

The Divine Office



THE SACRED PASCHAL TRIDUUM

GOOD FRIDAY

Office of Readings & Morning Prayer

HOLY SATURDAY

Office of Reading & Morning Prayer

On-line Edition

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Liturgical texts from *Liturgy of the Hours*, vol. II, Catholic Book Publishing, 1976, pp. 1044-1045 (Ps. 95), 467-481, 492-504, 1053-1054 (Canticle of Zachariah). GREETING, BLESSING, AND DISMISSAL from *The Roman Missal*, 2011.

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

It is recommended that there be a communal celebration of the Office of Readings and Morning Prayer on Good Friday and Holy Saturday. —*Paschalis Sollemnitatis (The Preparation And Celebration Of The Easter Feasts)* §40

260. A cantor or cantors should intone the antiphons, psalms, and other chants. With regard to the psalmody, the directions of nos. 121-125 should be followed.

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...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*.

Good Friday

Office of Readings & Morning Prayer

INVITATORY

STAND

Priest: Lord, ✠ open my lips.

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

Cantor: Come, let us worship Christ, the Son of God,
who redeemed us with his blood.

All: **Come, let us worship Christ, the Son of God,
who redeemed us with his blood.**

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 Son of God,
who redeemed us with his blood.**

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 Son of God,
who redeemed us with his blood.**

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 Son of God,
who redeemed us with his blood.**

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 Son of God,
who redeemed us with his blood.**

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."

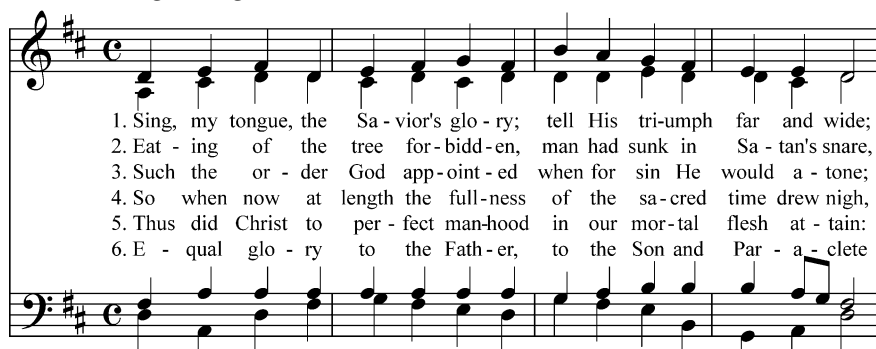
**All: Come, let us worship Christ, the Son of God,
who redeemed us with his blood.**

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.

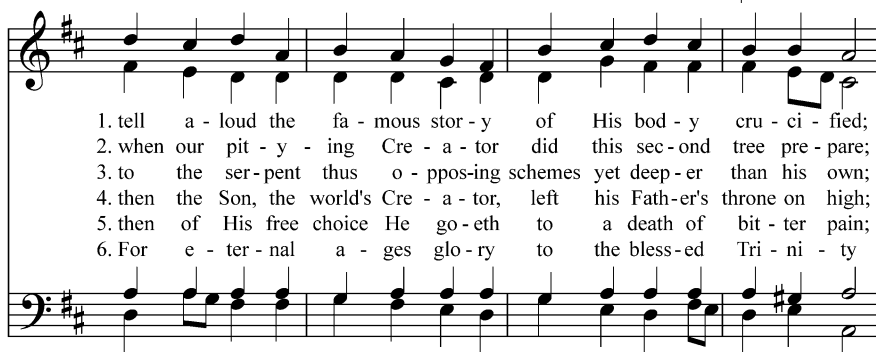
**All: Come, let us worship Christ, the Son of God,
who redeemed us with his blood.**

OFFICE OF READINGS

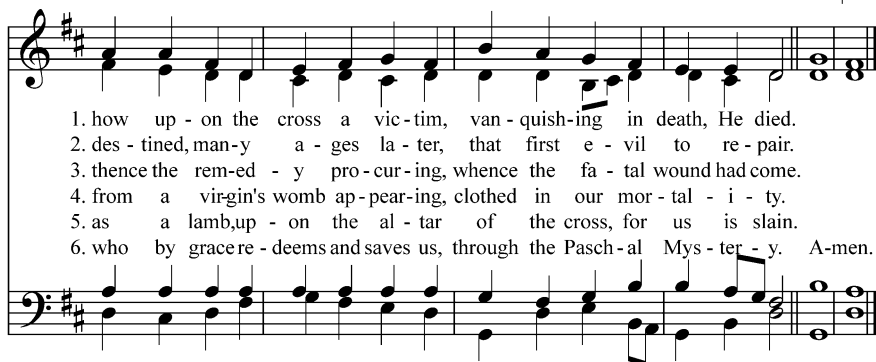
HYMN: *Pange Lingua Gloriosi* (Venantius Fortunatus, c. 530-609)



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-)

Cantor: Earthly kings rise up, in revolt; princes conspire together against the Lord and his Anointed.

Psalm 2

Left side: Why this tumult among the nations,
among peoples this useless murmuring?
They arise, the kings of the earth,
princes plot against the Lord and his Anointed.
"Come, let us break their fetters,
come, let us cast off their yoke."

Right side: He who sits in the heavens laughs;
the Lord is laughing them to scorn.
Then he will speak in his anger,
his rage will strike them with terror.
"It is I who have set up my king
on Zion, my holy mountain."

Left side: I will announce the decree of the Lord:

Right side: The Lord said to me: "You are my Son.
It is I who have begotten you this day.
Ask and I shall bequeath you the nations,
put the ends of the earth in your possession.
With a rod of iron you will break them,
shatter them like a potter's jar."

Left side: Now, O kings, understand,
take warning, rulers of the earth;
serve the Lord with awe
and trembling, pay him your homage
lest he be angry and you perish;
for suddenly his anger will blaze.

Right side: Blessed are they who put their trust in God.

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: Earthly kings rise up, in revolt; princes conspire
together against the Lord and his Anointed.**

Cantor: They divided my garments among them;
they cast lots for my clothing.

Psalm 22:2-23

Left side: My God, my God, why have you forsaken me?
You are far from my plea
and the cry of my distress.
O my God, I call by day and you give no reply;
I call by night and I find no peace.

Right side: Yet you, O God, are holy,
enthroned on the praises of Israel.
In you our fathers put their trust;
they trusted and you set them free.
When they cried to you, they escaped.
In you they trusted and never in vain.

Left side: But I am a worm and no man,
scorned by men, despised by the people.
all who see me deride me.
They curl their lips, they toss their heads.
"He trusted in the Lord, let him save him;
let him release him if this is his friend."

Right side: Yes, it was you who took me from the womb,
entrusted me to my mother's breast.
To you I was committed from my birth,
from my mother's womb you have been my God.
Do not leave me alone in my distress;
come close, there is none else to help.

Left side: Many bulls have surrounded me,
fierce bulls of Bashan close me in.
Against me they open wide their jaws,
like lions, rending and roaring.

Right side: Like water I am poured out,
disjointed are all my bones.
My heart has become like wax,
it is melted within my breast.

Left side: Parched as burnt clay is my throat,
my tongue cleaves to my jaws.

Right side: Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
and lay me in the dust of death.

Left side: I can count every one of my bones.
These people stare at me and gloat;
they divide my clothing among them.
They cast lots for my robe.

Right side: O Lord, do not leave me alone,
my strength, make haste to help me!

Left side: Rescue my soul from the sword,
my life from the grip of these dogs.
Save my life from the jaws of these lions,
my poor soul from the horns of these oxen.

Right side: I will tell of your name to my brethren
and praise you where they are assembled.

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: They divided my garments among them;
they cast lots for my clothing.**

Cantor: They sought to take my life by violence.

Psalm 38

Left side: O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.
Your arrows have sunk deep in me;
your hand has come down upon me.
Through your anger all my body is sick:
through my sin, there is no health in my limbs.

Right side: My guilt towers higher than my head;
it is a weight too heavy to bear.
My wounds are foul and festering,
the result of my own folly.
I am bowed and brought to my knees.
I go mourning all the day long.

Left side: All my frame burns with fever;
all my body is sick.
Spent and utterly crushed,
I cry aloud in anguish of heart.

Right side: O Lord, you know all my longing:
my groans are not hidden from you.
My heart throbs, my strength is spent;
the very light has gone from my eyes.

Left side: My friends avoid me like a leper;
those closest to me stand afar off.
Those who plot against my life lay snares;
those who seek my ruin speak harm,
planning treachery all the day long.

Right side: But I am like the deaf who cannot hear,
like the dumb unable to speak.

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

Left side: I count on you, O Lord:
it is you, Lord God, who will answer.
I pray: "Do not let them mock me,
those who triumph if my foot should slip."

Right side: For I am on the point of falling
and my pain is always before me.
I confess that I am guilty
and my sin fills me with dismay.

Left side: My wanton enemies are numberless
and my lying foes are many.
They repay me evil for good
and attack me for seeking what is right.

Right side: O Lord, do not forsake me!
My God, do not stay afar off!
Make haste and come to my help,
O Lord, my God, my savior!

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: They sought to take my life by violence.

Cantor: They brought false evidence against me.

All: They were breathing out fury.

From the Letter to the Hebrews

When Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation. He entered, not with the blood of goats and calves, but with his own blood, and achieved eternal redemption.

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God!

That is why he is mediator of a new covenant: since his death has taken place for deliverance from transgressions committed under the first covenant, those who are called may receive the promised eternal inheritance. Where there is a testament, it is necessary that the death of the testator be confirmed. For a testament comes into force only in the case of death; it has no force while the testator is alive. Hence, not even the first covenant was inaugurated without blood.

When Moses had read all the commandments of the law to the people, he took the blood of goats and calves, together with water and crimson wool and hyssop, and sprinkled the book and all the people, saying, "This is the blood of the covenant which God has enjoined upon you." He also sprinkled the tabernacle and all the vessels of worship with blood. According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness.

It is necessary that the copies of the heavenly models be purified in this way, but the heavenly realities themselves called for better sacrifices. For Christ did not enter into a sanctuary made by hands, a mere copy of the true one; he entered heaven itself that he might appear before God on our behalf. Not that he might offer himself there again and again, as the high priest enters year after year into the sanctuary with blood that is not his own; if that were so, he would have had to suffer death over and over from the creation of the world.

But now he has appeared at the end of the ages to take away sins once for all by his sacrifice. Just as it is appointed that men die once, and after death be judged, so Christ has offered up once to take away the sins of many; he will appear a second time not to take away sin but to bring salvation to those who eagerly await him.

RESPONSORY:

Isaiah 53:7, 12

Cantor: He was led like a lamb to slaughter;
no complaint from his lips against the evil
done to him. He was given up to death,

All: To give his people life.

Cantor: He surrendered himself to death
and was counted among the wicked.

All: To give his people life.

SECOND READING

From the Catecheses by Saint John Chrysostom, bishop

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not the figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy Eucharist. The soldier pierced the Lord's side,

he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy Eucharist. From these two sacraments the Church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water from his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

RESPONSORY

1Pt. 1:18-19; Eph. 2:18; 1 Jn. 1:7

Cantor: The price of your redemption was not something of fleeting value like gold or silver, but the costly shedding of the blood of Christ, the lamb without blemish.

***All:* Through him, in the one Spirit,
we can approach the Father.**

Cantor: The blood of Jesus Christ washes away all our sins.

***All:* Through him, in the one Spirit,
we can approach the Father.**

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 - bove 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.

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-)

Cantor: God did not spare his own Son,
but gave him up to suffer for our sake.

Psalm 51

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

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

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

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

Left side: Make me hear rejoicing and gladness,
that the bones you have crushed may revive.
From my sins turn away your face
and blot out all my guilt.

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

Left side: Give me again the joy of your help;
with a spirit of fervor sustain me,

that I may teach transgressors your ways
and sinners may return to you.

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

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

Right side: In your goodness, show favor to Zion;
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice,
holocausts offered on your altar.

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: God did not spare his own Son, but gave him up
to suffer for our sake.**

Cantor: Jesus Christ loved us, and poured out his own blood for us
to wash away our sins.

Canticle: Habakkuk 3:2-4, 13a, 15-19

Left side: O Lord, I have heard your renown,
and feared, O Lord, your work.
In the course of the years revive it,
in the course of the years make it known;
in your wrath remember compassion!

Right side: God comes from Teman,
the Holy One from Mount Paran.

Covered are the heavens with his glory,
and with his praise the earth is filled.

Left side: His splendor spreads like the light;
rays shine forth from beside him,
where his power is concealed.
You come forth to save your people,
to save your anointed one.

Right side: You tread the sea with your steeds
amid the churning of the deep waters.
I hear, and my body trembles;
at the sound, my lips quiver.

Left side: Decay invades my bones,
my legs tremble beneath me.
I await the day of distress
that will come upon the people who attack us.

Right side: For though the fig tree blossom not
nor fruit be on the vines,
though the yield of the olive fail
and the terraces produce no nourishment,

Left side: Though the flocks disappear from the fold
and there be no herd in the stalls,
yet will I rejoice in the Lord
and exult in my saving God.

Right side: God, my Lord, is my strength;
he makes my feet swift as those of hinds
and enables me to go upon the heights.

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: Jesus Christ loved us, and poured out his own blood for us to wash away our sins.

Cantor: We worship your cross, O Lord,
and we praise and glorify your holy resurrection,
for the wood of the cross has brought joy to the world.

Psalm 147:12-20

Left side: O praise the Lord, Jerusalem!
Zion, praise your God!

Right side: He has strengthened the bars of your gates,
he has blessed the children within you.
He established peace on your borders,
he feeds you with finest wheat.

Left side: He sends out his word to the earth
and swiftly runs his command.
He showers down snow white as wool,
he scatters hoar-frost like ashes.

Right side: He hurls down hailstones like crumbs.
The waters are frozen at his touch;
he sends forth his word and it melts them:
at the breath of his mouth the waters flow.

Left side: He makes his word known to Jacob,
to Israel his laws and decrees.
He has not dealt thus with other nations;
he has not taught them his decrees.

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: We worship your cross, O Lord, and we praise
and glorify your holy resurrection, for the wood
of the cross has brought joy to the world.**

READING

Isaiah 52: 13-15

See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him-
so marred was his look beyond that of man,
and his appearance beyond that of mortals-
So shall he startle many nations,
because of him kings shall stand speechless;
For those who have not been told shall see,
those who have not heard shall ponder it.

silent reflection

**All: For our sake Christ was obedient,
accepting even death, death on a cross.**

CANTICLE OF ZACHARIAH (Luke 1:68-79)

STAND

Cantor: Over his head they hung their accusation:
Jesus of Nazareth, King of the Jews.

**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: Over his head they hung their accusation:
Jesus of Nazareth, King of the Jews.**

INTERCESSIONS

Priest: For our sake our Redeemer suffered death and was buried,
and rose again. With heartfelt love let us adore him, and
pray:

All: Lord, have mercy on us.

Deac.: Christ our teacher, for our sake you were obedient
even to accepting death, teach us to obey the Father's will
in all things. **R./ Lord, have mercy on us.**

Deac.: Christ our life, by your death on the cross
you destroyed the power of evil and death,
may we die with you, to rise with you in glory. **R./ Lord...**

Deac.: Christ our King, you became an outcast among us,
a worm and no man, teach us the humility
by which you saved the world. **R./ Lord...**

Deac.: Christ our salvation, you gave yourself up to death
out of love for us, help us to show your love to one another.
R./ Lord...

Deac.: Christ our Savior, on the cross you embraced all time
with your outstretched arms, unite God's scattered children
in your kingdom of salvation.
R./ Lord...

THE LORD'S PRAYER

All: Our Father...

PRAYER, BLESSING & DISMISSAL

Priest: Father,
look with love upon your people,
the love which our Lord Jesus Christ showed us
when he delivered himself to evil men
and suffered the agony of the cross,
for 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.

Holy Saturday

Office of Readings & Morning Prayer

INVITATORY

STAND

Priest: Lord, ✠ open my lips.

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

Cantor: Come, let us worship Christ,
who for our sake suffered death and was buried.

All: **Come, let us worship Christ,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**

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,
who for our sake suffered death and was buried.**



OFFICE OF READINGS

HYMN *CHRISTE CÆLORUM DOMINE* (5TH-6TH C.)

1. O Christ of heav'n - ly realms the Lord Su -
 2. We beg of you with voice up - raised, pre -
 3. O gen - tle Lamb, O In - no - cent O
 4. The prec - ious folk whom you did save, for
 5. O add us to their num - ber, Lord We

preme re - deem - er of the world Whose min - is - try up -
 serve your gift of sa - ving grace which by the sa - cred
 Vic - tim for earth's sake be - spent. You washed in your most
 whom your sa - cred bod - y gave, shall rise with you and
 beg to share in their re - ward, Who for your Fath - er

on the Cross Has freed cre - a - tion from death's laws.
 mys - ter - ies you have be - stowed on ev' - ry race.
 prec - ious blood the robes of all the saints of God.
 heav - en see, where they shall praise you end - less - ly.
 made of us A king - dom gath - ered from all lands. Amen.

Text: *Christe, cælorum Domine* (5th-6th c.), trans. Rev. James E. Lease and Scott Rieker.
 Tune: Tallis' Canon (LM) Thomas Tallis c. (1505-1585)

PSALMODY

SIT

Cantor: In peace, I will lie down and sleep.

Psalms 4

Left side: When I call, answer me, O God of Justice;
 from anguish you released me;
 have mercy and hear me!

Right side: O men, how long will your hearts be closed,
will you love what is futile
and seek what is false?

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

Right side: Fear him; do not sin:
ponder on your bed and be still
Make justice your sacrifice
and trust in the Lord.

Left side: "What can bring us happiness?" many say.
Let the light of your face shine on us, O Lord.

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

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

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: In peace, I will lie down and sleep.

Cantor: My Body shall rest in hope.

Psalm 16

Left side: Preserve me, God, I take refuge in you.
I say to the Lord: "You are my God.
My happiness lies in you alone."

- Right side:* He has put into my heart a marvelous love
for the faithful ones who dwell in his land.
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.
- Left side:* O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.
The lot marked out for me is my delight:
welcome indeed the heritage that falls to me!
- Right side:* I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.
- Left side:* And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave
my soul among the dead,
nor let your beloved know decay.
- Right side:* You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.
- 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: My body shall rest in hope.**

Cantor: Lift high the ancient portals. The King of glory enters.

Psalm 24

Left side: The Lord's is the earth and its fullness,
the world and all its peoples.
It is he who set it on the seas;
on the waters he made it firm.

Right side: Who shall climb the mountain of the Lord?
Who shall stand in his holy place?
The man with clean hands and pure heart,
who desires not worthless things,
who has not sworn
so as to deceive his neighbor.

Left side: He shall receive blessings from the Lord
and reward from the God who saves him.
Such are the men who seek him,
seek the face of the God of Jacob.

Right side: O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Left side: Who is the king of glory?
The Lord, the mighty, the valiant,
the Lord, the valiant in war.

Right side: O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Left side: Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory.

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: Lift high the ancient portals. The King of glory enters.

Cantor: Take up my cause and rescue me.

All: Be true to your word, give me life.

FIRST READING

HEBREWS 4:1-13

From the letter to the Hebrews

While the promise of entrance into his rest still holds, we ought to be fearful of disobeying lest any one of you be judged to have lost his chance of entering. We have indeed heard the good news, as they did. But the word which they heard did not profit them, for they did not receive it in faith.

It is we who have believed who enter in that rest, just as God said:

"Thus I swore in my anger,
They shall never enter into my rest.' "

Yet God's work was finished when he created the world for in reference to the seventh day Scripture somewhere says, "And God rested from all his work on the seventh day"; and again, in the place we have referred to, God say, "They shall never enter in my rest. "Therefore, since it remains for some to enter, and those to whom it was first announced did not because of unbelief, God once more set a day, "today," when long afterward he spoke through David the words we have quoted:

"Today, if you should hear his voice,
harden not your hearts."

Now if Joshua had led them into the place of rest, God would not have spoken afterward of another day. Therefore a Sabbath rest still remains for the people of God. And he who enters into God's rest, rests from his own work as God did from his. Let us strive to enter into that rest, so that no one may fall, in imitation of the example of Israel's unbelief.

Indeed, God's word is living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart.

Nothing is concealed from him; all lies bare and exposed to the eyes of him to whom we must render an account.

RESPONSORY

Matthew 27;66, 60, 62

Cantor: They buried the Lord and sealed the tomb
by rolling a large stone in front of it.

All: They stationed soldiers there to guard it.

Cantor: The chief priests asked Pilate for a guard.

All: They stationed soldiers there to guard it.

SECOND READING

From an ancient homily on Holy Saturday.

Something strange is happening – there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit." He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

RESPONSORY

Cantor: Our shepherd, the source of the water of life, has died.
the sun was darkened when he passed away.

But now man's captor is made captive.

**All: This is the day when our Savior
broke through the gates of death.**

Cantor: He has destroyed the barricades of hell,
overthrown the sovereignty of the devil.

**All: This is the day when our Savior
broke through the gates of death.**

MORNING PRAYER

HYMN *TIBI REDEMPTOR OMNIUM* (5TH-6TH C.)

STAND

1. To you re - deem - er of the world Your
 2. You by the Cross of death de - stroyed The
 3. O deign to drive for ev - er - more A -
 4. For our sake you deigned to de - scend To
 5. The day or - dained is draw - ing nigh When
 6. O Christ we there - fore humb - ly beg That

sorr'wring peo - ple raise this song: O spare your peo - ple
 pow - er of the an - cient foe; The Cross, the ban - ner
 way from us the an - cient foe That he may nev - er
 hell the pris' - ners sett - ing free, For debt - ors in death's
 you will end this pres - ent age Just giv - er you will
 you would re - med - y our wounds; Whom with the Fath - er

Lord we pray, O spare those who con - fess your name.
 of the Faith, The stand - ard signed up - on our brow.
 strike a - gain The peo - ple ran - somed by your blood.
 sla - ver - y You o - pened wide life's treas - ur - y.
 then re - pay Each one ac - cord - ing to his ways.
 we ad - ore And Ho - ly Spir - it ev - er - more.

Text: *Tibi redemptor omnium* (5th-6th c.), trans. Revs. Ryan Erlenbush and James Lease
 Tune: Erhalt Uns, Herr (LM), Harm. by J.S. Bach (1685-1750)

Cantor: Though sinless, the Lord has been put to death.
The world is in mourning as for an only son.

Psalm 64

Left side: Hear my voice, O God, as I complain,
guard my life from dread of the foe.
Hide me from the band of the wicked,
from the throng of those who do evil.

Right side: They sharpen their tongues like swords;
they aim bitter words like arrows
to shoot at the innocent from ambush,
shooting suddenly and recklessly.

Left side: They scheme their evil course;
they conspire to lay secret snares.
They say: "Who will see us?
Who can search out our crimes?"

Right side: He will search who searches the mind
and knows the depth of the heart.
God has shot them with his arrow
and dealt them sudden wounds.
Their own tongue has brought them to ruin
and all who see them mock.

Left side: Then will all men fear;
they will tell what God has done.
They will understand God's deeds.
The just will rejoice in the Lord
and fly to him for refuge.
all the upright hearts will glory.

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: **Though sinless, the Lord has been put to death.
The world is in mourning as for an only son.**

Cantor: From the jaws of hell, Lord, rescue my soul.

Canticle: Isaiah 38: 10-14, 17-20

Left side: Once I said,
"In the noontime of life I must depart!
To the gates of the nether world I shall be consigned
for the rest of my years."

Right side: I said, "I shall see the Lord no more
in the land of the living.
No longer shall I behold my fellow men
among those who dwell in the world."

Left side: My dwelling, like a shepherd's tent,
is struck down and borne away from me;
you have folded up my life, like a weaver
who severs the last thread.

Right side: Day and night you give me over to torment;
I cry out until the dawn.
Like a lion he breaks all my bones;
day and night you give me over to torment.

Left side: Like a swallow I utter shrill cries;
I moan like a dove.
My eyes grow weak, gazing heaven-ward:
O Lord, I am in straits; be my surety!

Right side: You have preserved my life
from the pit of destruction,
when you cast behind your back
all my sins.

Left side: For it is not the nether world that gives you thanks,
nor death that praises you;
neither do those who go down into the pit
await your kindness.

Right side: The living, the living give you thanks,
as I do today.
Fathers declare to their sons,
O God, your faithfulness.

Left side: The Lord is our savior;
We shall sing to stringed instruments
in the house of the Lord
all the days of our life.

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:* From the jaws of hell, Lord, rescue my soul.**

Cantor: I was dead, but now I live for ever,
and I hold the keys of death and of hell.

Psalm 150

Left side: Praise God in his holy place,
praise him in his mighty heavens.
Praise him for his powerful deeds,
praise his surpassing greatness.

Right side: O praise him with sound of trumpet,
praise him with lute and harp.
Praise him with tambourine and dance,
praise him with strings and pipes.

Left side: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

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: I was dead, but now I live for ever,
and I hold the keys of death and of hell.**

READING

Hosea 5:15b-16:2

Thus says the Lord:
In their affliction, they shall look for me:
"Come, let us return to the Lord,
For it is he who has rent, but he will heal us;
he has struck us, but he will bind our wounds.
He will revive us after two days;
on the third day he will raise us up,
to live in his presence."

silent reflection

**All: For our sake Christ was obedient, accepting even
death, death on the cross. Therefore God raised him
on high and gave him the name above all other names.**

CANTICLE OF ZACHARIAH (Luke 1:68-79)

STAND

Cantor: Save us, O Savior of the world.
On the cross you redeemed us by the shedding
of your blood; we cry out for your help, O God.

**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:* Save us, O Savior of the world.
On the cross you redeemed us by the shedding of your
blood; we cry out for your help, O God.**

INTERCESSIONS

***Priest:* Our Redeemer suffered and was buried for us
in order to rise again. With sincere love we adore him,
and aware of our needs we cry out:**

All: Lord, have mercy on us.

Deac.: Christ our savior, your sorrowing Mother stood by you
at your death and burial, in our sorrows
may we share your suffering. **R./ Lord have mercy on us.**

Deac.: Christ our Lord, like the seed buried in the ground,
you brought forth for us the harvest of grace,
may we die to sin and live for God. **R./ Lord...**

Deac.: Christ, the Good Shepherd, in death you lay hidden
from the world. Teach us to love a life hidden with you in
the Father. **R./ Lord...**

Deac.: Christ, the new Adam, you entered the kingdom of death
to release all the just since the beginning of the world, may
all who lie dead in sin hear your voice and rise to life. **R./**

Deac.: Christ, Son of the living God, through baptism
we were buried with you, risen also with you in baptism,
may we walk in newness of life. **R./ Lord...**

THE LORD'S PRAYER

All: Our Father...

PRAYER, BLESSING & DISMISSAL

Priest: All-powerful and ever-living God,
your only Son went down among the dead
and rose again in glory.
In your goodness raise up your faithful people,
buried with him in baptism,
to be one with him in the eternal life of heaven
where he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

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.