *Understanding the medieval meditative ascent*, particularly 1-158.

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he was' but about what 'he is now' (X, 3, 4). In doing so, they will realize the work of 'his intimate healer' (X, 3, 4). Finally, that gives him reason to exult with confidence and hope, mingled with recognition of his own weaknesses, and the desire that others might realize the richness of God's grace.¹² In this manner he defines the essence of *meditatio* as a simultaneous act of 'reading the words outwardly and experiencing their truth inwardly' (IX, 4, 10).

Oratio

In Augustine's narrative there is a double motion, first towards one's interiority and then toward what is more intimate than the human self: the Other. This is a contemplative movement that carries along a flux of internal activity where, spontaneously, the reading becomes a deeper meditation and then, unexpectedly, becomes a fervent prayer. Here, a constant remembrance of God rises from the depths of human consciousness and expands through a prayerful dialog. The 'desire for the Other' is the inner pulse of Augustine's silent prayer of the heart; it balances the internal activity of 'the voice of my soul' (X, 2, 2) and the 'listening to the voice of God' (IX, 10, 25).

The powers of the soul are unified in a process that goes from attention and meaning-making towards ultimate trust and immersion in 'the source of life' (XIII, 4, 5). In Book XIII, about the Trinity and the Creation, Augustine pauses to suggest: 'I wish people would turn their attention to the triad they have within themselves (...) I propose it as a topic on which they may exercise their minds (...) The triad I mean is *being, knowledge and will*. I am, and I know, and I will. Let anyone observe how in these three there is one inseparable life' (XIII, 11, 12). Hadot comments on this: 'by making the soul turn inward upon itself, Augustine wants to make it *experience* the fact that it is an image of the Trinity (...) Ultimately, it is in the triple act of remembering God, knowing God, and loving God that the soul discovers itself to be the image of the Trinity'.¹³

The contemplative prayer derived from Augustine's triad of 'inseparable, but distinct' activities stirs up inner awareness, intellect, and affects towards God. He gives us the structure of the dialogical relationship between the human being and God which is the

¹² Pamela Bright, 'Singing the Psalms: Augustine and Athanasius on the integration of the self', in: David E. Aune & John McCarthy (Eds.), *The whole and divided self*, New York: Crossroad, 1997, 115-129. A well-known passage in *Confessions* (IX, 4, 8-11) shows how Psalm 4 affected Augustine while he was 'speaking with myself and to myself in front of you out of the intimate feelings of my soul'.

¹³ Hadot, *Philosophy as a way of living*, 107. Also from convergent perspectives, O'Donnell, *Augustine: Confessions*, II, 9. Olney explains Augustine's texts on time and on the mind (XI, 20, 26; XIII, 11, 12) through the Trilogy Principle, 'a single process that analysis would render in three stages that bear an inherently necessary relationship to one another such that anyone would be incomplete without the other two'. See James Olney, *Memory and narrative: The weave of life-writing*, Chicago-London: The University of Chicago Press, 1998, especially 1-83, citation on 103.

essence of an act of prayer.¹⁴

Oratio embraces the experience of ‘restlessness’ and transforms it into ‘stability’ in God, which is Augustine’s inner pulse in *Confessions*. This is the encounter of the human being with God ‘returning’ from the dispersion that re-occurs through our daily living. It creates the inner space where the memory of self and the memory of God merge into a silent prayer of the heart. As pilgrims often lift up their minds with images of their arrival at the end of the journey (XII, 15, 21; 16, 23), so Augustine verbalizes his desire for ‘a touch of the divine wisdom in a flash of thought (...) in a moment of knowledge’ (IX, 10, 25-26), to ‘fly out to merge with God’ (XI, 29, 39) and to ‘rest in God’s immense holiness’ (XIII, 38, 53).

Many scholars have remarked that Augustine’s large body of writings constitutes a massive commentary on the Bible and particularly the Psalms in his *Confessions*. Indeed, the work offers the most compelling example of *lectio Divina*, as Augustine reads, assimilates, and prays with the Scriptures. The meditative ascent leads to the heart of real life. As Boulding puts it, through the practice of its interrelated activities of *lectio*, *meditatio*, and *oratio*, the reader ‘moves inward and upward to a higher understanding and then to an ethically informed life’¹⁵ – and thus to a deepening of the Christian way of being.

PSALMODY

Augustine’s private meditation on the scriptural texts, as in *lectio Divina*, expands with particular intensity through the communal recitation and singing of Psalms. Paul Burns comments on the evidence for this practice from fourth-century historical context that had a profound impact on Augustine who integrated it into his own life.¹⁶ He left moving remarks in his narrative about the healing process that was taking place after his conversion: ‘How copiously I wept at your hymns and canticles, how intensely I was moved by the lovely harmonies of your singing Church! Those voices flooded my ears and the truth was distilled into my heart until it overflowed in loving devotion’ (IX, 6, 14; 4, 8). This was the practice of the faithful of the church of Milan who gathered to sing in unison, ‘with voice and heart’, hymns and Psalms in which they found mutual ‘comfort and encouragement’ (IX, 7, 15). Augustine’s experience binds the senses and the mind, integrated in a movement towards God: ‘I find peaceful contentment in sounds to which your words impart life and meaning, provided the

¹⁴ This prayer of the heart is introduced and practiced during the SEAC retreats. The objective is to create a zone of being where one learns to be in contact with the ultimate reality, God, the *locus quietis imperturbabilis* (IV, 11, 16). Cf. Andrés G. Niño, “Formative practices...” 166-168.

¹⁵ Boulding, 29.

¹⁶ Paul Burns, ‘Augustine’s distinctive use of the psalms in the *Confessions*: The role of music and recitation’, in: *Augustinian Studies* 24 (1993), 133-146.

words are sung sensitively by a tuneful voice' (X, 33, 49-50).

Our Today' in God's Time

Augustine reflects on the human condition as a creature marked by the signs of mortality and the inescapable reality that life is fleeting, in contrast with the unchangeable eternity of God (I, 1, 1). He writes, inspired by Psalm 101, 'You are supreme and you do not change, and in you there is no "today" that passes. Yet in you, our "today" does pass, in as much as all things exist in you (...) You are the self-same: all our tomorrows and beyond; all our yesterdays and further back, you will make in your Today, you have made in your Today' (I, 6, 10). Time is the dimension that defines both God the creator and the human being and its implications loom large in all aspects of experience.

Awareness of that radical tenet raises a question about how one is expected to live in our 'today' and stay on course. In that regard conversion takes its intrinsic relevance from the fact that it situates the individual on the right path. But it is not an event that happens once and remains circumscribed by a specific moment. Rather, it is only the beginning of a lengthy process of formation and consolidation that is realized through time: 'it is in two different times that we were darkness and then became light' (XIII, 10, 11). In between lies the challenge of *learning how to live*, as the psalm suggests, 'numbering our days', by transforming the distension of a 'distracted mind' into 'focused attention' of alertness and perseverance. Following the practices of ancient philosophers, which emphasized the critical importance of attention, Augustine places 'the present of the present' (XI, 20, 26), his 'today', against the background of God's presence in human life. After his conversion, he comes to understand that life is framed by God's creative plan, which will reform all our deformities. 'Then', he says, 'shall I find stability and solidity in you, in your Truth that gives form to me' (XI, 29, 39; 30, 40).¹⁷

It is this engagement of transcendence from the boundaries of human temporality that provides a deeper meaning to the ordinary things of life and allows Augustine to become more attuned to the sacred. The countless events that make his personal story become precious (XI, 2, 2) because they are a gift from God, creator of all times (I, 20, 31; X, 6. 8; XI, 30, 40; XIII, 35, 50). That is the task in the grand design of beginnings and ends in which human beings are called to participate. The return to their origin is the event that gathers all the rituals into a meaningful end, when the transitory experience of transcendence becomes definitive (XIII, 38, 53). *Confessions* are a testimony of Augustine's life marked by this urgency and seriousness of purpose that finds expression through the daily recitation of the psalms. The monastic tradition

¹⁷ For a broader perspective on the interface of time and eternity, movement of the soul, and attention, cf. Genevieve Lloyd, 'Augustine and the "problem" of time', in: Gareth B. Matthews (Ed.), *The Augustinian tradition*, Berkeley, CA: University of California Press, 1999, 39-60.

surviving all times past is the most valuable inheritance for us now. Psalmody allows “our today” to be transformed within the sacred realm of God’s timeless permanence.

Prayer of the “Totus Christus”

Moreover, for Augustine, the recognition of Christ as the way of return and the participation in the life of the Church became the true measure of conversion and spiritual progress. And the Psalms are the link between those terms that he will appropriate with distinctive passion. Boulding says For Augustine Christ is central to the psalms, whatever the particular era of salvation in which they are used. Because of faith in Christ, the Church of every generation is in communion with all the others (...) the prayer of the psalms must be understood as the prayer of the whole Christ, head and members, the *totus Christus*.¹⁸ In *Confessions*, Augustine has broadened the scope of his intimate dialog with God into this communal ritual led by the Spirit: ‘Your Gift sets us afire and we are borne upward; we catch his flame and up we go. In our hearts we climb those upwards paths, singing the songs of ascent’ (XIII, 9.10).

The book is formed by a select canon of psalms and texts carved from the bedrock of *Confessions*¹⁹ and structured upon the ancient rhythm of morning, mid-day and evening - *vespere et mane et meridie lamentabor et gemam* Ps. 55:18.

Lauds is the first step of the pilgrim with the arrival of the dawn: “You arouse us so that praising you may bring us joy” (I, 1, 1). Augustine’s gives us words that strengthen the motivation to search God who is “life of the soul” (III, 6, 10). Thus we are prompted to say: “In the morning I shall stand in his presence and contemplate him and I will praise him forever” (XIII, 14, 15).

Sext, celebrates the “day” of Creation. Psalms are selected for their emphasis on God’s creative manifestation as narrated in Genesis. , on..... is acclaimed at the midday hour, expressing Augustine admiration ofr the work of God in which he saw beauty and a way towards God the Creator...Book XIII... and Augustine’s cosmic vision unfolds suffused with admisration. The biblical doctrine of creation held rich implications for Augustine...he saw the creation narrative as inseparable and as an overture to the story of salvation²⁰. The pilgrims sing with all the creatures to the glory of the Creator: “All these things of your making are lovely, and lo, you who made them are more lovely still, unutterably more” (XIII, 20, 28)”.

Vespers is the prayer that rises when the waning light of sunset brings out the shadows

¹⁸Maria Boulding, ‘St. Augustine’s view of the Psalms as a communion of faith between generations’, in: *The Downside Review* 126 (1998), 125-134; here 126-127.

¹⁹From *Augustine: Confessions*, Trans. Maria Boulding, Hyde Park, NY: New City Press, 1997. The selection of psalms is taken from *The Psalms, Grail translation from the Hebrew*. Chicago, GIA 1963/2000.

²⁰ Boulding, intro, 28

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that subdue the activity of the day. Augustine inspires a reflection on human existence, "our today", that gathers the levity of past, present and future in the abyss of "God's today" (XI, 13, 16). Memory enters its most intimate space to draw from the psalms thoughts of repentance, recognition of God's grace and thankfulness.

Compline marks the end of the day and reaffirms the pilgrim's decision to stay in the journey. It begs the true rest in Ambrose's Hymn, "lines that rung true to me" that Augustine loved to recite (IX, 12, 32). It is a time for supplication and trust in God: "who will grant me to find peace in you? (I, 5, 5). The grand desire that will become a reality only arriving at the city of the living God, who is "our rest" (XIII, 38, 53).

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FIRST VESPERS

At the beginning of a retreat or gathering

Invitatory: (V, 1, 1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (XI, 1, 2,3)

Lord my God, light of the blind
And strength of the weak
And also light of those who can see
and strength of the mighty-
listen to my soul
and hear it crying from the depth.

For if your ears are not present in the depth,
where shall we go? To whom shall we cry?
The day is yours and the night is yours,
and time flies according to your will.

Grant us space for our meditations
on the secret recesses of your law
and do not close the door as we knock.

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Antiphon 1: (I, 1,1)

Man, a little piece of your creation, desires to praise you, a human being bearing his mortality with him.

Psalm 1(1) *Beatus vir qui non abiit*

¹ Blessed indeed is the man
who follows not the counsel of the wicked,
nor lingers in the way of sinners
nor sits in the company of scorners,
² but whose delight is the law of the Lord
and who ponders his law day and night.

³ He is like a tree that is planted
beside the flowing waters,
that yields its fruit in due season
and whose leaves shall never fade;
and all that he does shall prosper.

⁴ Not so are the wicked, not so!
For they like winnowed chaff
shall be driven away by the wind.

⁵ When the wicked are judged they shall not stand,
nor find room among those who are just;
⁶ for the Lord guards the way of the just
but the way of the wicked leads to doom.

Antiphon 1: (I, 1,1)

Man, a little piece of your creation, desires to praise you, a human being bearing his mortality with him.

Antiphon 2: (I, 1,1)

Those who seek the Lord will find him, and in finding him they will praise him.

Psalm 63(62) *Deus, Deus meus*

² O God, you are my God, for you I long;
for you my soul is thirsting.
My body pines for you
like a dry, weary land without water.
³ So I gaze on you in the sanctuary
to see your strength and your glory.

⁴ For your love is better than life,
my lips will speak your praise.
⁵ So I will bless you all my life,
in your name I will lift up my hands.
⁶ My soul shall be filled as with a banquet,
my mouth shall praise you with joy.

⁷ On my bed I remember you.
On you I muse through the night
⁸ for you have been my help;
in the shadow of your wings I rejoice.
⁹ My soul clings to you;
your right hand holds me fast.

Antiphon 2: (I, 1,1)

Those who seek the Lord will find him, and in finding him they will praise him.

Antiphon 3: (I, 1,1)

Lord, I would seek you, calling upon you –and calling upon you is an act of believing in you. My faith, Lord, calls upon you ”.

Psalm 84(83) *Quam dilecta!*

² How lovely is your dwelling place,
Lord, God of hosts.

³ My soul is longing and yearning,
is yearning for the courts of the Lord.
My heart and my soul ring out their joy
to God, the living God.

⁴ The sparrow herself finds a home
and the swallow a nest for her brood;
she lays her young by your altars,
Lord of hosts, my king and my God.

⁵ They are happy, who dwell in your house,
for ever singing your praise.

⁶ They are happy, whose strength is in you,
in whose hearts are the roads to Zion.

⁷ As they go through the Bitter Valley
they make it a place of springs

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(the autumn rain covers it with blessings).

⁸ They walk with ever growing strength,
they will see the God of gods in Zion.

⁹ O Lord God of hosts, hear my prayer,
give ear, O God of Jacob.

¹⁰ Turn your eyes, O God, our shield,
look on the face of your anointed.

¹¹ One day within your courts
is better than a thousand elsewhere.
The threshold of the house of God
I prefer to the dwellings of the wicked.

Antiphon 3: (I, 1,1)

Lord, I would seek you, calling upon you, and calling upon you is an act of believing in you. My faith, Lord, calls upon you

Reading: (I, 2,2)

When I call on my God, I am calling on him to come into me. But what place is there in me where my God can enter into me? God made heaven and earth. Without you, whatever exists would not exist. Then can what exists contain you? I also have being. So why do I request you to come to me when, unless you were within me, I would not have being at all?... Or rather, I would have no being if I were not in you 'of whom are all things, through whom are all things, in whom are all things'.

(Silence)

Responsory: (I, 1,1)

O Lord you have made us drawn to yourself
- O Lord you have made us drawn to yourself
and our heart is restless until they rest in you.
- drawn to yourself
Glory to the Father....
O Lord you have made us drawn to yourself

Antiphon: (I, 5,6)

The house of my soul is too small for you to enter: make it more spacious by your coming.

Magnificat

Antíphon: (I, 5,6)

The house of my soul is too small for you to enter: make it more spacious by your coming.

Common prayers.

Our Father...

Concluding prayer (I, 1,1)

Let me seek you, then, Lord,
even while I am calling upon you...
My faith calls upon you,
Lord, this faith which is your gift to me,
which you have breathed into me
through the humanity of your Son
and the ministry of your preacher.
*Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever*" (VII, 18, 24) Amen

Salve Regina

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

COMPLINE
Every day



Invitatory: (XIII, 35, 50)

O Lord God, grant us peace,
- the peace of repose, the peace of the Sabbath, the peace which has no evening.

Canticle

Here I am, O Lord, always your beggar,
stretching out a hand in supplication,
knocking on your door at night,
with the persistent trust of an old friend

Remember what I am, you who know
the restlessness of the human heart
in search of truth and lasting joy
suffering of hunger, pain and loss.

Even so late give me your bread of life
as I cry out to you, a wounded voice
returning from a far and barren land.

Come down to me, give me your peace,
you the weight of our love, the lamp
that guides us in your way our pilgrim soul.

Antífona: (XIII, 14, 15)

My faith, which you have kindled O Lord, is like a lamp on my nocturnal path, says:
'Why so sorrowful my soul, why do you disquiet me?'

Psalm 16(15) *Conserva me, Domine*

¹ Preserve me, God, I take refuge in you.

² I say to the Lord: "You are my God.
My happiness lies in you alone."

³ He has put into my heart a marvelous love
for the faithful ones who dwell in his land.

⁴ Those who choose other gods increase their sorrows.
Never will I offer their offerings of blood.
Never will I take their name upon my lips.

⁵ O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.

⁶ The lot marked out for me is my delight:
welcome indeed the heritage that falls to me!

⁷ I will bless the Lord who gives me counsel,
who even at night directs my heart.

⁸ I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.

⁹ And so my heart rejoices, my soul is glad;
even my body shall rest in safety.

¹⁰ For you will not leave my soul among the dead,
nor let your beloved know decay.

¹¹ You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

Antífona: (XIII, 14, 15)

My faith, which you have kindled O Lord, is like a lamp on my nocturnal path, says:
'Why so sorrowful my soul, why do you disquiet me?'

Hymn: (IX, 12, 32)

Creator God, O Lord of all,
who rule the skies, you clothe the day
in radiant color, bid the night
in quietness serve the gracious sway
of sleep, that weary limbs, restored
to labor's use, may rise again,

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and jaded minds abate their fret,
and mourners find release from pain^{IX, 12, 32}.

Reading: (XIII, 14, 15)

Trust in the Lord; his word is a lamp for your feet. Keep your hope high and persevere until night, nurturer of the wicked, shall pass away, until the Lord's anger shall pass. We too were once children of his wrath; once darkness, we carry that residual gloom in bodies marked for death because of sin, but hope on until dawn appears and shadows disperse.

(*Silence*)

Responsory: (XIII, 14,15)

In the morning I shall stand in his presence and contemplate him.
- In the morning I shall stand in his presence and contemplate him.
And I will praise him forever.
- and contéplate him.
Glory to the Father...
- In the morning I shall stand in his presence and contemplate him”.

Our Father

Concluding Prayer (I, 20, 31)

I give thanks to you O Lord our God...
I give thanks for your gifts.
Do you preserve them for me.
So will you preserve me too,
and what you have given me
will grow and reach perfection,
and I will be with you;
because this too is your gift to me –that I exist.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever” (VII, 18, 24) Amen

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise.^{Ps. 47: 2}

DAY 1



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God ^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (II, 10, 16)

O God, justice and innocence,
fair and lovely,
it is on you that I want to gaze
with eyes that see purely
and find satiety
in never being sated.
With you is rest and tranquil life.
Whoever enters into you
enters the joy of his Lord, ^{Mt 25:21}
there he will fear nothing
and find his own supreme good
in God who is supreme goodness.

Antíphon 1: (I, 6, 7)

Allow me to speak, though I am but dust and ashes, allow me to speak in your
merciful presence

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Psalm 145(144) *Exaltabo te, Deus*

¹ I will give you glory, O God my king,
I will bless your name for ever.

² I will bless you day after day
and praise your name for ever.

³ The Lord is great, highly to be praised,
his greatness cannot be measured.

⁴ Age to age shall proclaim your works,
shall declare your mighty deeds,
⁵ shall speak of your splendor and glory,
tell the tale of your wonderful works.

⁶ They will speak of your terrible deeds,
recount your greatness and might.

⁷ They will recall your abundant goodness;
age to age shall ring out your justice.

⁸ The Lord is kind and full of compassion,
slow to anger, abounding in love.

⁹ How good is the Lord to all,
compassionate to all his creatures.

¹⁰ All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.

¹¹ They shall speak of the glory of your reign
and declare your might, O God,

¹² to make known to all your mighty deeds
and the glorious splendor of your reign.

¹³ Yours is an everlasting kingdom;
your rule lasts from age to age.

Antíphon 1: (I, 6, 7)

Allow me to speak, though I am but dust and ashes, allow me to speak in your merciful presence.

Antíphon 2: (I, 4, 4)

What are you, my God, what are you, I ask, but the Lord God?

Psalm 25(24) *Ad te, Domine, levavi*

¹ To you, O Lord, I lift up my soul.
² I trust you, let me not be disappointed;
do not let my enemies triumph.
³ Those who hope in you shall not be disappointed,
but only those who wantonly break faith.

⁴ Lord, make me know your ways.
Lord, teach me your paths.
⁵ Make me walk in your truth, and teach me:
for you are God my savior.

In you I hope all day long
^{7c} because of your goodness, O Lord.
⁶ Remember your mercy, Lord,
and the love you have shown from of old.
⁷ Do not remember the sins of my youth.
In your love remember me.

⁸ The Lord is good and upright.
He shows the path to those who stray,
⁹ He guides the humble in the right path,
He teaches his way to the poor.

¹⁰ His ways are faithfulness and love
for those who keep his covenant and law.
¹¹ Lord, for the sake of your name
forgive my guilt, for it is great.

¹² If anyone fears the Lord
he will show him the path he should choose.
¹³ His soul shall live in happiness
and his children shall possess the land.
¹⁴ The Lord's friendship is for those who revere him;
to them he reveals his covenant.

¹⁵ My eyes are always on the Lord;
for he rescues my feet from the snare.
¹⁶ Turn to me and have mercy
for I am lonely and poor.

¹⁷ Relieve the anguish of my heart

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and set me free from my distress.

¹⁸ See my affliction and my toil
and take all my sins away.

¹⁹ See how many are my foes;
how violent their hatred for me.

²⁰ Preserve my life and rescue me.

Do not disappoint me, you are my refuge.

²¹ May innocence and uprightness protect me:
for my hope is in you, O Lord.

Antiphon 2: (I, 4, 4)

What are you, my God, what are you, I ask, but the Lord God?

Antiphon 3: (I, I, 5, 5)

What indeed am I to you, that you should command me to love you, and grow angry with me if I do not, and threaten me with enormous woes? Is not the failure to love you woe enough in itself?

Psalm 121(120) *Levavi oculos*

¹ I lift up my eyes to the mountains;
from where shall come my help?

² My help shall come from the Lord
who made heaven and earth.

³ May he never allow you to stumble!
Let him sleep not, your guard.

⁴ No, he sleeps not nor slumbers,
Israel's guard.

⁵ The Lord is your guard and your shade;
at your right side he stands.

⁶ By day the sun shall not smite you
nor the moon in the night.

⁷ The Lord will guard you from evil,
he will guard you soul.

⁸ The Lord will guard your going and coming
both now and for ever.

Antiphon 3: (I, I, 5, 5)

What indeed am I to you, that you should command me to love you, and grow angry with me if I do not, and threaten me with enormous woes? Is not the failure to love you

woe enough in itself?

Reading: (X, 2, 2)

The abyss of the human conscience, lies naked to your eyes, O Lord, so would anything in me be secret even if I were unwilling to confess to you? I would be hiding you from myself, but not myself from you. But now my groaning bear witness that I am displeased with myself, you shed light upon me and give me joy and are so an object of love and longing that I am ashamed of myself and reject myself. You are my choice, and only by your gift can I please either you or myself.

Before you then, Lord, whatever I am is manifest to you. My confession to you is made not with words of tongue and voice, but with the words of my soul and the clamour of my thought, to which your ear is attuned. When I am bad, confession to you is simply to be displeased with myself, but when I am good, confession to you consists in not attributing my goodness to myself, for you Lord, 'confer blessing on the righteous' but only after you have first 'justified the ungodly'.

(Silence)

Responsory :(X, 1,1)

Let me know you O you who know me.

- Let me know you O you who know me.

Then shall I know even as I am known.

- O you who know me.

Glory to the Father...

- Let me know you O you who know me.

Antíphon: (II, 7, 15)

How can I repay the Lord my ability to recall these things without fear? Let me love you, Lord, and give thanks to you and confess to your name.

Benedictus.

Antíphon: (II, 7, 15)

How can I repay the Lord my ability to recall these things without fear? Let me love you, Lord, and give thanks to you and confess to your name.

Common prayers

Our Father

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Concluding Prayer (X, 1, 1).

You are the strength of my soul O Lord;
make your way in and shape it to yourself,
that it may be yours to have and to hold,
free from stain or wrinkle.
You love the truth
because anyone who "does the truth"
comes to the light.
Truth it is that I want to do,
in my heart by confession in your presence.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever" (VII, 18, 24) Amen

Magne Pater Augustine (1, 2, 5)

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise. Ps. 47: 2



SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life

- and in your light will we see light” Ps 35:10.

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

- as it was in the beginning, is now, and will be forever.

Amen.

Hymn: (I, 4, 4)

I put my question to the earth, are you my God?,

And it replied, ‘I am not he’

I questioned everything it held,

and they confessed the same.

I questioned the sea and the great deep,

and the teeming living creatures that crawl,

and they replied: ‘We are not God, seek higher’

To the sky I put my question, to sun, moon, stars,

but they denied me: ‘We are not the God you seek’.

And to all things which stood around my flesh

I said, ‘tell me of my God, you are not he,

but tell me something of him’.

Then they lifted up their might voices

and cried: ‘He made us’.

My questioning was my attentive spirit,

And their reply, their beauty.

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Antiphon 1: (XIII, 16,19)

My lowly tongue lauds your sublime majesty, for you have made heaven and earth.

Psalm 33(32) *Exultate, justi*

¹ Ring out your joy to the Lord, O you just;
for praise is fitting for loyal hearts.

² Give thanks to the Lord upon the harp,
with a ten-stringed lute sing him songs.

³ O sing him a song that is new,
play loudly, with all your skill.

⁴For the word of the Lord is faithful
and all his works to be trusted.

⁵ The Lord loves justice and right
and fills the earth with his love.

⁶ By his word the heavens were made,
by the breath of his mouth all the stars.

⁷ He collects the waves of the ocean;
he stores up the depths of the sea.

⁸ Let all the earth fear the Lord
all who live in the world revere him.

⁹ He spoke; and it came to be.
He commanded; it sprang into being.

Antiphon 1: (XIII, 16,19)

My lowly tongue lauds your sublime majesty, for you have made heaven and earth

Antiphon 2: (I, 7, 12)

You endow all things with their beautiful form and by governance direct them in their due order.

Psalm 148(148) *Laudate Dominum*

¹ Praise the Lord from the heavens,
praise him in the heights.

² Praise him, all his angels,
praise him, all his host.

³ Praise him, sun and moon,
praise him, shining stars.
⁴ Praise him, highest heavens
and the waters above the heavens.

⁵ Let them praise the name of the Lord.
He commanded: they were made.
⁶ He fixed them for ever,
gave a law which shall not pass away.

⁷ Praise the Lord from the earth,
sea creatures and all oceans,
⁸ fire and hail, snow and mist,
stormy winds that obey his word;

⁹ all mountains and hills,
all fruit trees and cedars,
¹⁰ beasts, wild and tame,
reptiles and birds on the wing;

¹¹ all earth's kings and peoples,
earth's princes and rulers,
¹² young men and maidens,
the old men together with children.

¹³ Let them praise the name of the Lord
for he alone is exalted.
The splendor of his name
reaches beyond heaven and earth.

¹⁴ He exalts the strength of his people.
He is the praise of all his saints,
of the sons of Israel,
of the people to whom he comes close.

Antiphon 2: (I, 7, 12)

You endow all things with their beautiful form and by governance direct them in their due order.

Antiphon 3: (X, 6, 8)

All these things around me are telling me that I should love you.

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Psalm 8(8) *Domine, Dominus noster*

.² How great is your name, O Lord our God,
through all the earth!

Your majesty is praised above the heavens;
.³ on the lips of children and of babes
you have found praise to foil your enemy,
to silence the foe and the rebel.

.⁴ When I see the heavens, the work of your hands,
the moon and the stars which you arranged,
.⁵ what is man that you should keep him in mind,
mortal man that you care for him?

.⁶ Yet you have made him little less than a god;
with glory and honor you crowned him,
.⁷ gave him power over the works of your hands,
put all things under his feet.

.⁸ All of them, sheep and cattle,
yes, even the savage beasts,
.⁹ birds of the air, and fish
that make their way through the waters.

.¹⁰ How great is your name, O Lord our God
through all the earth!

Antiphon 3: (X, 6, 8)

All these things around me are telling me that I should love you.

Reading: (XIII 12, 13; 14-15) First Day

Before our earth was formed by his teaching it was invisible and unorganized," and we were shrouded in the darkness of ignorance, because you castigated humankind for its sin and your judgments are deep as a chiasmic abyss. But your mercy did not forsake us in our misery, for your Spirit hovered over the water; and you said, *Let there be light; repent, for the kingdom of heaven is near, repent, and let there be light.* And because our souls were deeply disquieted within themselves we remembered you, O Lord, from our muddy Jordan; we called you to mind in that mountain which, though lofty as yourself, was brought low for us. Disgusted with our darkness, we were converted to you, and light dawned. See now, we who once were darkness are now light in the Lord."

(Silence)

Antiphon: (XIII, 8, 9)

The angel fell, the human soul fell, and all spiritual creatures would have been engulfed in darkness, had you not said at the beginning: ‘Let there be light, and light was created.’^{Gen.1:3}”.

Responsory: (XIII, 3, 4)

You alone are, because you alone exist in utter simplicity.

Concluding Prayer (I, 5, 5)

O Lord my God, tell me what you are to me.
Say to my soul, “*I am your salvation.*”
Say it so that I can hear it.
My heart is listening, Lord;
open the ears of my heart and say to my soul,
“*I am your salvation*”.
Let me run toward this voice and seize hold of you.
Do not hide your face from me:
let me die so that I may see it,
for not to see it would be death to me indeed
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever” (VII, 18, 24) Amen

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise. ^{Ps. 47: 2}

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VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn (I, 2, 2)

How shall I call upon my God and my Lord,
when by the very act of calling upon him
I would be calling him into myself?"
Is there any place within me
into which my God might come?
How should the God who made heaven and earth"
come into me? Is there any room in me
for you, Lord, my God?
To what place outside heaven and earth
could I travel, so that my God could come to me there,
the God who said, "*I fill heaven and earth*"?

Antiphon 1: (I, 5, 5)

What are you to me? Have mercy on me, so that I may tell.

Psalm 6(6) *Domine, ne in furore*

² Lord, do not reprove me in your anger;
punish me not in your rage.
³ Have mercy on me, Lord, I have no strength;
Lord, heal me, my body is racked;
⁴ my soul is racked with pain.

But you, O Lord ...how long?

⁵ Return, Lord, rescue my soul.
Save me in your merciful love;
⁶ for in death no one remembers you;
from the grave, who can give you praise?

⁷ I am exhausted with my groaning;
every night I drench my pillow with tears;
I bedew my bed with weeping.

⁸ My eye wastes away with grief;
I have grown old surrounded by my foes.

⁹ Leave me, all you who do evil;
for the Lord has heard my weeping.

¹⁰ The Lord has heard my plea;
The Lord will accept my prayer.

¹¹ All my foes will retire in confusion,
foiled and suddenly confounded.

Antiphon 1: (I, 5, 5)

What are you to me? Have mercy on me, so that I may tell.

Antiphon 2: (I, 5, 5)

What indeed am I to you, that you should command me to love you, and grow angry with me if I do not, and threaten me with enormous woes? Is not the failure to love you woe enough in itself?

Psalm 119(118) *Beati immaculati*

¹ They are happy whose life is blameless,
who follow God's law!

² They are happy who do his will,
seeking him with all their hearts,

³ who never do anything evil
but walk in his ways.

⁴ You have laid down your precepts
to be obeyed with care.

⁵ May my footsteps be firm
to obey your statutes.

⁶ Then I shall not be put to shame
as I heed your commands.

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⁷I will thank you with an upright heart
as I learn your decrees.

⁸I will obey your statutes;
do not forsake me.

⁹How shall the young remain sinless?
By obeying your word.

¹⁰I have sought you with all my heart;
let me not stray from your commands.

¹¹I treasure your promise in my heart
lest I sin against you.

¹²Blessed are you, O Lord;
teach me your statutes.

¹³With my tongue I have recounted
the decrees of your lips.

¹⁴I rejoiced to do your will
as they all riches were mine.

¹⁵I will ponder all your precepts
and consider your paths.

¹⁶I take delight in your statutes;
I will not forget your word.

Antíphon 2: (I, 5, 5)

What indeed am I to you, that you should command me to love you, and grow angry with me if I do not, and threaten me with enormous woes? Is not the failure to love you woe enough in itself?

Antíphon 3: (I, 1, 6)

Through your own merciful dealings with me, O Lord my God, tell me what you are to me

Psalm 5(5) *Verba mea auribus*

²To my words give ear, O Lord,
give heed to my groaning.

³Attend to the sound of my cries,
my King and my God.

⁴It is you whom I invoke, O Lord.
In the morning you hear me;

in the morning I offer you my prayer,
watching and waiting.

⁵You are no God who loves evil;
no sinner is your guest.
⁶The boastful shall not stand their ground
before your face.

⁷You hate all who do evil;
you destroy all who lie.
The deceitful and bloodthirsty man
the Lord detests.

⁸ But I through the greatness of your love
have access to your house.
I bow down before your holy temple,
filled with awe.

⁹Lead me, Lord, in your justice,
because of those who lie in wait;
make clear your way before me.

¹⁰No truth can be found in their mouths,
their heart is all mischief,
their throat a wide-open grave,
all honey their speech.

¹¹Declare them guilty, O God.
Let them fail in their designs.
Drive them out for their many offenses,
for they have defied you.

¹²All those you protect shall be glad
and ring out their joy.
You shelter them; in you they rejoice,
those who love your name.

¹³ It is you who bless the just man
you surround him with favor as with a shield

Antíphon 3: (I, 1, 6)

Through your own merciful dealings with me, O Lord my God, tell me what you are to me.

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Reading: (II, 1, 1)

“Now I want to call to mind the foul deeds I committed, those sins of the flesh that corrupted my soul, not in order to love them, but to love you, my God. Out of love for loving you I do this, recalling my most wicked ways and thinking over the past with bitterness so that you may grow ever sweeter to me; for you are a sweetness that deceives not, a sweetness blissful and serene.’ I will try now to give a coherent account of my disintegrated self, for when I turned away from you, the one God, and pursued a multitude of things, I went to pieces”.

(Silence)

Responsory: (X, 25, 36)

I have been remembering you since I first learned to know you”,
- I have been remembering you since I first learned to know you”,
And there I find you when I remember you.
- since I first learned to know you
Glory to the Father ...
- I have been remembering you since I first learned to know you”,

Antiphon: (X, 25,36)

You have honored my memory by making it your dwelling-place.

Magnificat

Antiphon: (X, 25,36)

You have honored my memory by making it your dwelling-place.

Common prayers

Our Father

Concluding Prayer: (II, 7,15)

How can I repay the Lord
for my ability to recall these things without fear?
Let me love you, Lord, and give thanks to you
and confess to your name,
because you have forgiven my grave sins
and wicked deeds.
By your sheer grace and mercy
you melted my sins away like ice.

*Through Christ Jesus
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever” (VII, 18, 24) Amen*

Salve Regina

Acclamation (*dismissal*)

“Great are you, O Lord,
- and exceedingly worthy of praise”. Ps. 47: 2

DAY 2



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God ^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (XIII, 1,1)

Upon you I call, O God, my mercy,
who made me and did not forget me
when I forgot you.

Into my soul I call you,
for you prepare it to be your dwelling
by the desire you inspire in it.

Do not forsake me now when I call upon you,
who before ever I called on you forestalled me'
by your persistent, urgent entreaties,

multiplying and varying your appeals
that I might hear you from afar,
and turn back, and begin to call upon you
who were calling me.

Antíphon 1: (II, 3, 7)

Alas for me! Do I dare to say that you were silent, my God, when I
was straying from you?.

Psalm 143(142) *Domine, exaudi*

¹ Lord, listen to my prayer:
turn your ear to my appeal.
You are faithful, you are just; give answer.

² Do not call your servant to judgment
for no one is just in your sight.

³ The enemy pursues my soul;
he has crushed my life to the ground;
he has made me dwell in darkness
like the dead, long forgotten.

⁴ Therefore my spirit fails;
my heart is numb within me.

⁵ I remember the days that are past:
I ponder all your works.
I muse on what your hand has wrought
⁶ and to you I stretch out my hands.
Like a parched land my soul thirsts for you.

⁷ Lord, make haste and answer;
for my spirit fails within me.
Do not hide your face
lest I become like those in the grave.

⁸ In the morning let me know your love
for I put my trust in you.
Make me know the way I should walk:
to you I lift up my soul.

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⁹ Rescue me, Lord, from my enemies;
I have fled to you for refuge.
¹⁰ Teach me to do your will
for you, O Lord, are my God.
Let your good spirit guide me
in ways that are level and smooth.

Antíphon 1: (II, 3, 7)

Alas for me! Do I dare to say that you were silent, my God, when I was straying from you?.

Antíphon 2: (II, 10, 18)

I slid away from you and wandered away, my God; far from your steadfastness.

Psalm 88(87) *Domine, Deus*

² Lord my God, I call for help by day;
I cry at night before you.
³ Let my prayer come into your presence.
O turn your ear to my cry.

⁴ For my soul is filled with evils;
my life is on the brink of the grave.
⁵ I am reckoned as one in the tomb;
I have reached the end of my strength,

⁶ Like one alone among the dead,
like the slain lying in their graves,
like those you remember no more,
cut off, as they are, from your hand.

⁷ You have laid me in the depths of the tomb,
in places that are dark, in the depths.
⁸ Your anger weighs down upon me;
I am drowned beneath your waves.

⁹ You have taken away my friends
and made me hateful in their sight.
Imprisoned, I cannot escape;
¹⁰ my eyes are sunken with grief.

I call to you, Lord, all the day long;
to you I stretch out my hands.

¹¹Will you work your wonders for the dead?
Will the shades stand and praise you?

¹²Will your love be told in the grave
or your faithfulness among the dead?
¹³Will your wonders be known in the dark
or your justice in the land of oblivion?

¹⁴ As for me, Lord, I call to you for help;
in the morning my prayer comes before you.
¹⁵ Lord, why do you reject me?
Why do you hide your face?

¹⁶ Wretched, close to death from my youth,
I have borne your trials; I am numb.
¹⁷ Your fury has swept down upon me;
your terrors have utterly destroyed me.

¹⁸ They surround me all the day like a flood,
they assail me all together.
¹⁹ Friend and neighbor you have taken away:
my one companion is darkness.

Antíphon 2: (II, 10, 18)

I slid away from you and wandered away, my God; far from your steadfastness.

Antíphon 3: (II, 2,3)

O my joy, how long I took to find you! At that time you kept silence
as I continued to wander far from you, abased by my pride and wearied by my
restlessness.

Psalm 103(102) *Benedic, anima mea*

¹ My soul, give thanks to the Lord
all my being, bless his holy name.

² My soul, give thanks to the Lord
and never forget all his blessings.

³ It is he who forgives all your guilt,
who heals every one of your ills,
⁴ who redeems your life from the grave,
who crowns you with love and compassion,

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⁵ who fills your life with good things,
renewing your youth like an eagle's.

⁶ The Lord does deeds of justice,
gives judgment for all who are oppressed.

⁷ He made known his ways to Moses
and his deeds to Israel's sons.

⁸ The Lord is compassion and love,
slow to anger and rich in mercy.

⁹ His wrath will come to an end;
he will not be angry for ever.

¹⁰ He does not treat us according to our sins
nor repay us according to our faults.

¹¹ For as the heavens are high above the earth
so strong is his love for those who fear him.

¹² As far as the east is from the west
so far does he remove our sins.

¹³ As a father has compassion on his sons,
the Lord has pity on those who fear him;

¹⁴ for he knows of what we are made,
he remembers that we are dust.

Antiphon 3: (II, 2,3)

O my joy, how long I took to find you! At that time you kept silence
as I continued to wander far from you, abased by my pride and wearied by my
restlessness”.

Reading: (III, 8, 16)

This is what happens when anyone abandons you, the fountain of life, "the One", the true creator and ruler of the universe, and in self-sufficient arrogance chooses to love a part of it only, a false "one". Yet through loving humility we find our way back to you. You purify our evil dispositions; you are merciful toward the sins of those who confess to you; you hear the groans of captives" and set us free from the bonds we have forged for ourselves, provided only we no longer defy you in the arrogance of a spurious freedom, greedy to have more and thereby incurring the loss of everything, loving some advantage of our own better than yourself, who are the good of all.

(Silence)

Responsory: (II, 4, 9)

Look upon my heart, O God, look upon this heart of mine,
- Look upon my heart, O God, look upon this heart of mine
on which you took pity in its abysmal depths.
- look upon this heart of mine
Glory to the
Father...
- Look upon my heart, O God, look upon this heart of mine.

Antíphon: (IV, 10,15)

Turn us toward yourself, O God of Hosts, show us your face and
we shall be saved.

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Benedictus

Antíphon: (IV, 10,15)

Turn us toward yourself, O God of Hosts, show us your face and we shall be saved.

Common prayers

Our Father

Concluding Prayer: (V, 2, 2)

Let the restless and wicked
turn back and seek you,
for you do not forsake your creation
as they have forsaken their creator.
Let them only turn back,
see! there you are in their hearts,
in the hearts of all those who confess to you,
who fling themselves into your arms
and weep against your breast
after their difficult journey,
while you so easily will wipe away their tears.
For it is you, Lord, who made them,
and now make them anew and comfort them.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever" (VII, 18, 24) Amen

Magne Pater Augustine (1, 3, 5)

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}



SEXTA

Invitatory: (XIII, 16, 19)

Lord, you are the fountain of life
- and in your light will we see light^{Ps 35:10}.
Glory to the Father and to the Son and to the Holy Spirit
- as it was in the beginning, is now, and will be forever.
Amen.

Hymn: (V, 1,1)

Your whole creation
never wearies of praising you,
never falls silent;
never a breath from the mouth
of one who turns to you
but gives you glory,
never a praise is lacking
from the universe of living creatures
and corporeal beings
as they laud you through the mouths
of those who contéplate them.

Antiphon 1: (V, 1, 1)

You have made the human soul arise above its weariness and pass through these creatures to you, who have made them so wonderfully.

Psalm 65(64) *Te decet hymnus*

²To you our praise is due
in Zion, O God.

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To you we pay our vows,
³ you who hear our prayer.

To you all flesh will come
⁴ with its burden of sin.
Too heavy for us, our offenses,
but you wipe them away.

⁵ Blessed is he whom you choose and call
to dwell in your courts.
We are filled with the blessings of your house,
of your holy temple.

⁶ You keep your pledge with wonders,
O God our savior,
the hope of all the earth
and of far distant isles.

Antiphon 1: (V, 1, 1)

You have made the human soul arise above its weariness and pass through these creatures to you, who have made them so wonderfully.

Antiphon 2: (XIII, 15, 16)

You alone, our God, have made for us a vault overhead in giving us your divine scripture.

Psalm 66(65) *Jubilate Deo*

¹ Cry out with joy to God all the earth,
² O sing to the glory of his name.
O render him glorious praise.
³ Say to God: "How tremendous are your deeds!"

Because of the greatness of your strength
your enemies cringe before you.
⁴ Before you all the earth shall bow,
shall sing to you, sing to your name!"

⁵ Come and see the works of God,
tremendous his deeds among men.
⁶ He turned the sea into dry land,
they passed through the river dry-shod.

Let our joy then be in him;
⁷ he rules for ever by his might.
His eyes keep watch over the nations:
let rebels not rise against him.

Antíphon 2: (XIII, 15, 16)

You alone, our God, have made for us a vault overhead in giving us your divine scripture.

Antíphon 3: (XIII, 18,23)

You lavish your heavenly blessings on the earth at due times, as determined by your eternal counsel.

Psalm 95(94) *Venite, exultemus*

¹ Come, ring out our joy to the Lord;
hail the rock who saves us.

² Let us come before him, giving thanks,
with songs let us hail the Lord.

³ A mighty God is the Lord,
a great king above all gods.

⁴ In his hands are the depths of the earth;
the heights of the mountains are his.

⁵ To him belongs the sea, for he made it
and the dry land shaped by his hands.

⁶ Come in; let us bow and bend low;
let us kneel before the God who made us

⁷ for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand.

Antiphon 3: (XIII, 18,23)

You lavish your heavenly blessings on the earth at due times, as determined by your eternal counsel.

Reading: (XIII, 15, 16, 18) *Second Day*

You alone, O Lord, have made for us a vault overread giving us your divine scripture. The sky will one day be rolled up like a book, but for the present it is stretched out above us like the skin of a tent , for your divine scripture has attained an even nobler

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authority now that the mortal writers through whom you provided it for us have died. Your mercy is heaven high, O Lord, and your faithfulness reaches to the clouds. Clouds are wafted away, but heavens abides. Preachers of your Word are wafted away, out of this life into another, but your scripture remains stretched above your people everywhere until the end of the world. Then will even sky and earth be swept away, but your utterances will stand unmoved, because though the tent is folded and the grass where it was pitched withers with all its verdure, your Word abides for ever.

(Silence)

Antiphon: (XIII, 12, 13)

Among us too, has God in his Christ created a heaven and an earth, that is, the spiritual and carnal members of his Church,

Prayer: (XII, 11, 13)

O God, if a soul has been on a long journey,
how can it know whether it yet thirsts for you,
whether yet its tears have become its daily bread
as every day it hears the taunt,

Where is your God?

How can it know whether yet it has but one plea
to make to you, that it may dwell in your house
all the days of its life?

And what is its life, but yourself?

Through Christ Jesus,

the mediator between God and humankind,

man and God, supreme over all things

and blessed for ever" (VII, 18, 24). Amen

Acclamation (*dismissal*)

Great are you, O Lord,

- and exceedingly worthy of praise^{Ps. 47: 2}



VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn (VII, 10, 16)

O eternal Truth, true Love,
and beloved Eternity,
you are my God,
and for you I sigh day and night.
As I first began to know you
you lifted me up and showed me
that while that which I might see exists
I was not yet capable of seeing it.
Your rays beamed intensely upon me,

beating back my feeble gaze,
and I trembled with love and dread.
I knew myself to be far away from you
in a region of unlikeness,
and I seemed to hear your voice from on high:
“you will be changed into me.”
I heard it as one hears a word in the heart,

Antíphon 1: (IV, 15, 24)

I loved peace in virtue, and hated discord in vice. I noticed that in virtue there is unity
but in vice there is fragmentation.

Psalm 32(31) *Beati quorum*

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¹ Happy the man whose offense is forgiven,
whose sin is remitted.

² O happy the man to whom the Lord
imputes no guilt,
in whose spirit is no guile.

³ I kept it secret and my frame was wasted.
I groaned all day long,
⁴ for night and day your hand was heavy upon me.
Indeed my strength was dried up
as by the summer's heat.

⁵ But now I have acknowledged my sins;
my guilt I did not hide.
I said: "I will confess
my offense to the Lord."
And you, Lord, have forgiven
the guilt of my sin.

⁶ So let every good man pray to you
in the time of need.
The floods of water may reach high
but him they shall not reach.
⁷ You are my hiding place, O Lord;
you save me from distress.
(You surround me with cries of deliverance.)

⁸ I will instruct you and teach you
the way you should go;
I will give you counsel
with my eye upon you.

¹¹ Rejoice, rejoice in the Lord,
exult, you just!
O come, ring out your joy,
all you upright of heart.

Antíphon 1: (IV, 15, 24)

I loved peace in virtue, and hated discord in vice. I noticed that in virtue there is unity
but in vice fragmentation.

Antíphon 2: (IV, 16, 31)

What profit to me was my ingenuity to elucidate complicated books when my

comprehension of religion was erroneous, distorted and shamefully sacrilegious?

Psalm 119(118)^b *Beati immaculati*

¹⁷ Bless your servant and I shall live
and obey your word.

¹⁸ Open my eyes that I may see
the wonders of your law.

¹⁹ I am a pilgrim on the earth;
show me your commands.

²⁰ My soul is ever consumed
as I long for your decrees.

²¹ You threaten the proud, the accursed,
who turn from your commands.

²² Relieve me from scorn and contempt
for I do your will.

²³ Though the princes sit plotting against me
I ponder on your statutes.

²⁴ Your will is my delight;
your statutes are my counselors.

²⁵ My soul lies in the dust;
by your will revive me.

²⁶ I declared my ways and you answered;
teach me your statutes.

²⁷ Make me grasp the way of your precepts
and I will muse on your wonders.

²⁸ My soul pines away with grief;
by your word raise me up.

Antíphon 2: (IV, 16, 31)

What profit to me was my ingenuity to elucidate complicated books when my comprehension of religion was erroneous, distorted and shamefully sacrilegious?

Antíphon 3: (IV15, 26)

I was striving to reach you by my own efforts, and you thrust me away to taste death, because you thwart the proud.

Psalm 107(106) *Confitemini Domino*

¹ "O give thanks to the Lord for he is good;
for his love endures for ever."

² Let them say this, the Lord's redeemed,
whom he redeemed from the hand of the foe
³ and gathered from far-off lands,
from east and west, north and south.

⁴ Some wandered in the desert, in the wilderness,
finding no way to a city they could dwell in.
⁵ Hungry they were and thirsty;
their soul was fainting within them.

⁶ Then they cried to the Lord in their need
and he rescued them from their distress
⁷ and he led them along the right way,
to reach a city they could dwell in.

⁸ Let them thank the Lord for his love,
for the wonders he does for men:
⁹ for he satisfies the thirsty soul;
he fills the hungry with good things.

¹⁰ Some lay in darkness and in gloom,
prisoners in misery and chains,
¹¹ having defied the words of God
and spurned the counsels of the Most High.
¹² He crushed their spirit with toil;
they stumbled; there was no one to help.

¹³ Then they cried to the Lord in their need
and he rescued them from their distress.
¹⁴ He led them forth from darkness and gloom
and broke their chains to pieces.

¹⁵ Let them thank the Lord for his goodness,
for the wonders he does for men:
¹⁶ for he bursts the gates of bronze
and shatters the iron bars.

Antíphon 3: (IV, 15, 26)

I was striving to reach you by my own efforts, and you thrust me away to taste death, because you thwart the proud.

Reading: (IV, 12, 18)

Return to your heart, then, you wrongdoers, and hold fast to him who made you. Stand with him and you will stand firm, rest in him and you will find peace. Where are you going, along your rough paths? Tell me, where are you going? The good which you love derives from him, and insofar as it is referred to him it is truly good and sweet, but anything that comes from him will justly turn bitter if it is unjustly loved by people who forsake him. Why persist in walking difficult and toilsome paths?" There is no repose where you are seeking it. Search as you like, it is not where you are looking. You are seeking a happy life in the realm of death, and it will not be found there. How could life be happy, where there is no life at all?

(Silence)

Responsory: (VII, 10,16)

I was far away from you in a region of unlikeness
- I was far away from you in a region of unlikeness
And I seemed to hear your voice from on high
- In a region of unlikeness
Glory to the Father
- I was far away from you in a region of unlikeness.

Antíphon: (IV, 11,16)

Be not vain, my soul, and listen to the selfsame Word who calls you back, and there find a place of imperturbable quiet.

Magnificat

Antíphon: (IV, 11,16)

Be not vain, my soul, and listen to the selfsame Word who calls you back, and there find a place of imperturbable quiet.

Common prayers

Our Father

Concluding Prayer: (VI, 16, 26)

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Woe the arrogant soul that hoped,
after deserting you,
it would find something better.
Toss and turn,
now on its back, on its side, on its belly
all is hard at every point,
for you alone are our rest.
You are present,
You rescue us,
from our miserable errors
you place us on your way
and console us saying:
Run, I will carry you,
I will lead you and I will bring you home' Isa 46:4 .
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever" (VII, 18, 24). Amen

Salve Regina

Acclamation (*dismissal*)

"Great are you, O Lord,
- and exceedingly worthy of praise". Ps. 47: 2

DAY 3



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn; (XIII, 14,15)

In the morning I will stand and see my God,
who sheds the light of salvation on my face,"
who will breathe life even into our mortal bodies
through the Spirit who dwells in us

and has been mercifully hovering
over the dark chaos of our inner being.
By this we have received,
even on our pilgrim way, the pledge

that we are children of the light already.
Saved only in hope we may be,
but we are at home in the light and in the day.
No longer are we children of the night
or of darkness, as once we were".

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Antiphon 1: (VIII, 7,16)

You set me down before my face, forcing me to mark how despicable I was, how misshapen and begrimed, filthy and festering. I saw and shuddered.

Psalm 18(17) *Diligam te, Domine*

² I love you, Lord, my strength,
³ my rock, my fortress, my savior.
My God is the rock where I take refuge;
my shield, my mighty help, my stronghold.
⁴ The Lord is worthy of all praise,
when I call I am saved from my foes.

⁵ The waves of death rose about me;
the torrents of destruction assailed me;
⁶ the snares of the grave entangled me;
the traps of death confronted me.

⁷ In my anguish I called to the Lord;
I cried to God for help.
From his temple he heard my voice;
my cry came to his ears.

¹⁷ From on high he reached down and seized me;
he drew me forth from the mighty waters.
¹⁸ he snatched me from my powerful foe,
from my enemies whose strength I could not match.

¹⁹ They assailed me in the day of my misfortune,
but the Lord was my support.
²⁰ He brought me forth into freedom,
he saved me because he loved me.

Antiphon 1: (VIII, 7,16)

You set me down before my face, forcing me to mark how despicable I was, how misshapen and begrimed, filthy and festering. I saw and shuddered.

Antiphon 2: (VIII, 7,16)

I had been aware of it all along, but I had been glossing over it, suppressing it and forgetting.

Psalm 107(106)^b *Confitemini Domino*

¹⁵ Let them thank the Lord for his goodness,
for the wonders he does for men:

¹⁶ for he bursts the gates of bronze
and shatters the iron bars.

¹⁷ Some were sick on account of their sins
and afflicted on account of their guilt.

¹⁸ They had a loathing for every food;
they came close to the gates of death.

¹⁹ Then they cried to the Lord in their need
and he rescued them from their distress.

²⁰ He sent forth his word to heal them
and saved their life from the grave.

²¹ Let them thank the Lord for his love,
for the wonders he does for men.

²² Let them offer a sacrifice of thanks
and tell of his deeds with rejoicing.

Antíphon 2: (VIII, 7,16)

I had been aware of it all along, but I had been glossing over it, suppressing it and forgetting.

Antíphon 3: (VIII, 8,19)

I could form no resolve to enter into a covenant with you, though in my bones I knew that this was what I ought to do.

Psalm 130(129) *De profundis*

¹ Out of the depths I cry to you, O Lord,

² Lord, hear my voice!

O let your ears be attentive
to the voice of my pleading.

³ If you, O Lord, should mark our guilt,
Lord, who would survive?

⁴ But with you is found forgiveness:
for this we revere you.

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⁵ My soul is waiting for the Lord.
I count on his word.
⁶ My soul is longing for the Lord
more than watchman for daybreak.
(Let the watchman count on daybreak
⁷ and Israel on the Lord.)

Because with the Lord there is mercy
and fullness of redemption,
⁸ Israel indeed he will redeem
from all its iniquity.

Antiphon 3: (VIII, 8,19)

I could form no resolve to enter into a covenant with you, though in my bones I knew that this was what I ought to do.

Reading: (VIII, 8,19; 10, 22)

I was groaning in spirit and shaken by violent anger because I could form no resolve to enter into a covenant with you, though in my bones I knew that this was what I ought to do, and everything in me lauded such a course to the skies. It was a journey not to be undertaken by ship or carriage or on foot; for to travel -and more, to reach journey's end- was nothing else but to want to go there, but to want it valiantly and with all my heart, not to whirl and toss this way and that, a will half crippled by the struggle, as part of it rose up to walk while part sank down.

When I was making up my mind to serve the Lord my God at last, as I had long since purposed, I was the one who wanted to follow that course, and I was the one who wanted not to. I was the only one involved. I neither wanted it wholeheartedly nor turned from it wholeheartedly. I was at odds with myself, and fragmenting myself. This disintegration was occurring without my consent, but what it indicated was not the presence in me of a mind belonging to some alien nature but the punishment undergone by my own. In this sense, and this sense only, it was not I who brought it about, but the sin that dwelt within me" as penalty for that other sin committed with greater freedom; for I was a son of Adam.

(Silence)

Responsory: (VIII, 12, 29)

I snatched the book of the Apostle, opened it and read in silence
- I snatched the book of the Apostle, opened it and read in silence
'*Put on the Lord Jesus Christ*',
- and read in silence
Glory to the Father...
- I snatched the book of the Apostle, opened it and read in silence

Antíphon: (VIII, 12, 29)

The light of certainty flooded my heart and all dark shades of doubt fled away.

Benedictus

Antíphon: (VIII, 12, 29)

The light of certainty flooded my heart and all dark shades of doubt fled away.

Common prayers

Our Father

Concluding Prayer (I, 15, 24)

Hear my prayer, Lord.
Let not my soul faint under your discipline,
nor let me weary as I confess before you
those acts of mercy
by which you plucked me from all my evil ways.
I long for you to grow sweeter to me
than all those allurements I was pursuing.
You have enabled me to love you
with all my strength
and with passionate yearning grasp your hand,
so that you may rescue me
from every temptation until my life's end.
See, Lord, you are my king and my God.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever” (VII, 18, 24). Amen

Magne Pater Augustine (1, 4, 5)

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise. ^{Ps. 47: 2}

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SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life
- and in your light will we see light^{Ps 35:10}.
Glory to the Father and to the Son and to the Holy Spirit
- as it was in the beginning, is now, and will be forever.
Amen.

Hymn (XII, 7,7)

It is you, Lord, you who vary not
from one time to another,
who are never inconsistent in your action
from one time to another,
but are Being-Itself, ever unchanging,
ever the selfsame.
Holy, Holy, Holy, Lord God almighty,
you it is who have created something
out of nothing,
and created it in that Beginning
who is from your very self,
in your Wisdom, born of your own substance.
Apart from yourself nothing existed
from which you might make them,

O God, undivided Trinity and threefold Unity,
because you are omnipotent
and your goodness
led you to make all good things,
a mighty heaven and a tiny earth.

Antiphon 1: (XII, 2, 2)

You have made heaven and earth: this heaven which I see, and the earth on which I tread, and this frame of clay I carry- you made them all..

Psalm 147.1(146) *Laudate Dominum*

¹ Praise the Lord for he is good;
sing to our God for he is loving:
to him our praise is due.

² The Lord builds up Jerusalem
and brings back Israel's exiles,
³ he heals the broken-hearted,
he binds up all their wounds.
⁴ He fixes the number of the stars;
he calls each one by its name.

⁵ Our Lord is great and almighty;
his wisdom can never be measured.
⁶ The Lord raises the lowly;
he humbles the wicked to the dust.
⁷ O sing to the Lord giving thanks;
sing psalms to our God with the harp.

⁸ He covers the heavens with clouds;
he prepares the rain for the earth,
making mountains sprout with grass
and with plants to serve man's needs.
⁹ He provides the beasts with their food
and young ravens that call upon him.

¹⁰ His delight is not in horses
nor his pleasure in warriors' strength.
¹¹ The Lord delights in those who revere him,
in those who wait for his love.

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Antiphon 1: (XII, 2, 2)

You have made heaven and earth: this heaven which I see, and the earth on which I tread, and this frame of clay I carry- you made them all.

Antiphon 2: (XIII, 4, 5)

The life you had made has the prospect of being converted to him who made it, that so it may live more and more fully on the fount of life, and in his light see light, and so be perfected, illumined, and beatified.

Psalm 46(45) *Deus noster refugium*

² God is for us a refuge and strength,
a helper close at hand, in time of distress,
³ so we shall not fear though the earth should rock,
though the mountains fall into the depths of the sea;
⁴ even though its waters rage and foam,
even though the mountains be shaken by its waves.

The Lord of hosts is with us:
the God of Jacob is our stronghold.

⁵ The waters of a river give joy to God's city,
the holy place where the Most High dwells.

⁶ God is within, it cannot be shaken;

God will help it at the dawning of the day.

⁷ Nations are in tumult, kingdoms are shaken:
he lifts his voice, the earth shrinks away.

⁸ The Lord of hosts is with us:
the God of Jacob is our stronghold.

⁹ Come, consider the works of the Lord,
the redoubtable deeds he has done on the earth.

¹⁰ He puts an end to wars over all the earth;
the bow he breaks, the spear he snaps.

(He burns the shields with fire.)

¹¹ "Be still and know that I am God,
supreme among the nations, supreme on the earth!"

¹² The Lord of hosts is with us:
the God of Jacob is our stronghold.

Antiphon 2: (XIII, 4, 5)

The life you had made has the prospect of being converted to him who made it, that so it may live more and more fully on the fount of life, and in his light see light, and so be perfected, illumined, and beatified.

Antíphon 3: (XIII, 16,19)

My soul is like an arid land before you, for as it cannot illumine itself from its own resources; neither can it slake its thirst from itself. So truly is the fount of life with you, that only in your light will we see light.

Psalm 96(95) *Cantate Domino*

¹ O sing a new song to the Lord,
sing to the Lord all the earth.
² O sing to the Lord, bless his name.

Proclaim his help day by day,
³ tell among the nations his glory
and his wonders among all the peoples.

⁴ The Lord is great and worthy of praise,
to be feared above all gods;
⁵ the gods of the heathens are naught.

It was the Lord who made the heavens,
⁶ his are majesty and state and power
and splendor in his holy place.

⁷ Give the Lord, you families of peoples,
give the Lord glory and power;
⁸ give the Lord the glory of his name.

Bring an offering and enter his courts,
⁹ worship the Lord in his temple.
O earth, tremble before him.

¹⁰ Proclaim to the nations: "God is king."
The world he made firm in its place;
he will judge the people in fairness.

¹¹ Let the heavens rejoice and earth be glad,
let the sea and all within it thunder praise,
¹² let the land and all it bears rejoice,

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all the trees of the wood shout for joy

¹³ at the presence of the Lord for he comes,
he comes to rule the earth.
With justice he will rule the world,
he will judge the peoples with his truth.

Antiphon 3: (XIII, 16,19)

My soul is like an arid land before you, for as it cannot illumine itself from its own resources; neither can it slake its thirst from itself. So truly is the fount of life with you, that only in your light will we see light.

Reading: (XIII, 17, 20-21) *Third Day*

Who else gathered people brewing bitterness into a single mass?" All of them are bent on the same quest for earthly, temporal happiness; this is the object of all they do, though the waves of care that toss them to and fro are endlessly varied. Who called them together if not you, Lord, who commanded that the waters be gathered into a single mass and dry land emerge.1" athirst for you? To you even the sea belongs, for you made it and your hands formed the dry earth. It is not the bitter brine of those conflicting wills that earns the name "sea," but their gathering; for you control even the unruly urges of our souls, and set limits to their onrush, boundaries where their surging waves must break. Thus your sway over all things imposes order, and you create "sea." But you have other souls in view as well, souls athirst for you whose very different aim marks them out clearly from the surrounding sea. You quench their thirst from the sweet waters of your secret fountain, that the earth too may yield its increase. And yield it does: at the command of its Lord and God the soil of our souls grows fertile in works of mercy according to its kind. We fructify in love of our neighbors by assisting them in their bodily needs, for, having seed of similar kind within ourselves, we learn compassion from our own weakness. So we are impelled to succor the needy in the way we would wish to be relieved ourselves, were we in the same distress.

(Silence)

Antiphon: (XIII, 2, 2)

Solely by your abundant goodness has your creation come to be and stood firm.

Concluding Prayer: (XIII, 2,3)

Lord, the good of your spiritual creatures
is to hold fast to you always,
lest by turning away we lose the light
acquired by conversion, and slip back

into the old life, dark and abysmal.
We ourselves, were once turned away
from you who are our Light;
in that earlier life we were darkness,
and even now we labor in our residual gloom,
until in your only Son we become
your righteousness.
*Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever*" (VII, 18, 24) Amen

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise.^{Ps. 47: 2}



VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (IX, 1,1)

O Lord, I am your servant,
I am your servant
and your handmaid's son.

You burst my bonds asunder,
and to you will I offer

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a sacrifice of praise.

May my heart and tongue
give praise to you,
and all my bones cry out their question,

"Who is like you, O Lord ?
Yes, let them ask, and then
do you respond and say to my soul,
"I am your salvation."

Antiphon 1: (IX, 1, 1)

I ceased to will all that I had been wont to will, and now willed what you willed.

Psalm 38(37) *Domine, ne in furore*

² O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.

³ Your arrows have sunk deep in me;
your hand has come down upon me.

⁴ Through your anger all my body is sick:
through my sin, there is no health in my limbs.

⁵ My guilt towers higher than my head;
it is a weight too heavy to bear.

⁶ My wounds are foul and festering,
the result of my own folly.

⁷ I am bowed and brought to my knees.
I go mourning all the day long.

⁸ All my frame burns with fever;
all my body is sick.

⁹ Spent and utterly crushed,
I cry aloud in anguish of heart.

¹⁰ O Lord, you know all my longing:
my groans are not hidden from you.

¹¹ My heart throbs, my strength is spent;
the very light has gone from my eyes.

¹² My friends avoid me like a leper;
those closest to me stand afar off.

¹³Those who plot against my life lay snares;
those who seek my ruin speak of harm,
planning treachery all the day long.

¹⁴But I am like the deaf who cannot hear,
like the dumb unable to speak.

¹⁵I am like a man who hears nothing
in whose mouth is no defense.

¹⁶I count on you, O Lord:
it is you, Lord God, who will answer.

¹⁷I pray: "Do not let them mock me,
those who triumph if my foot should slip."

¹⁸For I am on the point of falling
and my pain is always before me.

¹⁹I confess that I am guilty
and my sin fills me with dismay.

²⁰My wanton enemies are numberless
and my lying foes are many.

²¹They repay me evil for good
and attack me for seeking what is right.

²²O Lord, do not forsake me!
My God, do not stay afar off!

²³Make haste and come to my help,
O Lord, my God, my savior!

Antíphon 1: (IX, 1, 1)

I ceased to will all that I had been wont to will, and now willed what you willed.

Antíphon 2: (IX, 1,1)

My mind was free at last from the gnawing need to seek advancement and riches, of wallowing in self-indulgence, of scratching the itch of lust.

Psalm 4(4) *Cum invocarem*

²When I call, answer me, O God of justice;
from anguish you released me, have mercy and hear me!

³O men, how long will your hearts be closed,

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will you love what is futile and seek what is false?

⁴ It is the Lord who grants favors to those whom he loves;
the Lord hears me whenever I call him.

⁵ Fear him; do not sin: ponder on your bed and be still

⁶ Make justice your sacrifice, and trust in the Lord.

⁷ "What can bring us happiness?" many say.

Lift up the light of your face on us, O Lord.

⁸ You have put into my heart a greater joy
than they have from abundance of corn and new wine.

⁹ I will lie down in peace and sleep comes at once
for you alone, Lord, make me dwell in safety.

Antíphon 2: (IX, 1,1)

My mind was free at last from the gnawing need to seek advancement and riches, of wallowing in self-indulgence, of scratching the itch of lust.

Antíphon 3: (IX, 1, 1)

And I was now talking to you my glory, my wealth, my salvation, and my Lord and God.

Psalm 23(22) *Dominus regit me*

¹ The Lord is my shepherd;
there is nothing I shall want.

² Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me,

³ to revive my drooping spirit.

You guide me along the right path;
he is true to his name.

⁴ If I should walk in the valley of darkness
no evil would I fear.

You are there with your crook and your staff;
with these you give me comfort.

⁵ You have prepared a banquet for me

in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing.

⁶ Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever.

Antíphon 3: (IX, 1, 1)

And I was now talking to you my glory, my wealth, my salvation, and my Lord and God.

Reading: (IX, 4, 10)

For me, good things were no longer outside, no longer quested for by
fleshly eyes in this world's sunlight. Those who want to find their joy in externals all too
easily grow empty themselves. They pour themselves out on things which, being seen,
are but transient," and lick even the images of these things with their famished
imagination. If only they would weary of their starvation and ask, *Who will show us
good things?* Let us answer them, and let them hear the truth: *The light of your
countenance has set its seal upon us, O Lord:*" We are not ourselves that Light which
illumines every human being," but by you we are illumined, so that we who were once
darkness may become light in you." Ah, if only they could see the eternal reality
within! I had tasted it," and was frantic at my inability to show it to them; if only they
would bring to me those hearts of theirs which lived in their outward-gazing eyes,
outside and away from you; if only they would say, *Who will show us good things?*
There within, where I had grown angry with myself, there in the inner chamber where I
was pierced with sorrow," where I had offered sacrifice, slaying my old nature" and
hoping in you as I began to give my mind to the new life," there you had begun to make
me feel your sweetness and had given *me joy in my heart.*

(Silence)

Responsory: (IX, 4, 12)

Your will was brought home to me in the depths of my being.
- Your will was brought home to me in the depths of my being.
And rejoicing in faith I praised your name.
Glory to the Father...
- Your will was brought home to me in the depths of my being.

Antíphon (IX, 4,11)

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In you is found the rest that is mindful no more of its labors.

Magnificat

Antiphon (IX, 4,11)

In you is found the rest that is mindful no more of its labors.

Common prayers

Our Father

Concluding Prayer (XII, 10, 10)

O Truth, illumination of my heart,
let not my own darkness speak to me!
I slid away to material things, sank into shadow,
yet even there, even from there, I loved you.
Away I wandered, yet I remembered you.
I heard your voice behind me, calling me back,
yet scarcely heard it for the tumult of the unquiet.
See now, I come back to you,
fevered and panting for your fountain.
Let no one bar my way,
let me drink it and draw life from it.
Let me not be my own life:
evil was the life I lived of myself;
I was death to myself; but in you I begin to live again.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever" (VII, 18, 24) Amen

Salve Regina

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

DAY 4



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn (X, 6 , 8)

My God what do I love when I love you?
Not beauty of body or transient grace,
not this fair light which is now so friendly to my eyes,
not melodious song in all its lovely harmonies,

not the sweet fragrance of flowers
or ointments or spices, not manna or honey,
not limbs that draw me to carnal embrace:
none of these do I love when I love my God.

And yet I do love a light, voice, fragrance,
food and embrace for my inmost self,
where something limited to no place
shines into my mind,
where something not snatched away
by passing time sings for me,

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where something no breath blows away
yields to me its scent,

where there is savor undiminished
by famished eating,
and where I am clasped in a union
from which no satiety can tear me away.

This is what I love, when I love my God.

Antiphon 1: (I, 13, 24)

You have enabled me to love you with all my strength and with passionate yearning
grasp your hand.

Psalm 34(33) *Benedicam Dominum*

² I will bless the Lord at all times,
his praise always on my lips;
³ in the Lord my soul shall make its boast.
The humble shall hear and be glad.

⁴ Glorify the Lord with me.
Together let us praise his name.
⁵ I sought the Lord and he answered me;
from all my terrors he set me free.

⁶ Look towards him and be radiant;
let your faces not be abashed.
⁷ This poor man called, the Lord heard him
and rescued him from all his distress.

⁸ The angel of the Lord is encamped
around those who revere him, to rescue them.
⁹ Taste and see that the Lord is good.
He is happy who seeks refuge in him.

¹⁰ Revere the Lord, you his saints.
They lack nothing, those who revere him.
¹¹ Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing.

Antiphon 1: (I, 13, 24)

You have enabled me to love you with all my strength and with passionate yearning
grasp your hand.

Antiphon 2: (X, 29,40)

Anyone who loves something else along with you, but does not love it for your sake,
loves you less.

Psalm 48(47) *Magnus Dominus*

² The Lord is great and worthy to be praised
in the city of our God.

³ His holy mountain rises in beauty,
the joy of all the earth.

Mount Zion, true pole of the earth,
the Great King's city!

⁴ God, in the midst of its citadels,
has shown himself its stronghold.

⁵ For the kings assembled together,
together they advanced.

⁶ They saw; at once they were astounded;
dismayed, they fled in fear.

⁷ A trembling seized them there,
like the pangs of birth.

⁸ By the east wind you have destroyed
the ships of Tarshish.

⁹ As we have heard, so we have seen
in the city of our God,
in the city of the Lord of hosts
which God upholds for ever.

¹⁰ O God, we ponder your love
within your temple.

¹¹ Your praise, O God, like your name
reaches the ends of the earth.

With justice your right hand is filled.

¹² Mount Zion rejoices;
the people of Judah rejoice
at the sight of your judgments.

¹³ Walk through Zion, walk all round it;

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count the number of its towers.

¹⁴ Review all its ramparts,
examine its castles,

that you may tell the next generation

¹⁵ that such is our God,
our God for ever and always.
It is he who leads us.

Antiphon 2: (X, 29,40)

Anyone who loves something else along with you, but does not love it for your sake,
loves you less.

Antiphon 3: (X, 29,40)

O Love, ever burning, never extinguished, O Charity, my God, set me on fire!

Psalm 39(38) *Dixi, custodiam*

² I said: "I will be watchful of my ways
for fear I should sin with my tongue.
I will put a curb on my lips
when the wicked man stands before me."

³ I was dumb, silent and still.
His prosperity stirred my grief.

⁴ My heart was burning within me.
At the thought of it, the fire blazed up
and my tongue burst into speech:

⁵ "O Lord, you have shown me my end,
how short is the length of my days.
Now I know how fleeting is my life.

⁶ You have given me a short span of days;
my life is as nothing in your sight.

A mere breath, the man who stood so firm,

⁷ a mere shadow, the man passing by;
a mere breath the riches he hoards,
not knowing who will have them."

⁸ And now, Lord, what is there to wait for?
In you rests all my hope.

⁹ Set me free from all my sins,

do not make me the taunt of the fool.

¹⁰ I was silent, not opening my lips,
because this was all your doing.

¹¹ Take away your scourge from me.

I am crushed by the blows of your hand.

¹² You punish man's sins and correct him;
like the moth you devour all he treasures.

Mortal man is no more than a breath;

¹³ O Lord, hear my prayer.

O Lord, turn your ear to my cry.

Do not be deaf to my tears.

In your house I am a passing guest,
a pilgrim, like all my fathers.

¹⁴ Look away that I may breathe again
before I depart to be no more.

Antiphon 3: (X, 29,40)

O Love, ever burning, never extinguished, O Charity, my God, set me on fire!

Reading (XIII, 9, 10)

In your Gift we find rest, and there we enjoy you. Our true place is where we find rest. We are borne toward it by love, and it is your good Spirit who lifts up our sunken nature from the gates of death."In goodness of will is our peace.

A body gravitates to its proper place by its own weight. This weight does not necessarily drag it downward, but pulls it to the place proper to it: thus fire tends upward, a stone downward. Drawn by their weight, things seek their rightful places... They are not at rest as long as they are disordered, but once brought to order they find their rest. Now, my weight is my love, and wherever I am carried, it is this weight that carries me.

Your Gift sets us afire and we are borne upward; we catch his flame and up we go. In our hearts we climb those upward paths," singing the songs of ascent. By your fire, your beneficent fire, are we enflamed, because we are making our way up to *the peace of Jerusalem*. For *I rejoiced when I was told, we are going to the Lord's house*. There shall a good will find us a place, that we may have no other desire but to abide there for ever.

(Silence) .

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Responsory (X, 29, 40)

On your exceedingly great mercy rests all my hope.
- On your exceedingly great mercy rests all my hope
Give what you command, and then command whatever you will.
- rests all my hope
Glory to the Father . . .
On your exceedingly great mercy rests all my hope.

Antíphon: (X, 22, 32)

This is the happy life, and this alone: to rejoice in you, about you and because of you.
This is the life of happiness, and it is not to be found anywhere else.

Benedictus

Antíphon: (X, 22, 32)

This is the happy life, and this alone: to rejoice in you, about you and because of you.
This is the life of happiness, and it is not to be found anywhere else.

Our Father

Concluding prayer: (XIII, 8, 9)

My God, give me yourself, restore yourself to me.
See, I love you, but if my love is too little,
let me love you more passionately.
I cannot gauge my love, nor know how far it fails,
how much more love I need
for my life to set its course straight into your arms,
never swerving until hidden
in the shelter of your presence^{Ps 30:21}
This alone I know:
that without you all is misery to me,
not only in external things but within my being,
and all wealth is indigence, if it is not my God.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^{VII, 18, 24} Amen

Magne Pater Augustinus

Acclamation (*dismissal*)

Great are you, O Lord,

- and exceedingly worthy of praise^{Ps. 47: 2}



SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life

- and in your light will we see light^{Ps 35:10}.

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

- as it was in the beginning, is now, and will be forever.

Amen.

Hymn (XI, 5,7)

The mind of a human craftsman
has the power to impose his design
upon a material object,
but where he would get this power,
if you had not made his mind?

You made the craftsman's body;
you made the mind that exercise control
over his limbs; you made the material
he needs to fashion anything;

You made the skill that equips him
to master his art
and visualize within his mind the plan
to which he will give external expression.

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You made the perceptive senses
which can interpret the design in the mind
and transfer it to the material
to produce the thing he is making,
and then report back to the mind
on what has been made.

All these things praise you
The creator of them all.

Antiphon 1: (XIII, 18,22-23)

You lavish your heavenly blessings on the earth at due times, as determined by your eternal counsel; for to one person is granted the gift of speaking with wisdom, like the greater light you made.

Psalm 98(97) *Cantate Domino*

¹ Sing a new song to the Lord
for he has worked wonders.
His right and hand his holy arm
have brought salvation.

² The Lord has made known his salvation;
has shown his justice to the nations.

³ He has remembered his truth and love
for the house of Israel.

All the ends of the earth have seen
the salvation of our God.

⁴ Shout to the Lord, all the earth,
ring out your joy.

⁵ Sing psalms to the Lord with the harp
with the sound of music.

⁶ With trumpets and the sound of the horn
acclaim the King, the Lord.

⁷ Let the sea and all within it, thunder;
the world, and all its peoples.

⁸ Let the rivers clap their hands
and the hills ring out their joy

⁹ at the presence of the Lord: for he comes,
he comes to rule the earth.

He will rule the world with justice
and the peoples with fairness.

Antiphon 1: (XIII, 18,22-23)

You lavish your heavenly blessings on the earth at due times, as determined by your eternal counsel; for to one person is granted the gift of speaking with wisdom, like the greater light you made.

Antiphon 2: (XIII, 18,22-23)

To another is given through the grace of the same Spirit an ability to put the knowledge he has into words, and this is like the lesser light.

Psalm 33(32)^b *Exultate, justi*

¹⁰The Lord frustrates the designs of the nations,
he defeats the plans of the peoples.

¹¹His own designs shall stand for ever,
the plans of his heart from age to age.

¹²They are happy, whose God is the Lord,
the people he has chosen as his own.

¹³From the heavens the Lord looks forth,
he sees all the children of men.

¹⁴From the place where he dwells he gazes
on all the dwellers on the earth;

¹⁵he who shapes the hearts of them all;
and considers all their deeds.

¹⁶A king is not saved by his army,
nor a warrior preserved by his strength.

¹⁷A vain hope for safety is the horse;
despite its power it cannot save.

¹⁸The Lord looks on those who revere him,
on those who hope in his love,

¹⁹to rescue their souls from death,
to keep them alive in famine.

²⁰Our soul is waiting for the Lord.
The Lord is our help and our shield.

²¹In him do our hearts find joy.

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We trust in his holy name.

²² May your love be upon us, O Lord,
as we place all our hope in you.

Antiphon 2: (XIII, 18,22-23)

To another is given through the grace of the same Spirit an ability to put the knowledge he has into words, and this is like the lesser light.

Antiphon 3: (XIII, 18,22-23)

To another is granted gifts of healing, to another miraculous powers, to another prophecy, to another discernment between spirits, and to yet another various tongues. All these are like stars.

Psalm 104(103) *Benedic, anima mea*

¹ Bless the Lord, my soul!
Lord God, how great you are,
clothed in majesty and glory,
² wrapped in light as in a robe!

You stretch out the heavens like a tent.
³ Above the rains you build your dwelling.
You make the clouds your chariot,
you walk on the wings of the wind,
⁴ you make the winds your messengers
and flashing fire your servants.

⁵ You founded the earth on its base,
to stand firm from age to age.
⁶ You wrapped it with the ocean like a cloak:
the waters stood higher than the mountains.

⁷ At your threat they took to flight;
at the voice of your thunder they fled.
⁸ They rose over the mountains and flowed down
to the place which you had appointed.
⁹ You set limits they might not pass
lest they return to cover the earth.

¹⁰ You make springs gush forth in the valleys;
they flow in between the hills.
¹¹ They give drink to all the beasts of the field;
the wild asses quench their thirst.

¹² On their banks dwell the birds of heaven;
from the branches they sing their song.

Antiphon 3: (XIII, 18,22-23)

To another is granted gifts of healing, to another miraculous powers, to another prophecy, to another discernment between spirits, and to yet another various tongues. All these are like stars.

Reading: (XIII, 19, 25) *Day Fourth*

As for you, race of the elect, weaklings in the world's esteem, who have left all to follow the Lord, march after him and rout the strong! march after him, you beautiful feet. Shine in the firmament that the heavens may proclaim his glory. Separate the light of the mature, who yet are not angels, from the darkness of the little ones, who yet are not to be despaired of; shine over the whole earth, and let the day, radiant with its sun, tell out the word of wisdom to the day, and the night, steeped in moonlight, proclaim the word of knowledge to the night. Let moon and stars lend brightness to the night, but let not the night overwhelm them with its darkness, for they do illumine it, in its measure.

As though God were once more commanding, *Let there be lights in the vault of heaven*, there came a sudden noise from on high as though a violent wind were sweeping through, and tongues like fire appeared, separating and coming to rest on each one of them" So they became luminaries in the vault of heaven, endowed with the word of life. Run everywhere, you holy fires, you fires so beautiful, for you are the light of the world, and your place is not under a meal-tub!" He to whom you have given yourselves is exalted, and now he has exalted you. Run, then, and make him known to all nations.

(Silence)

Antiphon: (XIII, 18,22-23)

All of them are the work of one and the same Spirit, who allots appropriate gifts to different people as he wills, and causes stars to shine out clearly for the benefit of all.

Concluding Prayer (XIII, 18, 22)

Lord: as you cause joy and strength
to spring and grow,
even so let the truth spring up:
let it sprout from the earth,

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and let righteousness look down from heaven!"
and let luminaries be set in the firmament.
Let us break our bread for the hungry
and bring the homeless poor under our roof,
let us clothe the naked
and not spurn our own kin!
When these fruits are burgeoning on earth,
take heed and see that it is good.
Then may swift dawn break for us,
so that rising from this lowly crop of active works
to the delights of contemplation.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Acclamation (*dismissal*)

"Great are you, O Lord,
- and exceedingly worthy of praise". Ps. 47: 2



VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (X, 27, 38)

Late have I loved you,
Beauty so ancient and so new,
late have I loved you!

And see, you were within,
but I was outside, seeking you there,
and in my unlovely state

I plunged into those lovely created things
which you made.
You were with me, but I was not with you.

The lovely things kept me far from you,
though if they did not exist in you.
they would not exist at all.

You called, shouted, shattered my deafness;
you flared, blazed, banished my blindness;
you lavished your fragrance,
I gasped, and now I pant for you;

I tasted you, and I feel but hunger and thirst for you;
you touched me, and I am set on fire for your peace”.

Antiphon 1: (XIII, 8, 9)

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Nothing less than yourself can suffice to give the rational creature any measure of blessed rest, nor indeed can it be its own satisfaction.

Psalm 51(50) *Miserere mei, Deus*

³ Have mercy on me, God, in your kindness.
In your compassion blot out my offense.
⁴ O wash me more and more from my guilt
and cleanse me from my sin.

⁵ My offenses truly I know them;
my sin is always before me
⁶ Against you, you alone, have I sinned;
what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge,
⁷ O see, in guilt I was born,
a sinner was I conceived.

⁸ Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
⁹ O purify me, then I shall be clean;
O wash me, I shall be whiter than snow.

¹⁰ Make me hear rejoicing and gladness,
that the bones you have crushed may thrill.
¹¹ From my sins turn away your face
and blot out all my guilt.

¹² A pure heart create for me, O God,
put a steadfast spirit within me.
¹³ Do not cast me away from your presence,
nor deprive me of your holy spirit.

¹⁴ Give me again the joy of your help;
with a spirit of fervor sustain me,
¹⁵ that I may teach transgressors your ways
and sinners may return to you.

¹⁶ O rescue me, God, my helper,
and my tongue shall ring out your goodness.
¹⁷ O Lord, open my lips
and my mouth shall declare your praise.

¹⁸ For in sacrifice you take no delight,
burnt offering from me you would refuse,
¹⁹ my sacrifice, a contrite spirit,
a humbled, contrite heart you will not spurn.

Antiphon 1: (XIII, 8, 9)

Nothing less than yourself can suffice to give the rational creature any measure of blessed rest, nor indeed can it be its own satisfaction.

Antiphon 2: (XIII, 8, 9)

This alone I know that without you all to me is misery, outside myself and within, and all wealth is only indigence, if it is not my God.

Psalm 119(118)^b *Beati immaculati*

⁶⁵ Lord, you have been good to your servant
according to your word.

⁶⁶ Teach me discernment and knowledge
for I trust in your commands.

⁶⁷ Before I was afflicted I strayed
but now I keep your word.

⁶⁸ You are good and your deeds are good;
teach me your statutes.

⁷³ It was your hands that made me and shaped me:
help me to learn your commands.

⁷⁴ Your faithful will see me and rejoice
for I trust in your word.

⁷⁵ Lord, I know that your decrees are right,
that you afflicted me justly.

⁷⁶ Let your love be ready to console me
by your promise to your servant.

⁷⁷ Let your love come and I shall live
for your law is my delight.

⁷⁸ Shame the proud who harm me with lies
while I ponder your precepts.

⁷⁹ Let your faithful turn to me,
those who know your will.

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⁸⁰ Let my heart be blameless in your statutes
lest I be ashamed.

Antiphon 2: (XIII, 8, 9)

This alone I know that without you all to me is misery, outside myself and within, and all wealth is only indigence, if it is not my God.

Antiphon 3: (XII, 14, 17)

O my God, the depth of your words is amazing. To look into that depth makes me shudder, but it is the shudder of awe, the trembling of love.

Psalm 116.1(114) *Dilexi, quoniam*

¹ I love the Lord for he has heard
the cry of my appeal;
² for he turned his ear to me
in the day when I called him.

³ They surrounded me, the snares of death,
with the anguish of the tomb;
they caught me, sorrow and distress.

⁴ I called on the Lord's name.

O Lord, my God, deliver me!

⁵ How gracious is the Lord, and just;
our God has compassion.

⁶ The Lord protects the simple hearts;
I was helpless so he saved me.

⁷ Turn back, my soul, to your rest
for the Lord has been good;

⁸ he has kept my soul from death,
(my eyes from tears)
and my feet from stumbling.

⁹ I will walk in the presence of the Lord
in the land of the living.

Antiphon 3: (XII, 14, 17)

O my God, the depth of your words is amazing. To look into that depth makes me shudder, but it is the shudder of awe, the trembling

of love.

Reading: (X, 6, 8)

I love you, Lord, with no doubtful mind but with absolute certainty. You pierced my heart with your word, and I fell in love with you. But the sky and the earth too, and everything in them—all these things around me are telling me that I should love you; and since they never cease to proclaim this to everyone, those who do not hear are left without excuse." But you, far above, will show mercy to anyone with whom you have already determined to deal mercifully, and will grant pity to whomsoever you choose. Were this not so, the sky and the earth would be proclaiming your praises to the deaf.

(Silence)

Responsory: (IV, 10, 15)

My soul loves to rest in what it loves.
- My soul loves to rest in what it loves.
But in them it finds no place to rest.
Glory to the Father...
- My soul loves to rest in what it loves.

Antiphon: (II, 6, 13)

Who can separate what you love from you? Where is ultimate security to be found, except with you?

Magnificat

Antiphon: (II, 6, 13)

Who can separate what you love from you? Where is ultimate security to be found, except with you?

Common prayers

Our Father

Concluding Prayer: (X, 29-40;30,42)

Lord, you will heap gift after gift upon me,
that my soul may shake itself
free from the sticky morass of the flesh
and follow me to you.
I exult with trepidation in what

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your gift has achieved in me,
while deploring my unfinished state,
my hope is that you will bring
your merciful dealings in me to perfection,
until I attain that utter peace
which I shall enjoy with you
inwardly and outwardly ,
when death is swallowed up in victory.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Salve Regina

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

DAY 5



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (IV, 12, 19)

He who is our very life came down
and took our death upon himself.
He slew our death by his abundant life
and summoned us in a voice of thunder
to return to him in his hidden place,

that place from which he set out to come to us
when first he entered the Virgin's womb.
There a human creature, mortal flesh,
Was wedded to him
that it might not remain mortal for ever;

and from there he came forth
like a bridegroom from his nuptial chamber,
leaping with joy like a giant to run his course.

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Impatient of delay he ran,
shouting by his words, his deeds,
his death and his life, his descent to hell
and his ascension to heaven,

shouting his demand that we return to him.
Then he withdrew from our sight,"
so that we might return to our own hearts
and find him there.

Antiphon 1: (IV, 12, 19)

O mortals, how long will you be heavy-hearted? Life has come down to you, and are you reluctant to ascend and live?

Psalm 146(145) *Lauda, anima mea*

My soul, give praise to the Lord;
²I will praise the Lord all my days,
make music to my God while I live.

³Put no trust in princes,
In mortal men in whom there is no help.
⁴Take their breath, they return to clay
and their plans that day come to nothing.

⁵He is happy who is helped by Jacob's God,
whose hope is in the Lord his God,
⁶who alone made heaven and earth,
the seas and all they contain.

It is the Lord who keeps faith for ever,
⁷who is just to those who are oppressed.
It is he who gives bread to the hungry,
the Lord, who sets prisoners free,

⁸the Lord who gives sight to the blind,
who raises up those who are bowed down,
⁹the Lord, who protects the stranger
and upholds the widow and orphan.

^{8c} It is the Lord who loves the just
^{9c} but thwarts the path of the wicked.

¹⁰The Lord will reign for ever,
Zion's God, from age to age.

Antiphon 1: (IV, 12, 19)

O mortals, how long will you be heavy-hearted? Life has come down to you, and is you reluctant to ascend and live?

Antiphon 2: (VII, 20, 26)

I was complacently puffed up with knowledge. Where was that charity which builds on the foundation of humility that is Christ Jesus?

Psalm 119(118)d²⁹⁻³⁸ *Beati immaculati*

²⁹ Keep me from the way of error
and teach me your law.

³⁰ I have chosen the way of truth
with your decrees before me.

³¹ I bind myself to do your will;
Lord, do not disappoint me.

³² I will run the way of your commands;
you give freedom to my heart.

³³ Teach me the demands of your statutes
and I will keep them to the end.

³⁴ Train me to observe your law,
to keep it with my heart.

³⁵ Guide me in the path of your commands;
for there is my delight.

³⁶ Bend my heart to your will
and not to love of gain.

³⁷ Keep my eyes from what is false;
by your word, give me life.

³⁸ Keep the promise you have made
to the servant who fears you.

Antiphon 2: (VII, 20, 26)

I was complacently puffed up with knowledge. Where was that charity which builds on the foundation of humility that is Christ Jesus?

Antiphon 3: (VII, 21, 27)

Whoever is too far off to see may yet walk in the way that will bring him to the place of seeing and possession.

Psalm 18(17)^b *Diligam te, Domine*

²⁹ You, O Lord, are my lamp,
my God who lightens my darkness.

³⁰ With you I can break through any barrier,
with my God I can scale any wall.

³¹ As for God, his ways are perfect;
the word of the Lord, purest gold.
He indeed is the shield
of all who make him their refuge.

³² For who is God but the Lord?
Who is a rock but our God?

³³ the God who girds me with strength
and makes the path safe before me.

³⁴ My feet you make swift as the deer's;
you have made me stand firm on the heights.

³⁵ You have trained my hands for battle
and my hands to bend the heavy bow.

³⁶ You gave me your saving shield;
you upheld me, trained me with care.

³⁷ You gave me freedom for my steps;
my feet have never slipped.

⁴⁹ You saved me from my furious foes.
You set me above my assailants.

You saved me from violent men,

⁵⁰ so I will praise you, Lord, among the nations:
I will sing a psalm to your name.

Antiphon 3: (VII, 21, 27)

Whoever is too far off to see may yet walk in the way that will bring him to the place of seeing and possession.

Reading: (VII, 18, 24)

I looked for a way to gain the strength I needed to enjoy you, but I did not find it until I embraced the mediator between God and humankind, the man Christ Jesus," who also is God, supreme over all things and blessed for ever." Not yet had I embraced him, though he called out, proclaiming, *I am the Way and the Truth and the Life*, nor had I known him as the food which, though I was not yet strong enough to eat it, he had mingled with our flesh; for the Word became flesh so that your Wisdom, through whom you created all things," might become for us the milk adapted to our infancy." Not yet was I humble enough to grasp the humble Jesus as my God, nor did I know what his weakness had to teach. Your Word, the eternal Truth who towers above the higher spheres of your creation, raises up to himself those creatures who bow before him; but in these lower regions he has built himself a humble dwelling" from our clay," and used it to cast down from their pretentious selves those who do not bow before him, and make a bridge to bring them to himself. He heals their swollen pride and nourishes their love, that they may not wander even further away through self-confidence, but rather weaken as they see before their feet the Godhead grown weak" by sharing our garments of skin." and wearily fling themselves down upon him, so that he may arise and lift them up".

(Silence)

Responsory: (VII, 21, 27)

Who will free the human being him from this death-laden body,
- Who will free the human being him from this death-laden body,
if not your grace, given through Jesus Christ our Lord
- from this death-laden body,
Glory to the Father....
Who will free the human being him from this death-laden body.

Antiphon: (VII, 9,14)

He will guide the gentle aright and teach the unassuming his ways, for he sees our lowly estate and our labor, and forgives all our sins.

Benedictus

Antiphon: (VII, 9,14)

He will guide the gentle aright and teach the unassuming his ways," for he sees our lowly estate and our labor, and forgives all our sins.

Common prayers

Our Father

Concluding Prayer: (XI, 2, 4)

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O my God, you have made the Son of Man
strong to stand between yourself and us
as mediator. Through him you sought us
when we were not seeking you,
but you sought us that we might begin to seek you.
He is the Word through whom you made all things,
and me among them,
your only Son through whom
you called your believing people
to be your sons by adoption, and me among them;
through him, then, do I make my plea to you,
through him who sits at your right hand
to intercede for us, for in him are hidden
all treasures of wisdom and knowledge."
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Magne Pater Augustine (1, 3, 5)

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}



SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life

- and in your light will we see light^{Ps 35:10}.

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

- as it was in the beginning, is now, and will be forever.

Amen.

Hymn: (V, 1, 1)

Your whole creation never wearies of praising you,

never falls silent;

never a breath from the mouth'

of one who turns to you

but gives you glory,

never is praise lacking

from the universe of living creatures

and corporeal beings

as they laud you through the mouths

of those who contemplate them.

Supported by these things

you have made let the human soul

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rise above its weariness
and pass through these creatures to you,
who have made them so wonderfully.
There it will find refreshment, there is its true strength.

Antiphon 1: (XIII, 20, 27)

It was the needs of peoples estranged from your eternal truth that produced the splendors of wisdom and knowledge, but only at the preaching of your gospel.

Psalm 107(106)^c *Confitemini Domino*

³³ The Lord changes streams into a desert,
springs of water into thirsty ground,
³⁴ fruitful land into a salty waste,
for the wickedness of those who live there.

³⁵ he changes desert into streams,
thirsty ground into springs of water.

³⁶ There he settles the hungry
and they build a city to dwell in.

³⁷ They sow fields and plant their vines;
these yield crops for the harvest.

³⁸ He blesses them; they grow in numbers.
He does not let their herds decrease.

⁴⁰ He pours contempt upon princes,
makes them wander in trackless wastes.

³⁹ They diminish, are reduced to nothing
by oppression, evil and sorrow.

⁴¹ But he raises the needy from distress;
makes families numerous as a flock.

⁴² The upright see it and rejoice
but all who do wrong are silenced.

⁴³ Whoever is wise, let him heed these things.
And consider the love of the Lord.

Antiphon 1: (XIII, 20, 27)

It was the needs of peoples estranged from your eternal truth that produced the splendors of wisdom and knowledge, but only at the preaching of your gospel.

Antiphon 2: (XIII, 20, 28)

All things are beautiful because you made them, but you who make everything are inexpressibly more beautiful.

Psalm 19(18) *Caeli enarrant*

² The heavens proclaim the glory of God,
and the firmament shows forth the work of his hands.

³ Day unto day takes up the story
and night unto night makes known the message.

⁴ No speech, no word, no voice is heard

⁵ yet their span extends through all the earth,
their words to the utmost bounds of the world.

There he has placed a tent for the sun;

⁶ it comes forth like a bridegroom coming from his tent,
rejoices like a champion to run its course.

⁷ At the end of the sky is the rising of the sun;
to the furthest end of the sky is its course.

There is nothing concealed from its burning heat.

Antiphon 2: (XIII, 20, 28)

All things are beautiful because you made them, but you who make everything are inexpressibly more beautiful.

Antiphon 3: (XIII, 20, 28)

Let the sea conceive and bring forth your works, and let the waters produce living things that crawl, representing your holy signs, O God.

Psalm 104(103)^b *Benedic, anima mea*

¹³ From your dwelling you water the hills;
earth drinks its fill of your gift.

¹⁴ You make the grass grow for the cattle
and the plants to serve man's our needs,

that he may bring forth bread from the earth

¹⁵ and wine to cheer man's heart;

oil, to make his face shine

and bread to strengthen man's heart.

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¹⁶ The trees of the Lord drink their fill,
the cedars he planted on Lebanon;
¹⁷ there the birds build their nests;
on the treetop the stork has her home.
¹⁸ The goats find a home on the mountains
and rabbits hide in the rocks.

¹⁹ You made the moon to mark the months;
the sun knows the time for its setting.
²⁰ When you spread the darkness it is night
and all the beasts of the forest creep forth.
²¹ The young lions roar for their prey
and ask their food from God.

²² At the rising of the sun they steal away
and go to rest in their dens.
²³ Man goes out to his work,
to labor till evening falls.

²⁴ How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.

Antiphon 3: (XIII, 20, 28)

Let the sea conceive and bring forth your works, and let the waters produce living things that crawl, representing your holy signs, O God.

Reading: (XIII, 20, 26) *Fifth Day*

Let the sea conceive and bring forth your works, and let the waters produce living things that crawl;"for you have become God's spokesmen, separating worth from dross." Through you he was able to say, *Let the waters bring forth living things that crawl* (not "living souls", which the dry land alone was to produce, but crawling things), *and birds to fly above the earth*; for these aquatic creatures represent your holy signs, O God.

Amid the waves of this world's temptations they swarmed, thanks to the efforts of your saints, to the end that the Gentiles might be stamped with your name in baptism. Among them were also some prodigious and wonderful feats, suggested by the massive whales. The birds represent the voices of your messengers, who flew above the earth and close to the sky which is your book, for this book was the authority set over them, and wherever they might travel they always stayed beneath it. Never a word, never an utterance of theirs, but the rumor of it was heard as their sound echoed throughout the world and their words to the ends of the earth:"because you, Lord, caused them to multiply by your blessing, O God.

(Silence)

Antiphon: (XIII, 20, 26)

The waters themselves threw up these prodigies, but only in response to your creative Word.

Concluding Prayer: (XIII, 1,1)

You have blotted out all the evils in me
that deserved your punishment, Lord,
not requiting me for the work of my hands,
by which I defected from you
to my own unmaking,
and you have anticipated all my good actions,
rewarding the work of your own hands that made me;
for before ever I was, you were;
I did not even exist to receive your gift of being;
yet see, now I do exist,
thanks to your goodness? .
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

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VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (X, 43,69)

How you loved us, O good Father,
who spared not even your only Son,
but gave him up for us evildoers!

How you loved us, for whose sake
he who deemed it no robbery to be your equal
was made subservient,
even to the point of dying on the cross!

Alone of all he was free among the dead,

‘for he had power to lay down his life
and power to retrieve it’.

For our sake he stood to you
as both victor and victim,
and victor because victim;

for us he stood to you
as priest and sacrifice,
and priest because sacrifice.

making us sons and daughters to you
instead of servants’
by being born of you to serve us.

Antiphon 1: (X, 43, 69)

He was pointed out to holy people under the old dispensation that they might be saved through faith in his future passion," as we are through faith in that passion now accomplished.

Psalm 102(101) *Domine, exaudi*

² O Lord, listen to my prayer
and let my cry for help reach you.

³ Do not hide your face from me
in the day of my distress.
Turn your ear towards me
and answer me quickly when I call.

⁴ For my days are vanishing like smoke,
my bones burn away like a fire.

⁵ My heart is withered like the grass.
I forget to eat my bread.

⁶ I cry with all my strength
and my skin clings to my bones.

⁷ I have become like a pelican in the wilderness
like an owl in desolate places.

⁸ I lie awake and I moan
like some lonely bird on a roof.

⁹ All day long my foes revile me;
those who hate me use my name as a curse.

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¹⁰ The bread I eat is ashes;
my drink is mingled with tears.

¹¹ In your anger, Lord, and your fury
you have lifted me up and thrown me down.

¹² My days are like a passing shadow
and I wither away like the grass.

Antiphon 1: (X, 43, 69)

He was pointed out to holy people under the old dispensation that they might be saved through faith in his future passion," as we are through faith in that passion now accomplished.

Antiphon 2: (X, 43, 69)

There solid hope for me in him, because you will heal all my infirmities' through him who sits at your right hand and intercedes for us.

Psalm 119(118)^d *Beati immaculati*

⁹⁷ Lord, how I love your law!
It is ever in my mind.

⁹⁸ Your command makes me wiser than my foes;
for it is mine for ever.

⁹⁹ I have more insight than all who teach me
for I ponder your will.

¹⁰⁰ I have more understanding than the old
for I keep your precepts.

¹⁰¹ I turn my feet from evil paths
to obey your word

¹⁰² I have not turned from your decrees;
you yourself have taught me.

¹⁰³ Your promise is sweeter to my taste
than honey in the mouth.

¹⁰⁴ I gain understanding from your precepts
and so I hate false ways.

¹⁰⁵ Your word is a lamp for my steps
and a light for my path.

¹⁰⁶ I have sworn and have made up my mind
to obey your decrees.

¹⁰⁷ Lord, I am deeply afflicted;
by your word give me life.
¹⁰⁸ Accept, Lord, the homage of my lips
and teach me your decrees.

¹⁰⁹ Though I carry my life in my hands,
I remember your law.
¹¹⁰ Though the wicked try to ensnare me,
I do not stray from your precepts.

¹¹¹ Your will is my heritage for ever,
the joy of my heart.
¹¹² I set myself to carry out your statutes
in fullness, for ever.

Antiphon 2: (X, 43, 69)

There solid hope for me in him, because you will heal all my infirmities' through him who sits at your right hand and intercedes for us.

Antiphon 3: (X, 43, 69)

We might have despaired, thinking your Word remote from any conjunction with humankind, had he not become flesh and made his dwelling among us.

Psalm 42(41) *Quemadmodum*

² Like the deer that yearns
for running streams,
so my soul is yearning
for you, my God.

³ My soul is thirsting for God,
the God of my life;
when can I enter and see
the face of God?

⁴ My tears have become my bread,
by night, by day,
as I hear it said all the day long:
"Where is your God?"

⁵ These things will I remember
as I pour out my soul:

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how I would lead the rejoicing crowd
into the house of God,
amid cries of gladness and thanksgiving,
the throng wild with joy.

⁶ Why are you cast down, my soul,
why groan within me?
Hope in God; I will praise him still,
my savior and my God.

⁷ My soul is cast down within me
as I think of you,
from the country of Jordan and Mount Hermon,
from the Hill of Mizar.

⁸ Deep is calling on deep,
in the roar of waters;
your torrents and all your waves
swept over me.

⁹ By day the Lord will send
his loving kindness;
by night I will sing to him,
praise the God of my life.

¹⁰ I will say to God, my rock:
"Why have you forgotten me?
Why do I go mourning
oppressed by the foe?"

¹¹ With cries that pierce me to the heart,
my enemies revile me,
saying to me all day long:
"Where is your God?"

¹² Why are you cast down, my soul,
why groan within me?
Hope in God; I will praise him still,
my savior and my God.

Antiphon 3: (X, 43, 69)

We might have despaired, thinking your Word remote from any conjunction with humankind, had he not become flesh and made his dwelling among us.

Reading (XI, 8, 10)

This eternal Reason is your Word, who is the Beginning in that he also speaks to us. The gospel records that he claimed this by word of mouth, making his claim audible to people's outward ears that they might believe him and seek him within themselves and find him in the eternal Truth where he, our sole teacher," instructs apt disciples.

There it is that I hear your voice, O Lord, the voice of one who speaks to me, because anyone who truly teaches us speaks to us directly, whereas one who is no true teacher does not speak to us, though speak he may. After all, can anyone teach us, other than stable Truth? When some changeable creature advises us, we are but led to that stable Truth, where we truly learn as we stand still and listen to him, and are filled with joy on hearing the Bridegroom's voice," and surrender ourselves once more to him from whom we came. He is the Beginning who speaks to us.

(Silence)

Responsory: (XI, 9, 11)

By acknowledging the truth we turn back from our errant ways

- By acknowledging the truth we turn back from our errant ways

And he teaches us to acknowledge it.

Glory to the Father...

- we turn back from our errant ways

Antíphon: (IX, 1,1)

I bowed my neck to your benign yoke and my shoulders to your light burden, O Christ Jesus, my helper and redeemer.

Magnificat

Antíphon: (IX, 1,1)

I bowed my neck to your benign yoke and my shoulders to your light burden, O Christ Jesus, my helper and redeemer.

Common prayers

Our Father

Concluding Prayer: (XIII, 15, 18)

Lord, your Word abides for ever
but appear to us now,

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not as he is, but tantalizingly,
as though veiled by cloud
and mirrored in his heaven,
for though we are the beloved of your Son,
it has not yet appeared what we shall be.
He peeps through the trellis of our flesh,
and coaxes us, and enkindles our love
until we run after him, allured by his fragrance.
But when he appears, we shall like him,
because we shall see him as he is.
Our seeing then, Lord,
Will be the vision of you as you are,
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Salve Regina

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

DAY 6



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (X, 3,4)

My inward healer, make clear to me
what advantage there is in doing this.
When the confession of my past evil deeds
is read and listened to those evil deeds
which you have forgiven and covered over
to make me glad in yourself,
transforming my soul by faith and your sacrament-
that recital arouses the hearer's heart,
forbidding it to slump into despair and say, "I can't."
Let it rather keep watch for your loving mercy
and your gentle grace,
through which every weak soul
that knows its own weakness grows strong.

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Antiphon 1: (X, 4, 5)

Let a fraternal mind love in me what you teach us to be worthy of love, and deplore in me what you teach us to be deplorable.

Psalm 133(132) *Ecce quam bonum!*

¹ How good and how pleasant it is,
when brothers live in unity!

² It is like precious oil upon the head
running down upon the beard,
running down upon Aaron's beard,
upon the collar of his robes.

³ It is like the dew of Hermon which falls
on the heights of Zion.
For there the Lord gives his blessing,
life for ever.

¹ O come, bless the Lord, [**Psalm 134(133)** *Ecce nunc*]
all you who serve the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.

² Lift up your hands to the holy place
and bless the Lord through the night.

³ May the Lord bless you from Zion,
he who made both heaven and earth.

Antiphon 1: (X, 4, 5)

Let a fraternal mind love in me what you teach us to be worthy of love, and deplore in me what you teach us to be deplorable.

Antiphon 2: (X, 4, 5)

It is no small gain, O Lord my God, if thanks are offered to you by many people on our account" and many pray to you for us.

Psalm 111(110) *Confitebor tibi*

¹ will thank the Lord with all my heart
in the meeting of the just and their assembly.

² Great are the works of the Lord,
to be pondered by all who love them.

³ Majestic and glorious his work,
his justice stands firm for ever.

⁴ He makes us remember his wonders.
The Lord is compassion and love.

⁵ He gives food to those who fear him;
keeps his covenant ever in mind.

⁶ He has shown his might to his people
by giving them the lands of the nations.

⁷ His works are justice and truth,
his precepts are all of them sure,

⁸ standing firm for ever and ever;
they are made in uprightness and truth.

⁹ He has sent deliverance to his people
and established his covenant for ever.
Holy his name, to be feared.

¹⁰ To fear the Lord is the first stage of wisdom;
all who do so prove themselves wise.
His praise shall last for ever!

Antiphon 2: (X, 4, 5)

It is no small gain, O Lord my God, if thanks are offered to you by many people on our account" and many pray to you for us.

Antiphon 3: (X, 4, 5)

A brotherly mind when it approves of me will rejoice over me, and when it disapproves will be saddened on my account, because whether it approves or disapproves it still loves me.

Psalm 124(123) *Nisi qua Dominus*

¹ If the Lord had not been on our side,
this is Israel's song.

² If the Lord had not been on our side
when men rose up against us,
³ then would they have swallowed us alive
when their anger was kindled.

⁴ Then would the waters have engulfed us,
the torrent gone over us;
⁵ over our head would have swept
the raging waters."

⁶ Blessed be the Lord who did not give us
a prey to their teeth!

⁷ Our life, like a bird, has escaped
from the snare of the fowler.

Indeed the snare has been broken
and we have escaped.

⁸ Our help is in the name of the Lord,
who made heaven and earth.

Antiphon 3: (X, 4, 5)

A brotherly mind when it approves of me will rejoice over me, and when it disapproves will be saddened on my account, because whether it approves or disapproves it still loves me.

Reading: (IV, 8, 13)

"There were other joys to be found in their company which still more powerfully captivated my mind—the charms of talking and laughing together and kindly giving way to each other's wishes, reading elegantly written books together, sharing jokes and delighting to honor one another, disagreeing occasionally but without rancor, as a person might disagree with himself, and lending piquancy by that rare disagreement to our much more frequent accord. We would teach and learn from each other, sadly missing any who were absent and blithely welcoming them when they returned. Such signs of friendship sprang from the hearts of friends who loved and knew their love returned, signs to be read in smiles, words, glances and a thousand gracious gestures. So were sparks kindled and our minds were fused inseparably, out of many becoming one.

(Silence)

Responsory: (IV, 4, 7)

Friendship is genuine only when you bind fast together people who cleave to you
- Friendship is genuine only when you bind fast together people who cleave to you
through the charity poured abroad in our hearts by the Holy Spirit.
- people who cleave to you
Glory to the Father...
Friendship is genuine only when you bind fast together people who cleave to you.

Antiphon: (X, 4,5)

Let both hymns and laments ascend into your presence from the hearts of my brethren,
which are your censers.

Benedictus

Antiphon: (X, 4,5)

Let both hymns and laments ascend into your presence from the hearts of my brethren,
which are your censers.

Common prayers

Our Father

Concluding Prayer: (XI, 2, 3)

O Lord my God, hear my prayer,
may your mercy hearken to my longing,
a longing on fire not for myself alone
but to serve the brethren I dearly love;
you see my heart and know this is true.
Let me offer in sacrifice to you
the service of my heart and tongue,
but grant me first what I can offer you;
for I am needy and poor,
but you are rich unto all who call upon you",
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

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Magne Pater Augustine (I, 4, 5)

Acclamation (*dismissal*)

Great are you, O Lord,

- and exceedingly worthy of praise^{Ps. 47:}



SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life
- and in your light will we see light^{Ps 35:10}.
Glory to the Father and to the Son and to the Holy Spirit
- as it was in the beginning, is now, and will be forever.
Amen.

Hymn: (XIII, 28, 43; 31, 46)

And you looked O God,
upon all the things you have made,
and they are exceedingly good;
we too look upon them,
and even in our eyes
they are exceedingly good.

When people see creation through your Spirit,
It is you who are seeing it through their eyes.
When they see that these things are good,
you are seeing that they are good;

Whatever created things please them for your sake,
it is you who are arousing their delight in these things;
and anything that gives us joy through your Spirit
gives you joy in us.

Antiphon 1: (XIII, 33,48)

Your creation sings praise to you so that we may love you, and
we love you so that praise may be offered to you by your creation..

Psalm 65(64)^b *Te decet hymnus*

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⁷ You uphold the mountains with your strength,
you are girded with power.

⁸ You still the roaring of the seas,
(the roaring of their waves,)
and the tumult of the peoples.

⁹ The ends of the earth stand in awe
at the sight of your wonders.
The lands of sunrise and sunset
you fill with your joy.

¹⁰ You care for the earth, give it water;
you fill it with riches.
Your river in heaven brims over
to provide its grain.

And thus you provide for the earth;
¹¹ you drench its furrows;
you level it, soften it with showers;
you bless its growth.

¹² You crown the year with your goodness.
Abundance flows in your steps;
¹³ in the pastures of the wilderness it flows.

The hills are girded with joy,
¹⁴ the meadows covered with flocks,
the valleys are decked with wheat.
They shout for joy, yes they sing.

Antiphon 1: (XIII, 33,48)

Your creation sings praise to you so that we may love you, and
we love you so that praise may be offered to you by your creation..

Antiphon 2: (XIII, 33,48)

Created things have their beginning and their end in time, their rising and setting, their
growth and decline, their beauty of form and their formlessness; and thus they have
their morning and evening.

Psalm 107(106)^d *Confitemini Domino*

³³ The Lord changes streams into a desert,

springs of water into thirsty ground,
³⁴ fruitful land into a salty waste,
for the wickedness of those who live there.

³⁵ he changes desert into streams,
thirsty ground into springs of water.

³⁶ There he settles the hungry
and they build a city to dwell in.

³⁷ They sow fields and plant their vines;
these yield crops for the harvest.

³⁸ He blesses them; they grow in numbers.
He does not let their herds decrease.

Antiphon 2: (XIII, 33,48)

Created things have their beginning and their end in time, their rising and setting, their growth and decline, their beauty of form and their formlessness; and thus they have their morning and evening.

Antífona 3: (XIII, 32, 47)

We see humankind, made in your image and likeness, set over all these irrational living creatures in virtue of this same image and likeness to you, which resides in its reason and intelligence.

Psalm 104(103)^c *Benedic, anima mea*

²⁵ There is the sea, vast and wide,
with its moving swarms past counting,
living things great and small.

²⁶ The ships are moving there
and the monsters you made to play with.

²⁷ All of these look to you
to give them their food in due season.

²⁸ You give it, they gather it up:
you open your hand, they have their fill.

²⁹ You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which they came.

³⁰ You send forth your spirit, they are created;

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and you renew the face of the earth.

³¹ May the glory of the Lord last for ever!
May the Lord rejoice in his works!

³² He looks on the earth and it trembles;
the mountains send forth smoke at his touch.

³³ I will sing to the Lord all my life,
make music to my God while I live.

³⁴ May my thoughts be pleasing to him.
I find my joy in the Lord.
Bless the Lord, my soul.

Antífona 3: (XIII, 32, 47)

We see humankind, made in your image and likeness, set over all these irrational living creatures in virtue of this same image and likeness to you, which resides in its reason and intelligence..

Reading: (XIII, 34, 49) *Sixth Day*

“We also scrutinized the text to discover what figurative meaning you intended to suggest in willing these things to happen or at any rate to be written, in this particular order. And in your Word, your only Son, we saw them severally as good and together as exceedingly good; for what we saw was heaven and earth, the Head and the body of the Church which you predestined before time began, when there was neither morning nor evening.

(Silence)

Antiphon: (XIII, 31, 46)

Through him we see that everything is good which in any degree has being, because it derives from him who has being in no degree at all, but is simply *He Is*.

Concluding prayer (XIII, 34, 49)

Thanks be to you, O Lord.
you justified the godless
and marked them out from the wicked
when you began to give effect in time
to your predetermined plan,
when you purposed to bring
your hidden decrees to light
and give form to our unformed state,

because with our sins weighing us down
we had been dragged away from you
into the darkness of the deep,
but your good Spirit
was hovering overhead to help us
in our time of need.

*Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.*

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

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VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (X, 4, 6)

When I confess not what I have been
but what I am now,
this is the fruit to be reaped from my confessions:

I confess not only before you
in secret exultation tinged with fear"
and secret sorrow infused with hope,

but also in the ears of believing men and women,
the companions of my joy
and sharers in my mortality,

my fellow citizens still on pilgrimage with me,
those who have gone before
and those who will follow,

and all who bear me company in my life.
They are your servants and my brethren,
but you have willed them to be
your children and my masters,
and you have ordered me to serve them
if I wish to live with you and share your life.

Antiphon 1: (X, 26, 37)

Your best servant is the one who is less intent on hearing from you what accords with his own will and more on embracing with his will what he has heard from you.

Psalm 57(56) *Miserere mei, Deus . Passionem Domini cantat iste psalmus* (S. Augustinus)

² Have mercy on me, God, have mercy
for in you my soul has taken refuge.
In the shadow of your wings I take refuge
till the storms of destruction pass by.

³ I call to you God the Most High,
to you who have always been my help.
⁴ May you send from heaven and save me
and shame those who assail me.

O God, send your truth and your love.

⁵ My soul lies down among lions,
who would devour the sons of men.
Their teeth are spears and arrows,
their tongue a sharpened sword.

⁶ O God, arise above the heavens;
may your glory shine on earth!

⁷ They laid a snare for my steps
my soul was bowed down.
They dug a pit in my path
but fell in it themselves.

⁸ My heart is ready, O God,
my heart is ready.
I will sing, I will sing your praise.

⁹ Awake, my soul;
awake, lyre and harp,
I will awake the dawn.

¹⁰ I will thank you, Lord, among the peoples,
among the nations I will praise you
¹¹ for your love reaches to the heavens
and your truth to the skies.

¹² O God, arise above the heavens;

may your glory shine on earth.

Antiphon 1: (X, 26, 37)

Your best servant is the one who is less intent on hearing from you what accords with his own will and more on embracing with his will what he has heard from you.

Antifona 2: (XII, 25, 34)

O Lord, your Truth is not mine, nor his, nor hers, but belongs to all of us whom you call to share it in communion with him.

Psalm 119(118)^d *Beati immaculati*

¹⁴⁵ I call with all my heart; Lord, hear me,
I will keep your statutes.

¹⁴⁶ I call upon you, save me
and I will do your will.

¹⁴⁷ I rise before dawn and cry for help,
I hope in your word.

¹⁴⁸ My eyes watch through the night
to ponder your promise.

¹⁴⁹ In your love hear my voice, O Lord;
give me life by your decrees.

¹⁵⁰ Those who harm me unjustly draw near;
they are far from your law.

¹⁵¹ But you, O Lord, are close,
your commands are truth.

¹⁵² Long have I known that your will
is established for ever.

Antifona 2: (XII, 25, 34)

O Lord, your Truth is not mine, nor his, nor hers, but belongs to all of us whom you call to share it in communion with him”

Antiphon 3: (XIII, 23, 33)

Judgment is exercised not only by the holders of spiritual authority but by those also who are subject to them in the Spirit, for it is in this sense that you have created humanity male and female in the sphere of your spiritual grace.

Psalm 34(33)^b *Benedicam Dominum*

¹² Come, children, and hear me

that I may teach you the fear of the Lord.

¹³ Who is he who longs for life
and many days, to enjoy his prosperity?

¹⁴ Then keep your tongue from evil
and your lips from speaking deceit.

¹⁵ Turn aside from evil and do good;
seek and strive after peace.

¹⁶ The Lord turns his face against the wicked
to destroy their remembrance from the earth.

¹⁷ The Lord turns his eyes to the just
and his ears to their appeal.

¹⁸ They call and the Lord hears
and rescues them in all their distress.

¹⁹ The Lord is close to the broken-hearted;
those whose spirit is crushed he will save.

²⁰ Many are the trials of the just man
but from them all the Lord will rescue him.

²¹ He will keep guard over all his bones,
not one of his bones shall be broken.

²² Evil brings death to the wicked;
those who hate the good are doomed.

²³ The Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned.

Antiphon 3: (XIII, 23, 33)

Judgment is exercised not only by the holders of spiritual authority but by those also who are subject to them in the Spirit, for it is in this sense that you have created humanity male and female in the sphere of your spiritual grace

Reading: (XIII, 21, 30-31)

Now it is on land separated from the whirlpools of the abyss that your ministers must work. May they be an example to the faithful by the life they live before them and by arousing them to imitation. Thus it comes about that believers do not merely listen, but listen with a view to acting on what they hear, when they are bidden, *Seek God, and your soul will live*, and so the earth will bring forth a living creature; and again, *Shape yourselves no longer to the standards of this world,*" but restrain yourselves from it.

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The soul that dies by craving lives by avoiding what it craved. Restrain yourselves from the monstrous savagery of pride, from the luxurious inertia of self-indulgence, and from sham pretension to knowledge.

A soul dies by forsaking the fountain of life, and thus is welcomed by this passing world and shaped to it... But the fountain of eternal life is your Word, O God, which passes not, and so it is by your word that we are dissuaded from drifting away... Through this fount of life the land can produce a living being; that is to say, by your word, delivered through your evangelists, it is enabled to bring forth a soul that restrains itself from excesses by imitating those who imitate your Christ".

(Silence)

Responsory: (XII, 16, 23)

I beg you, my God, not to stay away from me in silence.

- I beg you, my God, not to stay away from me in silence.

Speak to me yourself within my heart in truth

- away from me in silence.

Glory be to the Father...

I beg you, my God, not to stay away from me in silence.

Antiphon (X, 23,33)

Now the happy life is joy in the truth; and that means joy in you, who are the Truth, O God, who who shed the light of salvation on my face.

Magnificat

Antiphon (X, 23,33)

Now the happy life is joy in the truth; and that means joy in you, who are the Truth, O God, who who shed the light of salvation on my face.

Common prayers

Our Father

Concluding Prayer (X, 29,42)

I am speaking to you good Lord
and exulting with trepidation
in what your gift has achieved in me,
while deploring my unfinished state,
my hope is that you will bring
your merciful dealings in me to perfection,
until I attain that utter peace
which all that is within me

and all my outward being will enjoy with you,
when death shall be swallowed up in victory.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Salve Regina

Acclamation

“Great are you, O Lord,
- and exceedingly worthy of praise”. Ps. 47: 2

DAY 1



LAUDS

Invitatory: (XIII, 14, 15)

In the morning I will stand and see my God^{Ps.5}
- who sheds the light of salvation on my face.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn (XIII, 18, 22)

Old things have passed away now
and all is made new;
our salvation is nearer now
than when we first believed;
night is far gone and day is breaking.!

You crown the year with your blessing,
sending laborers into your harvest
where others have toiled over the sowing.:
Different workers you send to sow new crops,
which will be reaped at the end.!

Accordingly you grant our requests

when we pray to you,
and bless the passing years of a just person,
but your years do not pass:
and in your unchanging eternity
you are preparing a barn
for the harvest of our fleeting years.

Antiphon 1: (IX, 21 27) It is one thing to survey our peaceful homeland from a wooded height but fail to find the way and quite another to walk steadily in the way that leads there.

Psalm 71(70) *In te, Domine, speravi*

¹ In you, O Lord, I take refuge;
let me never be put to shame.

² In your justice rescue me, free me;
pay heed to me and save me.

³ Be a rock where I can take refuge,
a mighty stronghold to save me;
for you are my rock, my stronghold.

⁴ Free me from the hand of the wicked,
from the grip of the unjust, of the oppressor.

⁵ It is you, O Lord, who are my hope,
my trust, O Lord, from my youth.

⁶ On you I have leaned from my birth;
from my mother's womb you have been my help.
My hope has always been in you.

⁷ My fate has filled many with awe
but you are my strong refuge.

⁸ My lips are filled with your praise,
with your glory all the day long.

⁹ Do not reject me now that I am old;
when my strength fails do not forsake me.

¹⁰ For my enemies are speaking about me;
those who watch me take counsel together.

¹¹ Saying: "God has forsaken him; follow him,
seize him; there is no one to save him."

¹² O God, do not stay far off:
my God, make haste to help me!

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Antiphon 1: (IX, 21 27) It is one thing to survey our peaceful homeland from a wooded height but fail to find the way and quite another to walk steadily in the way that leads there.

Antiphon 2: (XIII, 11, 12)

I wish people would turn their attention to the triad they have within themselves and exercise their minds. The triad I mean is being, knowledge and will.

Psalm 90(89) *Domine, refugium*

¹ O Lord, you have been our refuge
from one generation to the next.

² Before the mountains were born
or the earth or the world brought forth,
you are God, without beginning or end.

³ You turn men back to dust
and say: "Go back, sons of men."

⁴ To your eyes a thousand years
are like yesterday, come and gone,
no more than a watch in the night.

⁵ You sweep men away like a dream,
like the grass which springs up in the morning.

⁶ In the morning it springs up and flowers:
by evening it withers and fades.

⁷ So we are destroyed in your anger,
struck with terror in your fury.

⁸ Our guilt lies open before you;
our secrets in the light of your face.

⁹ All our days pass away in your anger.
Our life is over like a sigh.

¹⁰ Our span is seventy years,
or eighty for those who are strong.

And most of these are emptiness and pain.
They pass swiftly and we are gone.

¹¹ Who understands the power of your anger
and fears the strength of your fury?

¹² Make us know the shortness of our life

that we may gain wisdom of heart.

¹³ Lord, relent! Is your anger for ever?
Show pity to your servants.

¹⁴ In the morning, fill us with your love;
we shall exult and rejoice all our days.

¹⁵ Give us joy to balance our affliction
for the years when we knew misfortune.

¹⁶ Show forth your work to your servants;
let your glory shine on their children.

¹⁷ Let the favor of the Lord be upon us:
give success to the work of our hands.
(give success to the work of our hands).

Antiphon 2: (XIII, 11, 12)

I wish people would turn their attention to the triad they have within themselves and exercise their minds. The triad I mean is being, knowledge and will.

Antífona 3: (XIII, 37, 52)

And then you will rest in us, as now you work in us. Your rest will be through us just as now your works are done through us.

Psalm 107(106)^d *Confitemini Domino*

²³ Some sailed to the sea in ships
to trade on the mighty waters.

²⁴ These men have seen the Lord's deeds,
the wonders he does in the deep.

²⁵ For he spoke; he summoned the gale,
tossing the waves of the sea

²⁶ up to heaven and back into the deep;
their souls melted away in their distress.

²⁷ They staggered, reeled like drunken men,
for all their skill was gone.

²⁸ Then they cried to the Lord in their need
and he rescued them from their distress.

²⁹ He stilled the storm to a whisper:
all the waves of the sea were hushed.

³⁰ They rejoiced because of the calm

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and he led them to the haven they desired.

³¹ Let them thank the Lord for his love,
for the wonders he does for men.

³² Let them exalt him in the gathering of the people
and praise him in the meeting of the elders.

⁴³ Whoever is wise, let him heed these things.
And consider the love of the Lord.

Antífona 3: (XIII, 37, 52)

And then you will rest in us, as now you work in us. Your rest will be through us just as now your works are done through us.

Reading: (XI, 29, 39)

Because your mercy is better than many a life I confess that my life is no more than anxious distraction; but in my Lord, the Son of Man, your right hand upholds me. He stands as mediator between you, the One, and us, the many, "who are pulled many ways by multifarious distractions. In him your right hand holds me fast, so that I may grasp that for which I have been grasped myself, and may be gathered in from dispersion in my stale days to pursue the One, forgetting the past and stretching undistracted not to future things doomed to pass away, but to my eternal goal. With no distracted mind but with focused attention I press on to the prize of our heavenly calling," to that place where I yearn to hear songs of praise" and contemplate your delight," which neither comes, nor slips away.

(Silence)

Responsory: (I, 5, 5)

Who will grant me to find peace in you?

- Who will grant me to find peace in you?

enabling me to forget the evils that beset me" and embrace you, my only good?

- to find peace in you

Glory to the Father...

Who will grant me to find peace in you?

Antiphon: (XII, 16,23)

Let me sing my songs of love to you as I walk my pilgrim way.

Benedictus

Antiphon: (XII, 16,23)

Let me sing my songs of love to you as I walk my pilgrim way.

Common prayers

Our Father

Concluding Prayer: (XII, 10, 10)

O Truth, illumination of my heart,
let not my own darkness speak to me!
I slid away to material things, sank into shadow,
yet even there, even from there, I loved you.
Away I wandered, yet I remembered you.
I heard your voice behind me, calling me back,
yet scarcely heard it for the tumult of the unquiet.
See now, I come back to you,
fevered and panting for your fountain.
Let no one bar my way,
let me drink it and draw life from it.
Let me not be my own life:
evil was the life I lived of myself;
I was death to myself; but in you I begin to live again.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever^(VII, 18, 24) Amen.

Magne Pater Augustine (1-5)

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}

THE BOOK OF HOURS
From Augustine's *Confessions*



SEXTA

Invitatory: (XIII, 16, 19)

You are the fountain of life
- and in your light will we see light^{Ps 35:10}.
Glory to the Father and to the Son and to the Holy Spirit
- as it was in the beginning, is now, and will be forever.
Amen.

Hymn (XII, 15, 21)

O House, full of life and beauty,
I have fallen in love with your beauty,
And the place of habitation
Of the glory of my Lord,
who built you and owns you.

My pilgrim-soul sighs for you
and I pray him who made you
to claim me also as his own within you,
since he also made me.

Like a lost sheep I have gone astray,
but on the shoulders of my shepherd,
who built you,
I hope to be carried back to you.

Antiphon 1: (XIII, 31, 46) .

Many find your good creation pleasant, but fail to find you within it, and look for their enjoyment in creation itself rather than in you.

Psalm 77(76) *Voce mea ad Dominum*

¹⁴ Your ways, O God, are holy.
What god is as great as our God?

¹⁵You are the God who works wonders.
You showed your power among the peoples.
¹⁶Your strong arm redeemed your people,
the sons of Jacob and Joseph.

¹⁷The waters saw you, O God,
the waters saw you and trembled;
the depths were moved with terror.

¹⁸The clouds poured down rain,
the skies sent forth their voice;
your arrows flashed to and fro.

¹⁹Your thunder rolled round the sky,
your flashes lighted up the world.
The earth was moved and trembled
²⁰when your way led through the sea,
your path through the mighty waters
and no one saw your footprints.

²¹You guided your people like a flock
by the hand of Moses and Aaron.

Antiphon 1: (XIII, 31, 46)

Many find your good creation pleasant, but fail to find you within it, and look for their enjoyment in creation itself rather than in you.

Antiphon 2: (XIII, 31, 46)

There is one who sees it as good in such a way that their God views its goodness through the person's human eyes. This means that God is loved in what he has made.

Psalm 93(92) *Dominus regnavit*

¹The Lord is king, with majesty enrobed;
the Lord has robed himself with might,
he has girded himself with power.

The world you made firm, not to be moved;
²your throne has stood firm from of old.
From all eternity, O Lord, you are.

³The waters have lifted up, O Lord,
the waters have lifted up their voice,
the waters have lifted up their thunder.

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⁴ Greater than the roar of mighty waters
more glorious than the surgings of the sea,
the Lord is glorious on high.

⁵ Truly your decrees are to be trusted.
Holiness is fitting to your house,
O Lord, until the end of time.

Antiphon 2: (XIII, 31, 46)

There is one who sees it as good in such a way that their God views its goodness through the person's human eyes. This means that God is loved in what he has made.

Antiphon 3: (XIII, 33, 48)

Created things have their beginning and their end in time, their rising and setting, their growth and decline, their beauty of form and their formlessness; and thus they have their morning and evening.

Psalm 89(88) *Misericordias Domini*

⁶The heavens proclaim your wonders, O Lord;
the assembly of your holy ones proclaims your truth.

⁷For who in the skies can compare with the Lord
or who is like the Lord among the sons of God?

⁸A God to be feared in the council of the holy ones,
great and dreadful to all around him.

⁹O Lord God of hosts, who is your equal?
You are mighty, O Lord, and truth is your garment.

¹⁰It is you who rule the sea in its pride;
it is you who still the surging of its waves.

¹¹It is you who trod Rahab underfoot like a corpse,
scattering your foes with your mighty arm.

¹²The heavens are yours, the world is yours.
It is you who founded the earth and all it holds;

¹³it is you who created the North and the South.
Tabor and Hermon shout for joy at your name.

¹⁴Yours is a mighty arm, O Lord;
your hand is strong, your right hand ready.

¹⁵ Justice and right are the pillars of your throne,
love and truth walk in your presence.

¹⁶ Happy the people who acclaim such a king,
who walk, O Lord, in the light of your face,
¹⁷ who find their joy every day in your name,
who make your justice the source of their bliss.

¹⁸ For you, O Lord, are the glory of their strength;
by your favor it is that our might is exalted;
¹⁹ for our ruler is in the keeping of the Lord;
our king in the keeping of the Holy One of Israel.

Antiphon 3: (XIII, 33,48)

Created things have their beginning and their end in time, their rising and setting, their growth and decline, their beauty of form and their formlessness; and thus they have their morning and evening

Reading: (XIII, 35,50-51) *Seventh Day*

This whole order of exceedingly good things, intensely beautiful as it is, will pass away when it has served its purpose: these things too will have their morning and their evening.

But the seventh day has no evening and sinks toward no sunset, for you sanctified it that it might abide for ever. After completing your exceedingly good works you rested on the seventh day, though you achieved them in repose; and you willed your book to tell us this as a promise that when our works are finished - works exceedingly good inasmuch as they are your gift to us - we too may rest in you, in the Sabbath of eternal life.

(Silence)

Antiphon: (XIII, 18, 23)

O God, these things you teach us
with consummate wisdom in your book.

Concluding prayer (XIII, 1, 1)

Upon you I call, O God, my mercy,
who made me and did not forget me
when I forgot you.
Into my soul I call you,
for you prepare it to be your dwelling

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by the desire you inspire in it.
Do not forsake me now
when I call upon you,
who before ever I called on you
forestalled me by your persistent,
urgent entreaties,
multiplying and varying your appeals
that I might hear you from afar,
and turn back, and begin to call upon you
who were calling me.

*Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever*" (VII, 18, 24) Amen

Acclamation (*dismissal*)

Great are you, O Lord,
- and exceedingly worthy of praise^{Ps. 47: 2}



VESPERS

Invitatory: (V, 1,1)

Lord, let my soul praise you that it may love you,
- and confess to you your mercies that it may praise you.
Glory to the Father and to the Son and to the Holy Spirit
as it was in the beginning, is now, and will be forever. Amen.

Hymn: (XIII, 2,3)

The good of the spiritual creation
is to hold fast to you always,
lest by turning away it lose the light
it acquired by its conversion,
and slip back into the old life,
dark and abysmal.

We also, who are spiritual creatures,
in our souls and have once turned away
from you who are our Light;

In that earlier life we were darkness,
and even now we labor in our residual gloom,

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until in your only Son we become
your righteousness;"

Antiphon 1: (XI, 39, 40)

I shall find stability and solidity in you, in your truth which imparts form to me.

Psalm 143(142) *Domine, exaudi*

¹ Lord, listen to my prayer:
turn your ear to my appeal.
You are faithful, you are just; give answer.

² Do not call your servant to judgment
for no one is just in your sight.

³ The enemy pursues my soul;
he has crushed my life to the ground;
he has made me dwell in darkness
like the dead, long forgotten.

⁴ Therefore my spirit fails;
my heart is numb within me.

⁵ I remember the days that are past:
I ponder all your works.
I muse on what your hand has wrought
⁶ and to you I stretch out my hands.
Like a parched land my soul thirsts for you.

⁷ Lord, make haste and answer;
for my spirit fails within me.
Do not hide your face
lest I become like those in the grave.

⁸ In the morning let me know your love
for I put my trust in you.
Make me know the way I should walk:
to you I lift up my soul.

⁹ Rescue me, Lord, from my enemies;
I have fled to you for refuge.

¹⁰ Teach me to do your will
for you, O Lord, are my God.
Let your good spirit guide me
in ways that are level and smooth.

Antiphon 1: (XI, 39, 40)

I shall find stability and solidity in you, in your truth which imparts form to me.

Antiphon 2: (XIII, 21, 31)

The fountain of eternal life is your Word, O God, which passes not, and so it is by your word that we are dissuaded from drifting away.

Psalm 122(121) *Laetatus sum*

¹ I rejoiced when I heard them say:

"Let us go to God's house."

² And now our feet are standing
within your gates, O Jerusalem.

³ Jerusalem is built as a city
strongly compact.

⁴ It is there that the tribes go up,
the tribes of the Lord.

For Israel's law it is,
there to praise the Lord's name.

⁵ There were set the thrones of judgment
of the house of David.

⁶ For the peace of Jerusalem pray:

"Peace be to your homes!

⁷ May peace reign in your walls,
in your palaces, peace!"

⁸ For love of my brethren and friends

I say: "Peace upon you."

⁹ For love of the house of the Lord
I will ask for your good.

Antiphon 2: (XIII, 21, 31)

The fountain of eternal life is your Word, O God, which passes not, and so it is by your word that we are dissuaded from drifting away..

Antiphon 3: (XIII, 37, 52)

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You will rest in us, just as now you work in us. Your rest will be through us, just as now your works are done through us.

Psalm 150(150) *Laudate Dominum*

¹Praise God in his holy place,
praise him in his mighty heavens.

²Praise him for his powerful deeds,
praise his surpassing greatness.

³O praise him with sound of trumpet,
praise him with lute and harp.

⁴Praise him with timbrel and dance,
praise him with strings and pipes.

⁵O praise him with resounding cymbals,
praise him with clashing of cymbals.

⁶Let everything that lives and that breathes
give praise to the Lord.

Antiphon 3: (XIII, 37, 52)

You will rest in us, just as now you work in us. Your rest will be through us, just as now your works are done through us.

Reading: (XIII, 9, 10)

In your Gift we find rest, and there we enjoy you. Our true place is where we find rest. We are borne toward it by love, and it is your good Spirit who lifts up our sunken nature from the gates of death. In goodness of will is our peace... Your Gift sets us afire and we are borne upward; we catch his flame and up we go. In our hearts we climb those upward paths, "singing the songs of ascent." By your fire, your beneficent fire, are we enflamed, because we are making our way up to *the peace of Jerusalem*. For *I rejoiced when I was told, we are going to the Lord's house*. There shall a good will find us a place, that we may have no other desire but to abide there for ever.

(Silence)

Responsory: (XIII, 35, 50)

Give us peace, Lord God, for you have given us all things.
- Give us peace, Lord God, for you have given us all things.
The peace of repose, the peace of the Sabbath, the peace with no evening.
- for you have given us all all things.
Glory to the Father...
Give us peace, Lord God, for you have given us all things.

Antiphon: (XIII, 38, 53)

Let us ask of you, seek in you, and knock at your door. Only so will we receive, only so find, and only so will the door be opened to us.

Magnificat

Antiphon: (XIII, 38, 53)

Let us ask of you, seek in you, and knock at your door. Only so will we receive, only so find, and only so will the door be opened to us

Common prayers

Our Father

Concluding prayer (XIII, 38, 53)

Once our heart had conceived through your Spirit
we made a fresh start and began to act well,
though at an earlier time
we were moved to wrongdoing
and abandoned you;
but you, O God undivided and good,
have never ceased to act well.
Some of our works are indeed good,
thanks to your Gift, but they will not last for ever,
and when they are done
we hope that we shall rest
in your immense holiness.
Through Christ Jesus,
the mediator between God and humankind,
man and God, supreme over all things
and blessed for ever ^(VII, 18, 24) Amen

Salve Regina

Acclamation

Great are you, O Lord,
- and exceedingly worthy of praise. ^{Ps. 47: 2}

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HYMNS



Hymnal 1415 Add. MS 30014. F130v. The British Library.

Hymn.
2.
M Agne Pá-ter Augústine, Préces nóstras súscipe,
Et per é-as Condi-tó-ri Nos uníre sátage, Átque ré-
gè grégem tú-um, Súmmum décus praésulum. 2. Amató-rem
paupertátis Te colláudant páuperes : Assertórem ve-ri-
tá-tis Amant vé-ri júdices : Frángis nóbis fávos méllis,
De Scriptú-ris dísse-rens. 3. Quae obscú-ra pri-us é-rant,
Nóbis plána fáci-ens, Tu de vérbis salvató-ris Dúlcem
pánem cónfi-cis, Et propínas pótum vítae De Psalmórum

nécta-re. 4. Tu de ví-ta monachórum Sánctam scrí-bis ré-
gu-lam, Quam qui ámant et sequúntur, Ví-am ténent ré-
gi-am, Atque tú-o sáncto dúctu Réde-unt ad pátri-am.
5. Régi régum sá-lus, ví-ta, Décus, et impé-ri-um; Trini-tá-
ti laus et hó-nor Sit per ómne saéculum, Quae concíves-
nos adscríbat Supernó-rum cí-vi-um. Amen.
V. Ora pro nóbis, be-áte Páter Agustíne. R. Ut
dígni effi-ci-ámur promissi-ónibus Christi.

Vesper Hymn used for the feast of St Augustine, found in a twelfth-century manuscript. C. Blume (ed.), *Die Hymnen des Thesaurus hymnologicus* H.A. Daniels (*Analecta hymnica medii aevi* 52: Leipzig, 1909) 110. Cited by Michael Fiedrowicz, in M.Boulding, *Expositions of the Psalms*, intro.13-65 here 65.

SALVE REGINA

5.
S Alve, Regína, * máter mi-se-ricórdi-ae : VÍ-ta, dulcé-
do, et spes nóstra, sálve. Ad te clamámus, éxsu-les, fí-
li- i Hévae. Ad te suspi-rámus, geméntes et fléntes in hac
lacrimárum välle. E-ia ergo, Advocáta nóstra, íllos tú-os
mi-se-ricórdes ócu-los ad nos convérte. Et Jésum, benedí-
ctum frúctum véntris tú-i, nóbis post hoc exsí-li-um ostén-
de. O clémens : O pí- a : O dúlcis * Vírgo Ma-rí- a.

℣. Ora pro nóbis sáncta Déi Génitrix.

℟. Ut dígni efficiámur promissionibus Chrísti.

LAUDS

Benedictus (Luke 1: 68-79)



Blessed be the Lord, the God of Israel;
he has come to his people and set them free.
He has raised up for us a mighty savior,
born of the house of his servant David.

Through his holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our fathers
and to remember his holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight,
all the days of our life.

You, my child, shall be called the prophet of the Most High;
For you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace. Amen.

VESPERS

Magnificat (Luke 1: 46-55)



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

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

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

**He has shown the strength of his arm,
he has scattered the proud in their conceit.**

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

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

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



Andrés G. Niño is a member of the Augustinian Order who holds a doctoral degree in clinical psychology and professional training at Beth Israel Medical Center, New York. His work has combined the clinical practice with a steady dedication to academic and pastoral work. He has taught Psychology at Merrimack College and served as religious adviser at Wellesley College.

The integration of the religious experience in the therapeutic process is an issue that he started to elaborate at Harvard University as a Visiting Scholar. His *Confessions Project* includes *The Spiritual Exercises*, *the Books of Hours*, and others works that constitute an ongoing major engagement in that line of research and applied work through retreats and seminars. It is also a point of encounter and a “common task” for those interested on bringing Augustine’s message of interiority to the people in our contemporary society.

Fr. Andrés G. Niño has worked in other projects of the Order that provided him with extensive pastoral and educational experience in countries such as New Guinea, India and the Philippines before establishing his work in the United States. At present he is affiliated with a community of Augustinians in the Boston area. *Contact:* andresnino@comcast.net

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The Book of Hours
Spiritual Exercises in
Augustine's Confessions
28 Agosto 2009
Feast of Saint Augustine
Cambridge, USA