

Mitzvot Office Prayers

Hebrew Catholic Fellowship Thanksgiving

Listen!

"Listen to Him!"
Luke 9: 35



Love!

"Follow Me"
Matthew 16: 24



Live!

"...you shall live."
Luke 10: 28

Hebrew Catholic Fellowship Thanksgiving To The Blessed Trinity

"Come let us sing joyfully to the Lord ... let us greet Him with thanksgiving..." (Psalm 95.1) Let us pause often, especially at prayer times, to thank God for all the gifts we have received.

In the morning (until noon) we give thanks:

1. For God's **creation** of the Universe and His gracious gift of it to our first parents.
2. For God's **promise** of a Redeemer (in Genesis 3: 16) following their disobedience.
3. For the Faith of our **Patriarchs**: Abraham, Isaac and Jacob, and all the Prophets of Israel.
4. For God's declaration of His Divine Will in the **Torah**: the **Way of Truth to Life**
5. For the **Annunciation** to the Blessed Virgin Mary that she is to be the chosen Mother of the promised and long-awaited Messiah, and her visitation to her cousin, Elizabeth, who becomes filled with the Holy Spirit.
6. For the **birth** of Jesus at Bethlehem and His circumcision eight days later.
7. For the **Presentation** of Jesus in the Temple and the Purification of His Blessed Mother on the 40th day following His Birth.

Let us behold the glory of God's creation
and give thanks for our part in it.

Let us express our gratitude for being created in the image
and likeness of God, and for our heritage as members of
God's Family and of His Household

In the afternoon and evening (until sunset), we give thanks:

1. For Joseph and Mary finding Jesus in the **Temple** attending to His Heavenly Father's "business". (Luke 2: 41 Douai)
2. For our Lord's labouring in Joseph's **trade** until 30 years of age.
3. For the **Baptism** of Jesus, in the River Jordan, by His cousin John.
4. For the **teaching** of Jesus about the Blessed Trinity, about His love and fulfilment of the Torah, and His Gospel of Restoration and Salvation.
5. For the **Transfiguration** of Jesus and God's command: "Listen to Him!"
6. For the **Last Supper**, as the prolongation of the Sinai Covenant, which is not abrogated but renewed on this night #.
7. For the **Trial** of Jesus; His innocence, torture, crucifixion and death.

Joseph Cardinal Ratzinger:
"Many Religions — one Covenant."

Let us confess and be healed of our failures to observe
God's Laws and follow the path He has provided.

Let us die to self with Christ, and rise to share
New Life with Him.

At night (after sunset) we give thanks:

1. For the Lord's **Resurrection** and appearances to His disciples.
2. For the Lord's **Ascension** into Heaven, and His being seated at the Father's right hand as Christ our King, sharing with us His glory.
3. For the sending of the Holy Spirit upon the Church at **Pentecost**.
4. For the unceasing **intercession** of our Lord for the world and His Church, of which He is the Head.
5. For all the **blessings** and gifts of God which come through His Son, Jesus Messiah.
6. For His continuing **Presence** in His Church through the Scriptures, the sacred assemblies of His people, and the Sacraments, especially the Eucharist — in which the Word becomes flesh.
7. For the promise of His Glorious **Return** at the end of time and the perfect establishment of the Kingdom of God for all eternity.

Let us remember we share in Christ's Risen Life even in this
world, through the gift of the Holy Spirit.

Let us prepare for His Glorious Return, and help others
know, love and serve God and thus participate in the
Kingdom of God as members of His Family.

Words in **bold** provide a memory aid for each division. If any recitation of the Mitzvot Office occurs in public, the above appropriate set can be announced beforehand.

Reference	Prayers	Suggested Actions	Explanation
<p>Preparation</p> <p>2 Chronicles 20: 17 "Stand still and see the salvation of the LORD who is with you."</p> <p>Continued on the next page</p>	<p>Meditation</p> <p>"Let us sing joyfully to the Lord let us greet Him with thanksgiving." (Psalm 95: 1)</p> <p>=====</p> <p>While standing and waiting to begin, it is always a noble act to thank God for all the gifts He has given to the whole of humanity, as well as to us individually.</p> <p>This is an excellent time to reflect on the appropriate segment of the "Hebrew Catholic Fellowship Thanksgiving" clusters.</p> <p>Continued on next page</p>	<p>1. Preparation</p> <p>Stand relaxed but alert, arms to the side or hands brought together at the front. If you wish to wear a talith (prayer-shawl) during these prayers, this would be an appropriate time to put it on.</p> <p>All who participate in our devotions are welcome to own and use a talith. Though simple to use, training is given in the proper use and care of the talith.</p> <p>Make a profound bow at the waist, facing east, so hands touch knees or below — with back horizontal. Return to upright position.</p> <p>This ancient act of respect for God, inherited as it was from Judaism, has become much integrated into Christian worship. Modern liturgical reform has restored this ancient bow which is very common in monastic worship and practice.</p> <p>This profound bow occurs seven times in this Mitzvah Office. For an explanation of this see 12B Sevenfold Fulfilment.</p> <p>Continued on the next page</p>	<p>To stand before God, relaxed but focussing on His Presence is a privilege and great Honour, There are many references to the Patriarchs, priests and people standing before the Lord. It is, in itself, an act of worship whilst at the same time being a privilege granted by God for us to share an acknowledgement by Him of our role as His vice-regents on earth. (Genesis 1:26 — 27)</p> <p>Facing East</p> <p>This is a very significant feature in the worship of those preparing for the Lord's Return, Father Michael Carey, O.P. writes'. "As the lightning comes from the East so shall the Son of Man appear." (Matt 24: 27). There it is, the Scriptural basis from the Christian belief that when Jesus comes again in glory, He will come from the East.</p> <p>This belief is, in turn, the foundation for the ancient Christian practice of facing East while praying. In fact already in the fourth century, St. Basil wrote that an eastern orientation in prayer was one of the most ancient traditions of the Church.</p> <p>Continued on the next page</p>

<p>.....continued.....</p> <p>Psalm 70: 1</p> <p>Psalm 4: 2</p> <p>Psalm 6: 3 and variants.</p>	<p>.....continued.....</p> <p>2. ✚ O God, come to our assistance O Lord, make haste to help us.</p> <p>Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen. Halleluia.</p> <p>In Lent: Praise to You, O Lord, King of everlasting glory.</p> <p>Lord have mercy. Christ have mercy. Lord have mercy.</p> <p>4. O my God I am very sorry that I have sinned against You because You are so good, and with your help I will not sin again. Amen.</p> <p>(Or other preferred act of contrition.)</p>	<p>.....continued.....</p> <p>← Make the sign of the Cross.</p> <p><u>Note:</u> In the morning recitation, it is good practice to precede this opening verse with the words from Psalm 51: 15, and a small cross (+) with the thumb over the lips:</p> <p>+ O Lord, open our lips, And our mouths shall declare Your praise.</p> <p>During all recitations of the "Glory be to the Father" a profound bow is made.</p> <p>3. Short period of silent reflection on faults committed, followed by a short act of contrition — one's own or as printed.</p> <p>### — We wear a skull-cap or "Kipah" at prayer to remember we are made in God's image and dwell as consecrated members of His Household under the canopy of His Holy Shekinah — the cloud of His Glory.</p>	<p>.....continued.....</p> <p>This practice of the sign of the Cross was initiated by the martyrs as they were about to be tortured or butchered — praying not to be spared, but for the strength in Christ to stand firm in their Faith. We make it in our times as a prayer for the same strength to live and die for the love of the One who suffered beyond description for us.</p> <p>Our opening and closing prayers are in plural form, even when recited alone, since we are joining the whole Church in prayer, and remembering all whom we love or among whom we live and work. We pray for our neighbours and community, whether we know them or not.</p> <p>Purity of mind and heart is essential if we are to approach God in prayer. A simple moment of recollection and repentance is always beneficial in our preparation for prayer. We encourage this each time the Mitzvah Office is recited.</p> <p>If this prayer is said aloud in a group setting, any appropriate prayer of confession could be said.</p> <p>### — We wear</p>
---	--	--	---

		<p>5. Raise the right hand and forearm to cover the eyes in preparation for the Shema.</p>	<p>There are several reasons for covering the eyes. As is obvious, this helps us concentrate on ensuring we pay attention to this most important truth that there is no existence outside of God. Every single thing exists because God spoke, and it was — and God saw that it was good. (Genesis 1)</p> <p>Further still: everything is created from God's speech at every moment — everything depends upon this creative sustaining love of God — Who continues to look at His creation, and to see that it is good. (Genesis 1)</p> <p>When we open our eyes, what we see has been renewed by our Creator. And it is good. It is a very special moment each time we recite the Shema.</p>
<p>Deuteronomy 6: 4</p> <p>Continued</p>	<p>6. Shema Yishrael, Adonai Eloheinu, Adonai Echad,</p> <p>(Baruch shem kevod malchuto leolam vayed.)</p> <p>Which, translated, means:</p> <p>Hear, O Israel! The Lord our God is Lord alone!</p> <p>(Blessed be His Name, whose glorious kingdom is forever.)</p> <p>Continued</p>	<ol style="list-style-type: none"> 1. If one does not wish to say this part of the Shema in Hebrew, it is included in the Commandments affirmed by our Lord, below. Section 7. So just move down to Section 7. 2. The prayer in brackets "Blessed be His name Whose glorious kingdom is forever", is said in a low voice. Having said this, lower the hand from the eyes. 3. If one wishes to recite the whole Shema, see the attachment to the Mitzvah Office introduction. <p>Continued</p>	<p>The translation of the Shema is sometimes given as "..... the Lord is one." It is a valid alternative.</p> <p>However, our translation is an ancient one emphasising the all important First of the Ten Commandments in Exodus 20: 1 — 17. It is not a formula for the composition of God!</p> <p>If you can recite it in Hebrew feel encouraged to do so.</p> <p>Continued</p>

<p>..... continued</p> <p>Mark 12: 29 Matt. 22: 37 Luke 10: 27 Deut. 6:4 Exodus 20: 1 — 3</p> <p>Lev. 19: 18</p> <p>Matthew 17: 5</p> <p>Luke 9: 23</p>	<p>..... continued</p> <p>7. Jesus said: "The first and greatest commandment is: Hear, O Israel! The Lord our God is Lord alone!</p> <p>You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.</p> <p>The second is like it: You shall love your neighbour as yourself.</p> <p>There is no other commandment greater than these.</p> <p>All the Law and the Prophets depend on these two Commandments.</p> <p># At the Transfiguration of Jesus, God declared — "This is my beloved Son, with whom I am well pleased; listen to Him".</p> <p># Jesus taught: "If any wish to come after me, they must deny themselves and take up their cross daily and follow me."</p> <p># For unless a person is born from above, they cannot enter the Kingdom of God.</p> <p># Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."</p>	<p>.....continued.....</p> <p>During this recitation: Either — adopt position in (5) above hands and arms are at the side — or hands together at the front.</p> <p>The Christian tradition of crossing the hands over the heart is encouraged.</p> <p>Some stretch their arms out as seen in the painting of our Lord in the frontispiece of this booklet. Here the arms of Jesus are outstretched to embrace the lost sheep who choose to come to Him as their Messiah.</p> <p>The Bible does not command us to read the Bible daily. But in the Bible, God commands that we listen to His Son who is His Living Word of love to us. We do this by reflecting on His Word from time to time.</p> <p>To deny oneself is to take the Shema seriously, as Jesus commanded, and put it into action every day.</p> <p>Most people know this as "Unless you are born again" ". The correct interpretation of our Lord is that one must be born 'from above' — i.e. of God.</p> <p>This is the great finale of St. Matthew's Gospel.</p>	<p>..... continued</p> <p>The Shema is said twice daily in Jewish formal prayer, but often at other times such as when going to bed.</p> <p>We recommend our Mitzvot Office be recited three times daily, either in groups or individual settings. This brings together ancient Jewish and Christian prayer traditions.</p> <p>There is no reason a Christian should not say it morning, afternoon and evening, if they wish. This would bring the practice into harmony with the custom of the Patriarchs:</p> <p>Abraham instituted Morning Prayer (dawn to noon).</p> <p>Isaac instituted Afternoon Prayer (noon to sunset).</p> <p>Jacob instituted Evening or Night Prayer (sunset to retirement for the night).</p> <p>The mitzvot we list from Shema to the Lord's Prayer are seven in number to symbolise dedication to every word Jesus taught: fulfilling our Lord's command — "teaching them to observe everything I have commanded you".</p> <p>When circumstances dictate brevity, one could skip the four mitzvot marked with #</p>
---	--	---	--

<p>Psalm 141: 2 Psalm 28: 21</p>		<p>Preparation For the Lord's Prayer</p> <p>8. Either raise the arms vertically or bring the hands up to your customary position.</p> <p>If a tallit is worn, raise up the tzitzit (tassels) on each front corner, in the hands, to a comfortable height, kissing them in the process.</p>	<p>Both of these postures were common in the early Church and have continued in various contexts.</p> <p>This posture should not be seen as replicating that of the celebrant in the Eucharist.</p>
<p>Psalm 29: 2 Psalm 141: 2</p> <p>Isaiah 63: 10 — 17 Jeremiah 3: 16 — 19 Tobias 13: 1 — 6 Jeremiah 31: 7 — 9</p> <p>Ezekiel 36: 22 — 28</p> <p>Micah 4: 1 — 8</p> <p>Exodus 16: 4 — 5 16: 13 — 15 16: 31</p> <p>Psalm 78: 23 — 25 78: 29</p> <p>Leviticus 25: 1 — 55</p> <p>Isaiah 61: 1— 2; 4 and 7</p> <p>Deuteronomy 4: 27 — 34</p>	<p>9. The Our Father. You are to pray, saying:</p> <p>Our Father who art in heaven, hallowed by Thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.</p> <p>During the Avinu, Lord's Prayer, it is appropriate to raise the eyes to Heaven.</p> <p>Note: Some may wish to use a form in contemporary English.</p>	<p>9. The Our Father Avinu — Lord's Prayer in Hebrew</p> <p>Avinu shebashamayim, yitkadesh shimkha. Tavo malkhutekha, ye'aseh retzonekha ba'aretz ka'asher na'asah va'shamayim. Ten-lanu haiyom lechem chukeinu. U'selach lanu et ashmateinu, ka'sher solechim anachnu la'asher ashmu lanu. Ve'al-tevienu lidei massah, ki-im hatzileinu min-hara. Amen.</p> <p>Pater Noster — Lord's Prayer in Latin</p> <p>Pater Noster Qui es in caelis Sanctificetur Nomen tuum. Adveniat regnum tuum Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, Et dimite nobis debita nostra sicut et nos demittimus debitoribus nostris, Et ne nos inducas in tentationem, Sed libera nos a malo. Amen.</p>	<p>The Lord Jesus gave this prayer to be added to the customary morning, afternoon and evening prayers of his followers.</p> <p>Our Lord did not say, "Here's a little prayer you might like to say sometimes". He said: "When you pray, say....." Luke 11: 2 "This is how you are to pray." Matt. 6: 9</p> <p>The Lord's Prayer is a text to use plus a model for Christians to follow. You may wish to learn it in Hebrew, and or Latin.</p> <p>The Lord's Prayer is thus an essential ingredient of every Christian's religious education. It is something, therefore, to be studied and as well as used.</p>

		<p>After the Lord's Prayer</p> <p>10. The arms are brought down to a relaxed position at the sides. If a tallit is being worn, kiss the tzitzit (tassel) of one corner whilst lowering the arm.</p> <p>(We recommend kissing the tzitzit at least three times during the Office)</p> <p>Remain still for a few seconds to maintain one's recollection, and to be prepared for the next move.</p>	<p>Kissing the tzitzit (i.e. the tassles) — say the front two brought together — is simply a way of showing a desire to carry out the Divine Will in everything we think, do and say. It is an expression of love for God's Will as well as a prayer to embrace it. It signifies the same aspirations as blessing with Holy Water — dying to self with Jesus — rising to New Life with Him.</p> <p>Likewise with touching a Mezuzah on a gate or a doorway.</p>
		<p>11. A profound bow at waist is made, facing east, so hands touch knees or below with back horizontal. Return to the upright position and kneel.</p>	<p>This bow is followed by recitation of the "Angelus" (or during Eastertide, the "Queen of Heaven".) — see next two pages, 12A and 12B.</p>

12 (A) — FOR USE THROUGHOUT THE YEAR

<p>Luke 1: 31 — 38</p>	<p>The Angelus</p>	<p>Make the sign of the Cross.</p>	<p align="center">Ark of the Covenant</p>
<p>Luke 1: 28</p>	<p>† The Angel of the Lord declared to Mary: and she conceived by the power of the Holy Spirit.</p>	<p>The Angelus, traditionally, is said kneeling except on Sundays. In our rendering and adaptation with its Hebrew Catholic components, it is appropriate to kneel or on Sundays, to stand according to one's custom. (The 'Hail Mary' can be in contemporary or older English according to local custom.)</p>	<p>The Angelus (or during Easter, the Regina Coeli) is a prayer to be recited during every Mitzvah Office with care, thanksgiving and a heart full of love. In Mary we observe the teaching of God: "Listen, love and live," exemplified to perfection.</p>
<p>Luke 1: 46</p>	<ul style="list-style-type: none"> ● Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." ● Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen <p>Behold the handmaid of the Lord: Be it done unto me according to your word.</p>	<p>From kneeling position, men and boys (as able), bow face to the floor, during mention of the Holy Trinity. After, "...the Holy Spirit," return to upright kneeling. For the ladies: a customary bow according to one's custom, or if preferred, as described for men and boys.</p> <p>From a standing position, males would bow profoundly to the waist.</p>	<p>□ Proclamation: Mary listens very carefully to the Angel's announcement and asks questions to ensure she understands the message — that she truly hears what it contains.</p>
<p>Luke 1: 38</p>	<p>And the Word was made Flesh. And dwelt among us.</p>	<p>Face to floor during mention of the Holy Trinity.</p>	<p>□ Sacrificial Obedience: Mary, the moment she comprehends what God requires, immediately obeys, surrendering herself to His plan. She does not understand everything but out of love, obeys nevertheless.</p>
<p>Luke 1: 28 Luke 1: 46</p>	<ul style="list-style-type: none"> ● Hail Mary ● Glory be ● Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ. <p>Let us pray: Pour forth we beseech you, O Lord, your grace into our →</p>	<p>→ hearts, that we are to whom the Incarnation of Christ your Son, was made known by the message of an angel, may by His passion and Cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.</p>	<p>□ New Life: Mary, at that moment, conceives the Saviour of the world, by the power of the Holy Spirit. "And the Word became flesh." (John 1: 14). He is the Promised One of Genesis 3: 16, who has finally come to restore humanity. He is the gift of New Life for mankind. This beautiful moment in Salvation History reflects the very essence of God's constant loving covenant call that we listen, love, and live. We too can respond with Mary, who is indeed: <i>Ark of the Covenant</i>.</p>

12 (B) — FOR USE BETWEEN EASTER AND PENTECOST
 Roman Catholic variation Easter to Pentecost in which all are welcome to participate.

<p>Vatican Declaration: "Dominus Jesus" (V) 6.8.2000</p>	<p>12. (B) Queen of Heaven</p> <p>Queen of Heaven, rejoice, <i>Halleluia.</i></p> <p>For He whom you deserved to bear in your womb, <i>Halleluia.</i></p> <p>Has risen as He promised, <i>Halleluia.</i></p> <p>Pray for us to God, <i>Halleluia.</i></p> <p>V. Rejoice and be glad O Virgin Mary. <i>Halleluia.</i></p> <p>R. For the Lord has truly risen. <i>Halleluia, Halleluia.</i></p> <p>● Blessed are you O Lord, King of the universe who has restored to life His Son, Jesus Messiah #, and raised Him to heavenly glory from where He will come at the end of time.</p> <p># (Yeshua HaMashiach)</p> <p>Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.</p> <p>12B continued.....</p>	<p>Standing</p> <p>With great joy we proclaim seven times, emphatically, "<i>Halleluia</i>".</p> <p>This is done to honour God for the fulfilment of His great plan of salvation as progressively unfolded throughout the Hebrew Scriptures.</p> <p>Kneel or stand for the three blessings. After the blessing one may choose to add:</p> <ul style="list-style-type: none"> ● Blessed be God forever! ● Halleluia! ● Hail Mary full of grace..... <p>Face to the floor if kneeling. Profound bow (face to waist) if standing, or other appropriate response, to signify death to self and New Life in Jesus Christ through His Word and Sacraments.</p> <p>12B continued.....</p>	<p align="center">Queen of Heaven</p> <p>The "Angelus" and "Regina Coeli" prayers celebrate the pivotal moments of our Lord's coming into the world as our Messiah, and fulfilling perfectly His task. The Church ascribes to the Mother of Jesus the beautiful title, Queen of Heaven (and earth). This is in accord with Jewish custom, of honouring the mother of the king. It is the Church's way of emphatically proclaiming the Kingship of Yeshua HaMaschiach — Jesus the Messiah. Our Blessed Lady is therefore seen in Biblical custom as Queen Mother, to whom it pleases God for us to show special respect and marks of honour.</p> <p>Our three-fold recitation of the Angelus or Queen of Heaven and Blessings: morning, afternoon and night, incorporates the significance associated with the Angelus, as already outlined.</p> <p>Notice how, after the opening words of the blessing addressed to God, there is a shift to the third person. This to show respect to God. The custom may not apply in all cultures and so it is perfectly appropriate, if one wishes, to say "restored to life Your Son".</p> <p>12B continued.....</p>
--	---	---	--

<p>.....continued.....</p> <ul style="list-style-type: none"> ● Blessed are you O Lord, King of the universe, who has sent the Holy Spirit upon the Mother of Jesus, together with the Apostles and Disciples assembled in prayer at Pentecost. <p>Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.</p> <ul style="list-style-type: none"> ● Blessed are you O Lord, King of the universe, who has called the Mother of Jesus, by Her Assumption, into His Heavenly Presence, and crowned her Queen of Heaven and earth for all eternity. <p>Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.</p> <p>Let us pray.</p> <p>O God, who through the resurrection of your Son Jesus Christ, gave rejoicing to the world, grant we pray, that through His Mother, the Virgin Mary, we may obtain the joy of everlasting life. Through Christ our Lord. Amen.</p>	<p>.....continued.....</p> <p>After the blessing one may choose to add:</p> <ul style="list-style-type: none"> ● Blessed be God forever! ● Halleluia! ● Hail Mary full of grace..... <p>Face to the floor if kneeling. Profound bow (face to waist) if standing, or other appropriate response.</p> <p>After the blessing one may choose to add:</p> <ul style="list-style-type: none"> ● Blessed be God forever! ● Halleluia! ● Hail Mary full of grace..... <p>Face to the floor if kneeling. Profound bow (face to waist) if standing, or other appropriate response.</p> <p>Raise one or both arms as for Angelus. If a tallit is being worn, raise the tzitzit also and kiss it when the arms are lowered.</p>	<p>.....continued.....</p> <p>Sevenfold Fulfilment</p> <p>(As expressed in 12A and 12B)</p> <p>In all, there are seven profound bows (head to waist) from the standing position. These are in honour of the Seven Sacraments which Jesus Messiah instituted in fulfilment of all that the worship and Ceremonial Law of Israel pointed towards.</p> <p>In addition, these seven bows honour God for the seven gifts of the Holy Spirit (Isaiah 11: 2 —3) and seven corresponding Beatitudes (Matthew 5: 3 — 9).</p> <p>In the Easter form (12B) there are seven Halleluias in celebration of the Sacraments and Gifts of the Holy Spirit followed by three Halleluias with blessings to honour the Blessed Trinity.</p> <p>Thus we praise God for the gift of the Holy Spirit to the Church and the channels through which the Spirit and Blessings continue to flow through the Church out into the world.</p> <p>Our profound bows acknowledge God as the source and centre of our life. They also demonstrate our total gratitude and commitment to God for all the gifts we receive.</p>	<p>.....continued.....</p>
---	---	---	----------------------------

13 NEW TESTAMENT CANTICLES

<p>Luke 1: 68 —79</p> <p>Luke 1: 46 —55</p> <p>Luke 2: 29 —32</p>	<p>Morning † Benedictus</p> <p>Afternoon † Magnificat</p> <p>Night † Nune Dimittis</p> <p>(Click on canticle for text)</p> <p><u>Note:</u></p> <p>In our Hebrew Christian context,</p> <p>"Afternoon" means before sunset.</p> <p>"Night" means after sunset.</p>	<p>Standing.</p> <p>The sign of the cross is made at the commencement of each canticle in recognition that they are from the Gospels.</p>	<p>The New Testament Canticles are treasures of great Hebrew–Christian significance.</p> <p>For further information read our article: Three Hebrew New Testament Hymns</p> <p>They are placed here at this point should circumstances permit their recitation if they are not included in any other customary devotion (e.g. Divine Office).</p> <p>These canticles are of such beauty, and significance that we encourage their daily recitation.</p> <p>The link above gives the cultural background and describes their place and value in our Faith.</p> <p>(While the rest of the Mitzvot Office i.e., the left hand column, is easily committed to memory so that it can be recited virtually anywhere, at any time, these canticles can be copied on to a folded card and carried in a pocket or wallet.)</p>
---	--	--	--

