

Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year.

—*Universal Norms on the Liturgical Year and Calendar* §18

From the *General Instruction of the Liturgy of the Hours*

210. On Good Friday and Holy Saturday the Office of Readings should be celebrated publicly with the people before Morning Prayer, as far as this is possible.

Chapter V-I. Offices to be Carried Out

263. All taking part **stand** during:

- a. the introduction to the office and the introductory verses of each hour;
- b. the hymn;
- c. the gospel canticle;
- d. the intercessions, the Lord's Prayer, and the concluding prayer.

264. All **sit** to listen to the readings, except the gospel.

265. The assembly either sits or stands, depending on custom, while the psalms and other canticles (with their antiphons) are being said.

266. All make the sign of the cross, from forehead to breast and from left shoulder to right, at:

- a. the beginning of the hours, when *God, come to my assistance* is being said;
- b. the beginning of the gospel, the Canticles of Zechariah, of Mary, and of Simeon.

The sign of the cross is made on the mouth at the beginning of the invitatory, at *Lord, open my lips*.

Holy Thursday

Office of Readings & Morning Prayer

INVITATORY

STAND

Priest: O Lord, ✠ open my lips.

Assembly: **And my mouth will proclaim your praise.**

Cantor: Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.

All: **Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Psalm 95

Cantor: Come, let us sing to the Lord
and shout with joy to the Rock who saves us.
Let us approach him with praise and thanksgiving
and sing joyful songs to the Lord.

All: **Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Cantor: The Lord is God, the mighty God,
the great king over all the gods.
He holds in his hands the depths of the earth
and the highest mountains as well.
He made the sea; it belongs to him,
the dry land, too, for it was formed by his hands.

All: **Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Cantor: Come, then, let us bow down and worship,
bending the knee before the Lord, our maker.
For he is our God and we are his people,
the flock he shepherds.

**All: Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Cantor: Today, listen to the voice of the Lord:
Do not grow stubborn,
as your fathers did in the wilderness,
when at Meriba and Massah
they challenged and provoked me,
Although they had seen all of my works.

**All: Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Cantor: Forty years I endured that generation.
I said, "They are a people whose hearts go astray
and they do not know my ways."
So I swore in my anger,
"They shall not enter into my rest."

**All: Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

Cantor: 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.

**All: Come, let us worship Christ the Lord,
who for our sake endured temptation and suffering.**

OFFICE OF READINGS

HYMN: *Pange Lingua Gloriosi* (Venantius Fortunatus)

1. Sing, my tongue, the Sa - vior's glo - ry; tell His tri - umph far and wide;
 2. Eat - ing of the tree for - bidd - en, man had sunk in Sa - tan's snare;
 3. Such the or - der God app - oint - ed when for sin He would a - tone;
 4. So when now at length the full - ness of the sa - cred time drew nigh,
 5. Thus did Christ to per - fect man - hood in our mor - tal flesh at - tain:
 6. E - qual glo - ry to the Fath - er, to the Son and Par - a - clete

1. tell a - loud the fa - mous stor - y of His bod - y cru - ci - fied;
 2. when our pit - y - ing Cre - a - tor did this sec - ond tree pre - pare;
 3. to the ser - pent thus o - ppos - ing schemes yet deep - er than his own;
 4. then the Son, the world's Cre - a - tor, left his Fath - er's throne on high;
 5. then of His free choice He go - eth to a death of bit - ter pain;
 6. For e - ter - nal a - ges glo - ry to the bless - ed Tri - ni - ty

1. how up - on the cross a vic - tim, van - quish - ing in death, He died.
 2. des - tined, man - y a - ges la - ter, that first e - vil to re - pair.
 3. thence the rem - ed - y pro - cur - ing, whence the fa - tal wound had come.
 4. from a vir - gin's womb ap - pear - ing, clothed in our mor - tal - i - ty.
 5. as a lamb, up - on the al - tar of the cross, for us is slain.
 6. who by grace re - deems and saves us, through the Pasch - al Mys - ter - y. A - men.

Music: John Francis Wade, c. 1711-1786, attr. Printed in *The Collegeville Hymnal*, The Liturgical Press. Verses: *Pange Lingua Gloriosi*, by Venantius Fortunatus (530-609 AD). Vv. 1-5 tr. Fr. Edward Caswall (1814-1878), v. 6 by Fr. James Lease (1975-)

Psalm 69:2-22, 30-37

Cantor: I am worn out with crying, with longing for my God.

Left side: Save me, O God,
for the waters have risen to my neck.

Right side: I have sunk into the mud of the deep
and there is no foothold.
I have entered the waters of the deep
and the waves overwhelm me.

Left side: I am wearied with all my crying,
my throat is parched.
My eyes are wasted away
from looking for my God.

Right side: More numerous than the hairs on my head
are those who hate me without cause.
Those who attack me with lies
are too much for my strength.

Left side: How can I restore
what I have never stolen?
O God, you know my sinful folly;
my sins you can see.

Right side: Let those who hope in you
not be put to shame through me, Lord of hosts:
let not those who seek you be dismayed
through me, God of Israel.

Left side: It is for you that I suffer taunts,
that shame covers my face,
that I have become a stranger to my brothers,
an alien to my own mother's sons.
I burn with zeal for your house
and taunts against you fall on me.

Right side: When I afflict my soul with fasting
they make it a taunt against me.
When I put on sackcloth in mourning
then they make me a byword,
the gossip of men at the gates,
the subject of drunkards' songs.

Left side: Glory to the Father, and to the Son
and to the Holy Spirit:

Right side: As it was in the beginning, is now,
and will be for ever. Amen.

All: I am worn out with crying, with longing for my God.

Cantor: I needed food and they gave me gall;
I was parched with thirst and they gave me vinegar.

Left side: This is my prayer to you,
my prayer for your favor.
In your great love, answer me, O God,
with your help that never fails:
rescue me from sinking in the mud;
save me from my foes.

Right side: Save me from the waters of the deep
lest the waves overwhelm me.
Do not let the deep engulf me
nor death close its mouth on me.

Left side: Lord, answer, for your love is kind;
in your compassion, turn towards me.
Do not hide your face from your servant;
answer quickly for I am in distress.
Come close to my soul and redeem me;
ransom me pressed by my foes.

Right side: You know how they taunt and deride me;
my oppressors are all before you.

Taunts have broken my heart;
I have reached the end of my strength.
I looked in vain for compassion,
for consolers; not one could I find.

Left side: For food they gave me poison;
in my thirst they gave me vinegar to drink.

Right side: Glory to the Father, and to the Son,
and to the Holy Spirit:

Left side: As it was in the beginning, is now,
and will be for ever. Amen.

**All: I needed food and they gave me gall;
I was parched with thirst and they gave me vinegar.**

Cantor: Seek the Lord, and you will live.

Left side: As for me in my poverty and pain
let your help, O God, lift me up.

Right side: I will praise God's name with a song;
I will glorify him with thanksgiving.
A gift pleasing God more than oxen,
more than beasts prepared for sacrifice.

Left side: The poor when they see it will be glad
and God-seeking hearts will revive;
for the Lord listens to the needy
and does not spurn his servants in their chains.
Let the heavens and the earth give him praise,
the sea and all its living creatures.

Right side: For God will bring help to Zion
and rebuild the cities of Judah
and men shall dwell there in possession.
The sons of his servants shall inherit it;
those who love his name shall dwell there.

Left side: Glory to the Father, and to the Son,
 and to the Holy Spirit:

Right side: As it was in the beginning, is now,
 and will be for ever. Amen.

All: Seek the Lord, and you will live.

Cantor: When I am lifted up from the earth.

All: I will draw all people to myself.

FIRST READING

Hebrews 4:14 – 5:10

From the Letter to the Hebrews

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our profession of faith. For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way were are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need.

Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with erring sinners, for he himself is beset by weakness and so must make sin offerings for himself as well as for the people. One does not take this honor on his own initiative, but only when called by God as Aaron was.

Even Christ did not glorify himself with the office of high priest; he received it from the One who said to him,

“You are my son; today I have begotten you”;
just as he says in another place,

“You are a priest forever,

according to the order of Melchizedek.”

In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him, designated by God high priest according to the order of Melchizedek.

Cantor: Though he was the Son of God,
Christ learned obedience though what he suffered;

**All: and now, for all who obey him,
he has become the source of eternal life.**

Cantor: In the days of his earthly life he prayed, crying aloud,
and he submitted so humbly that his prayer was heard

**All: and now, for all who obey him,
he has become the source of eternal life.**

SECOND READING:

From an Easter homily by St. Melito of Sardis

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable of suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the hand of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

RESPONSORY

Romans 3:23-25; John 1:29

Cantor: Everyone has sinned and is deprived of God's glory.
We are justified through the free gift of his grace
and through the redemption of Christ Jesus.

**All: God made Christ's sacrificial death
the means of expiating the sins of all believers.**

Cantor: This is the Lamb of God
who takes away the sins of the world.

**All: God made Christ's sacrificial death
the means of expiating the sins of all believers.**

All stand for the HYMN, which begins Morning Prayer.

MORNING PRAYER

HYMN: *Pange Lingua Gloriosi* (conclusion)

STAND

1. Lo, with gall His thirst He quenches! see the thorns up - on His brow!
2. Faith - ful Cross! a - hove all oth - er, one and on - ly no - ble Tree!
3. Loft - y tree, bend down thy branch-es, to em - brace thy sa - cred load;
4. Tree, which sole - ly wast found wor - thy the world's Vic - tim to sus - tain.
5. E - qual glo - ry to the Fath - er, to the Son and Par - a - clete

1. nails His ten - der flesh are rend - ing! see His side is o - pened now!
2. None in fo - liage, none in blos - som, none in fruit thy peers may be;
3. oh, re - lax the na - tive ten - sion of that all too rig - id wood;
4. har - bor from the rag - ing tem - pest! ark, that saved the world a - gain!
5. For e - ter - nal a - ges glo - ry to the bless - ed Tri - ni - ty

1. whence, to cleanse the whole cre - a - tion, streams of blood and wat - er flow.
2. sweet - est wood and sweet - est i - ron! Sweet - est Weight is hung on thee!
3. gent - ly, gent - ly bear the mem - bers of thy dy - ing King and God.
4. Tree, with sa - cred blood a - noint - ed of the Lamb for sin - ners slain.
5. who by grace re - deems and saves us, through the Pasch - al Mys - ter - y. A - men.

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Cantor: Look, O Lord, and see my suffering.
Come quickly to my aid.

Psalm 80

Left side: O shepherd of Israel, hear us
you who lead Joseph's flock,
shine forth from your cherubim throne
upon Ephraim, Benjamin, Manasseh.
O Lord, rouse up your might,
O Lord, come to our help.

Right side: God of hosts, bring us back;
let your face shine on us and we shall be saved.

Left side: Lord God of hosts, how long
will you frown on your people's plea?
You have fed them with tears for their bread
an abundance of tears for their drink.
You have made us the taunt of our neighbors,
our enemies laugh us to scorn.

Right side: God of hosts, bring us back;
let your face shine on us and we shall be saved.

Left side: You brought a vine out of Egypt;
to plant it you drove out the nations.
Before it you cleared the ground;
it took root and spread through the land.

Right side: The mountains were covered with its shadow,
the cedars of God with its boughs.
It stretched out its branches to the sea,
to the Great River it stretched out its shoots.

Left side: Then why have you broken down its walls?
It is plucked by all who pass by.

It is ravaged by the boar of the forest,
devoured by the beasts of the field.

Right side: God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted.
Men have burnt it with fire and destroyed it.
May they perish at the frown of your face.

Left side: May your hand be on the man you have chosen,
the man you have given your strength.
And we shall never forsake you again:
give us life that we may call upon your name.

Right side: God of hosts, bring us back;
let your face shine on us and we shall be saved.

Left side: Glory to the Father, and to the Son,
and to the Holy Spirit:

Right side: As it was in the beginning, is now,
and will be forever. Amen.

**All: Look, O Lord, and see my suffering.
Come quickly to my aid.**

Cantor: God is my savior; I trust him and shall not fear.

Canticle: Isaiah 12:1-6

Left side: I give you thanks, O Lord;
though you have been angry with me,
your anger has abated,
and you have consoled me.

Right side: God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the Lord,
and he has been my savior.

Left side: With joy you will draw water
at the fountain of salvation,
and say on that day:
Give thanks to the Lord, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

Right side: Sing praise to the Lord
for his glorious achievement;
let this be known throughout all the earth.

Left side: Shout with exultation, O city of Zion,
for great in your midst is the Holy One of Israel!

Right side: Glory to the Father, and to the Son,
and to the Holy Spirit:

Left side: As it was in the beginning, is now,
and will be forever. Amen.

All: God is my savior; I trust in him and shall not fear.

Cantor: The Lord has fed us with the finest wheat;
he has filled us with honey from the rock.

Psalm 81

Left side: Ring out your joy to God our strength,
shout in triumph to the God of Jacob.

Right side: Raise a song and sound the timbrel,
the sweet-sounding harp and the lute,
blow the trumpet at the new moon,
when the moon is full, on our feast.

Left side: For this is Israel's law,
a command of the God of Jacob.
He imposed it as a rule on Joseph,
when he went out against the land of Egypt.

Right side: A voice I did not know said to me:
“I freed your shoulder from the burden;
your hands were freed from the load.
You called in distress and I saved you.

Left side: I answered, concealed in the storm cloud,
at the waters of Meribah I tested you.
Listen, my people, to my warning,
O Israel, if only you would heed!

Right side: Let there be no foreign god among you,
no worship of an alien god.
I am the Lord your God,
who brought you from the land of Egypt.
Open wide your mouth and I will fill it.

Left side: But my people did not heed my voice
and Israel would not obey,
so I left them in their stubbornness of heart
to follow their own designs.

Right side: O that my people would heed me,
that Israel would walk in my ways!
At once I would subdue their foes,
turn my hand against their enemies.

Left side: The Lord’s enemies would cringe at their feet
and their subjection would last for ever.
But Israel I would feed with finest wheat
and fill them with honey from the rock.”

Right side: Glory to the Father, and to the Son,
and to the Holy Spirit:

Left side: As it was in the beginning, is now,
and will be forever. Amen.

**All: The Lord has fed us with the finest wheat;
he has filled us with honey from the rock.**

READING

Hebrews 2:9-10

We see Jesus crowned with glory and honor because He suffered death, that through God's gracious will might taste death for the sake of all men. Indeed, it was fitting that when bringing many sons to glory God, for whom and through whom all things exist, should make their leader in the work of salvation perfect through suffering.

silent reflection

RESPONSORY

Cantor: By your own blood, Lord,
you brought us back to God.

**All: By your own blood, Lord,
you brought us back to God.**

Cantor: From every tribe, and tongue, and people and nation,

All: you brought us back to God.

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

**All: By your own blood, Lord,
you brought us back to God.**

CANTICLE OF ZACHARIAH (Luke 1:68-79)

STAND

Cantor: I have longed to eat this meal with you before I suffer.

**All: ✕ 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.**

**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.**

***All:* I have longed to eat this meal with you
before I suffer.**

INTERCESSIONS

Priest: The Father anointed Christ with the Holy Spirit to proclaim forgiveness to those in bondage. Let us humbly call upon the eternal priest:

***Response:* Lord, have mercy on us.**

Deac.: You went up to Jerusalem to suffer and so enter into your glory, bring your Church to the Passover feast of heaven.
R/ Lord, have mercy on us.

Deac.: You were lifted high on the cross and pierced by the soldier's lance, heal our wounds. **R/ Lord, have...**

Deac.: You made the cross the tree of life, give its fruit to those reborn in baptism. **R/ Lord, have...**

Deac.: On the cross you forgave the repentant thief, forgive us our sins. **R/ Lord, have...**

THE LORD'S PRAYER

All: Our Father...

PRAYER, BLESSING & DISMISSAL

Priest: God of infinite compassion,
to love you is to be made holy;
fill our hearts with your love.
By the death of your Son
you have given us hope, born of faith;
by his rising again fulfill this hope
in the perfect love of heaven,
where he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

All: Amen.

Priest: The Lord be with you.

All: And with your spirit.

Priest: May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

All: Amen.

Deac.: Go in peace.

All: Thanks be to God.

Texts from *The Liturgy of the Hours*, vol. II, Catholic Book Publishing Co.,
1976, pp. 1454-1458, 1306-1311, 457-462.

GREETING, BLESSING, AND DISMISSAL, from the *Roman Missal*, 2011.

AD MAIOREM DEI GLORIAM.