

THE OFFICES OF
GOOD FRIDAY
AND
HOLY SATURDAY
WITH ELEMENTS PROPER TO THE
ORDER OF FRIARS PREACHERS



WASHINGTON, DC
PRIORY OF THE IMMACULATE CONCEPTION
2025

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GOOD FRIDAY

MATINS

At the Prior's signal all stand, face the high altar and silently make the Sign of the Cross.

INVITATORY

IV

C

ome, let us worship Christ, the Son of God, who redeemed

us with his blood.

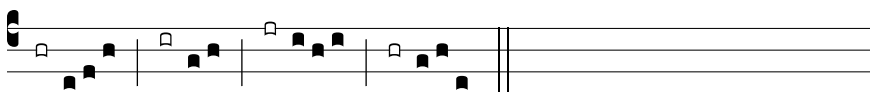
PSALM 95

A CALL TO PRAISE GOD

Encourage each other daily while it is still today (Hebrews 3:13).

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.

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.



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.

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 me and provoked me,
Although they had seen all of my works.

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."

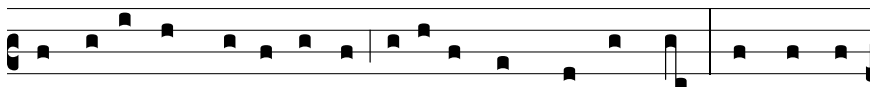
Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

HYMN

III

S

ing, my tongue, in ex-ul-tation * of our banner and device!



Make a solemn procla-mation of a triumph and its price: how the Sav-



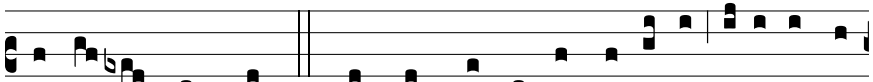
ior of cre-ation conquered by his sac-rifice! 2. For, when Adam first



offended, eating that forbidden fruit, not all hopes of glory ended



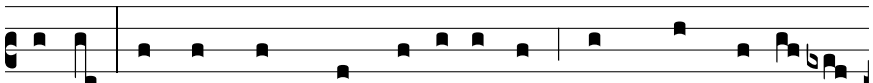
with the serpent at the root: broken nature would be mended by a



second tree and shoot. 3. Thus the tempter was outwitted by a wisdom



deeper still: rem-e-dy and ailment fitted, means to cure and means



to kill; that the world might be acquitted, Christ would do his Fa-



ther's will. 4. So the Father, out of pit-y for our self-inflicted doom,



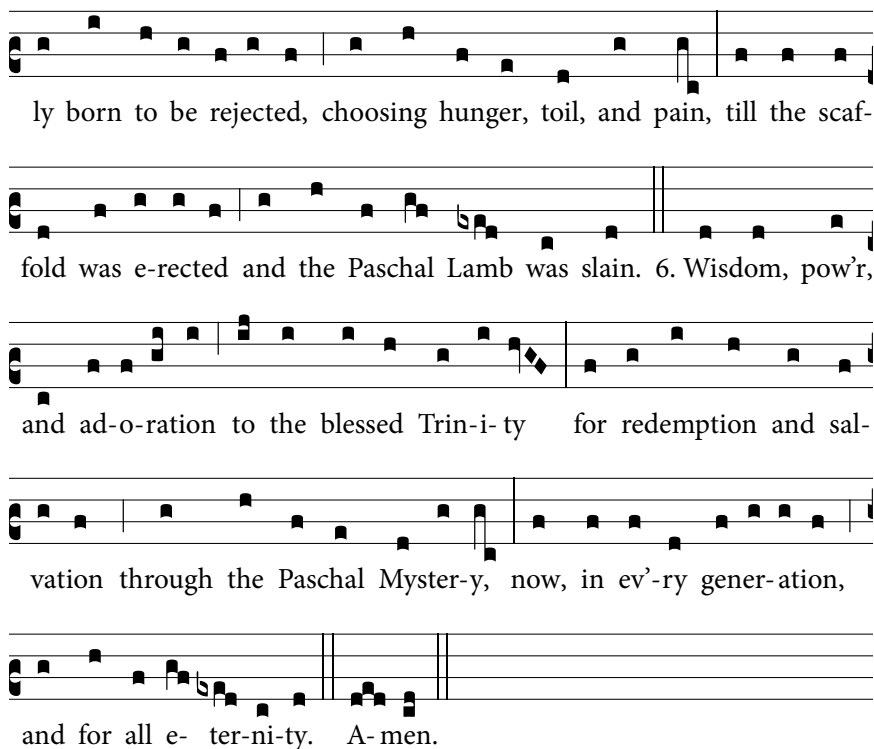
sent him from the heav'nly cit-y when the ho-ly time had come:



he, the Son and the Almighty, took our flesh in Mar-y's womb.



5. So he came, the long-expected, not in glory, not to reign; on-



ly born to be rejected, choosing hunger, toil, and pain, till the scaffold was erected and the Paschal Lamb was slain. 6. Wisdom, power, and adoration to the blessed Trinity for redemption and salvation through the Paschal Mystery, now, in every generation, and for all eternity. Amen.

Text: *Pange, lingua gloriosi praelium certaminis*, Venantius Fortunatus, d. ca 600, tr. *Roman Missal*, 2010.

Melody: *Hymnarium O.P.*, Melody 20.

ANTIPHON 1

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

PSALM 2

THE MESSIAH, KING AND CONQUEROR

The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).

Why this tumult among 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.”
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.”
I will announce the decree of the Lord: †
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.”
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. *
Blessed are they who put their trust in God.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 2

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

PSALM 22:2-23

GOD HEARS THE SUFFERING OF HIS HOLY ONE

Jesus cried with a loud voice: My God, my God, why have you forsaken me? (Matthew 27:46).

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.

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.

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.”

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.

Many bulls have surrounded me, *

fierce bulls of Bashan close me in.

Against me they open wide their jaws, *

like lions, rending and roaring.

Like water I am poured out, *

disjointed are all my bones.

My heart has become like wax, *

it is melted within my breast.

Parched as burnt clay is my throat, *

my tongue cleaves to my jaws.

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.
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.
O Lord, do not leave me alone, *
my strength, make haste to help me!
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.
I will tell of your name to my brethren *
and praise you where they are assembled.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 3

They sought to take my life by violence.

PSALM 38

A SINNER IN EXTREME DANGER PRAYS EARNESTLY TO GOD

All his friends were standing at a distance (Luke 23:49).

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.
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.

All my frame burns with fever; *
 all my body is sick.
Spent and utterly crushed, *
 I cry aloud in anguish of heart.
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.
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 of harm, *
 planning treachery all the day long.
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.
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."
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.
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.
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!
Glory to the Father, and to the Son, *
 and to the Holy Spirit:
as it was in the beginning, is now, *
 and will be for ever. Amen.

℣. They brought false evidence against me.

℟. They were breathing out fury.

FIRST READING

From the letter to the Hebrews

9:11-28

*By the shedding of his own blood,
Christ, the high priest, entered the sanctuary once and for all*

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!

This 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 was 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 now 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 was 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

See Isaiah 53:7, 12

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

He surrendered himself to death
and was counted among the wicked.
– To give his people life.

Or, according to Proprium Officiorum Ordinis Prædicatorum, p. 702:

RESPONSORIUM PROLIXUM

Cf. Mt 27:51; Lc 23:42; V. Lc 23:43

II
V e-lum templi * scis- sum est, et omnis ter- ra

trému- it: la-tro de cru- ce clamá-bat, di- cens: Me-

ménto me- i, Dómi- ne, dum vé-ne-ris in regnum

tu- um. V. A- men di-co ti- bi: hó-di- e me-cum e-ris

in pa-ra- dí- so. * Meménto me- i, Dómi- ne, dum



vé-ne-ris in regnum tu- um.

The veil of the temple was torn and all the earth trembled. The thief cried out from the cross: “Remember me, Lord, when you come in your kingly power.” *℟.* Truly, I say to you, this day you will be with me in paradise. * “Remember me, Lord, when you come in your kingly power.”

SECOND READING

From the Catecheses by Saint John Chrysostom, bishop

(Cat. 3, 13-19: SC 50, 174-177)

The power of Christ's blood

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 that 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 after 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

1 Peter 1:18-19; Ephesians 2:18; 1 John 1:7

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.

– Through him, in the one Spirit, we can approach the Father.

The blood of Jesus Christ washes away all our sins.

– Through him, in the one Spirit, we can approach the Father.

Or, according to Proprium Officiorum Ordinis Prædicatorum, p. 702:

RESPONSORIUM PROLIXUM

Cf. Io 18:40; Lc 22:48; Ț. Cf. Lc 22:47

II

B



a-rábbas * latro dimít- ti- tur et ín-no-cens Chris- tus

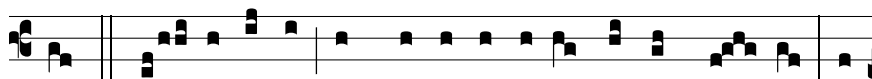
oc- cí-di- tur: nam et Iu- das armis doc- tus scé-



le- ris, qui per pa-cem dí-di-cit fá- ce-re bel- lum,



os-cu-lándo trá- di- dit Dómi-num Ie-sum Chris-



tum. ʒ. Ec- ce turba, et qui vo-ca-bá-tur Iu-das, ve- nit: et



dum appropinquá- ret ad Ie- sum. * Oscu-lándo



trá- di- dit Dómi-num Ie-sum Chris- tum.

*Barabbas the robber is released and the innocent Christ is slain; for Judas, skilled in the weapons of sin, and knowing how to wage war by means of peace, betrayed the Lord Jesus with a kiss. ʒ. Behold, a crowd came, and he who was called Judas, who when he had drawn near to Jesus * betrayed the Lord Jesus with a kiss.*

LAUDS

ANTIPHON 1

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

PSALM 51

O GOD, HAVE MERCY ON ME

Your inmost being must be renewed, and you must put on the new man (Ephesians 4:23-24).

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.

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.

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.

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.

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.

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.

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.

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.
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.
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.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 2

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

GOD COMES TO JUDGE

Lift up your heads for your redemption is at hand (Luke 21:28).

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!
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.
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.
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.
 Decay invades my bones, *
 my legs tremble beneath me.
 I await the day of distress *
 that will come upon the people who attack us.
 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,
 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.
 God, my Lord, is my strength; †
 he makes my feet swift as those of hinds *
 and enables me to go upon the heights.
 Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

ANTIPHON 3

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

THE RESTORATION OF JERUSALEM

Come, I will show you the bride of the Lamb (Revelation 21:9).

O praise the Lord, Jerusalem! *
 Zion, praise your God!
 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.
 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. *
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.
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.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

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.

RESPONSORY

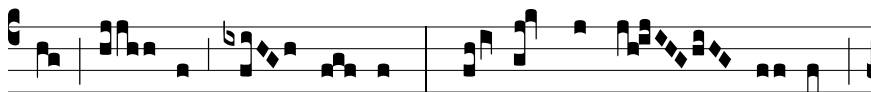
Phil 2:8

VI

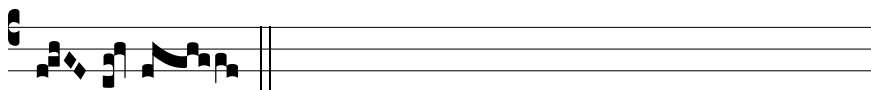
C



hri-stus * factus est pro no- bis o-bé- di-



ens us- que ad mor- tem, mor- tem au- tem cru- cis.

*Christ became obedient for us unto death, even death on a Cross.*

ANTIPHONA AD BENEDICTUS

Mt 27:37

I D

P



o-su- é- runt * su- per ca- put e- ius causam ipsí- us scri-



ptam: Ie- sus Na- za- ré- nus, Rex Iu- dæ- ó- rum.

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

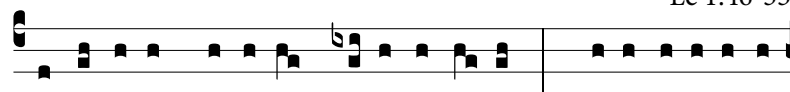
CANTICUM EVANGELICUM

THE MESSIAH AND HIS FORERUNNER

Lc 1:46-55

I D

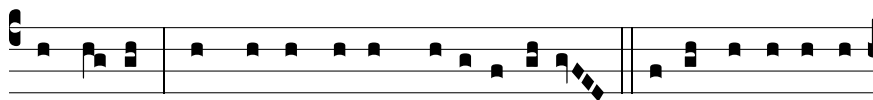
B



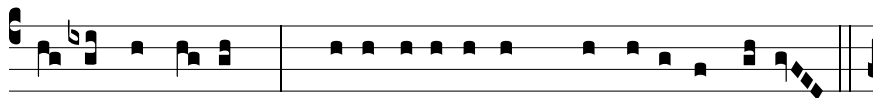
e- ne- díctus Dómi- nus, De- us Is- ra- el: * qui- a vi- si- tá- vit,



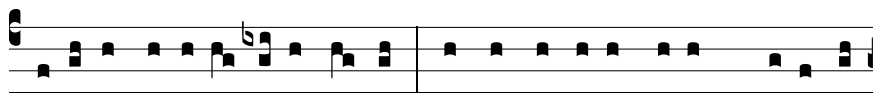
et fe-cit re-dempti- ó-nem ple-bis su-æ: Et e-ré-xit cornu sa- lú-



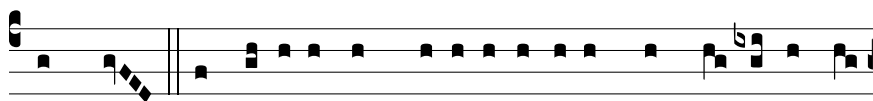
tis no-bis: * in domo Da-vid, pú-e-ri su- i. Si-cut lo-cú-tus est



per os sanctó-rum, * qui a sáecu-lo sunt, prophe-tá-rum e-ius:



Sa-lú-tem ex i-ni-mí-cis nostris, * et de ma-nu ómni- um, qui o-dé-



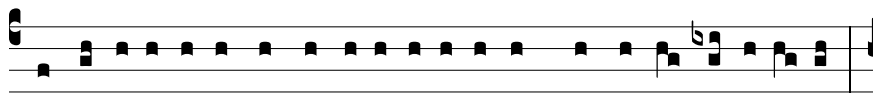
runt nos. Ad fa-ci- éndam mi-se-ri-córdi- am cum pá-tri-bus no-



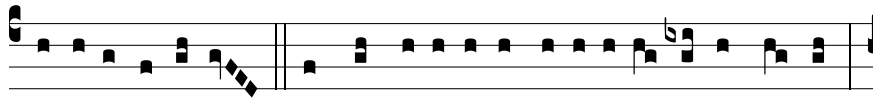
stris: * et memo-rá-ri testamé-nti su- i sancti. Iusiu-rándum, quod



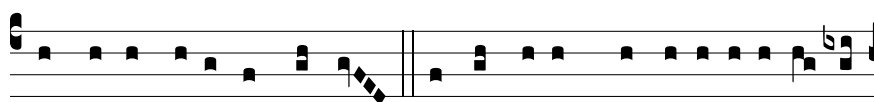
iu-rá-vit ad Abra-ham patrem nostrum, * da-tú-rum se no-bis:



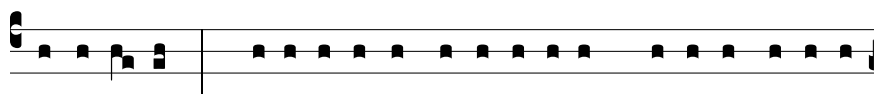
Ut si-ne timó-re, de ma-nu i-nimi-có-rum nostró-rum li-be-rá-ti, *



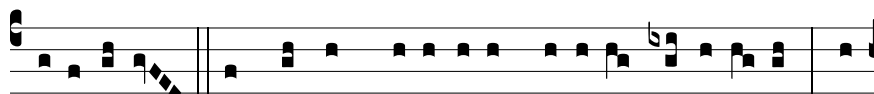
servi- ámus il-li. In sancti-tá-te, et iustí-ti- a co-ram i-pso, *



ómni-bus di- é-bus nostris. Et tu, pu-er, Prophé-ta Altís-si-mi



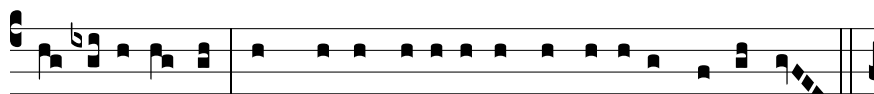
vo-cá-be-ris: * præ-í-bis e-nim ante fá-ci-em Dómi-ni, pa-rá-re



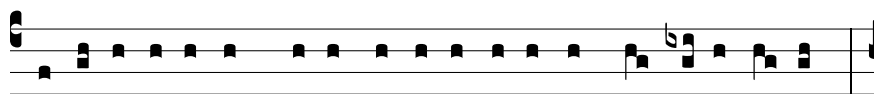
vi-as e-ius: Ad dandam sci-énti-am sa-lú-tis ple-bi e-ius: * in



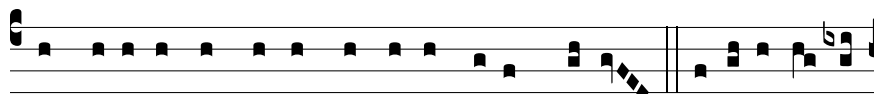
remis-si-ó-nem pecca-tó-rum e-ó-rum: Per ví-sce-ra mi-se-ri-córdi-



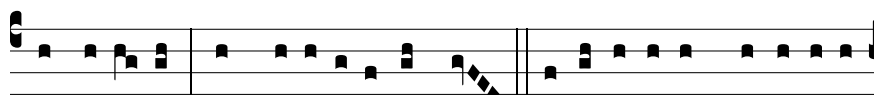
æ De-i nostri: * in qui-bus vi-si-tá-vit nos, ó-ri-ens ex al-to:



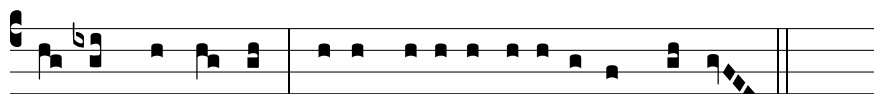
Il-lumi-ná-re his, qui in té-nebris, et in umbra mortis se-dent: *



ad di-ri-gén-dos pe-des nostros in vi-am pa-cis. Gló-ri-a Pa-tri,



et Fí-li-o, * et Spi-rí-tu-i Sancto. Si-cut e-rat in princí-pi-o,



et nunc, et semper, * et in sæcu-la sæcu-ló-rum. Amen.

GOSPEL CANTICLE

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

CANTICLE OF ZECHARIAH (LUKE 1:68–79)

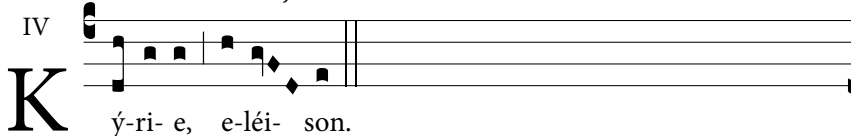
THE MESSIAH AND HIS FORERUNNER

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 for ever. Amen.

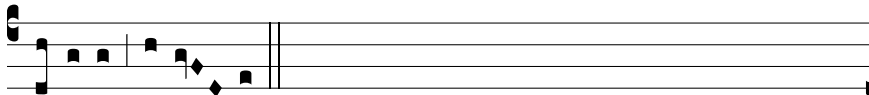
PRECES

For the Preces all stand facing the altar. Two friars stand by the Lady Lectern and two friars stand in the middle of the choir.

Friars at the Lady Lectern:

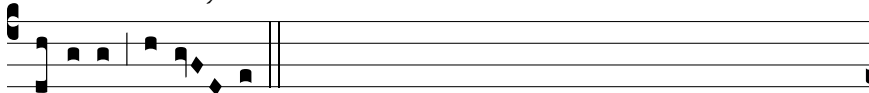


Choir:



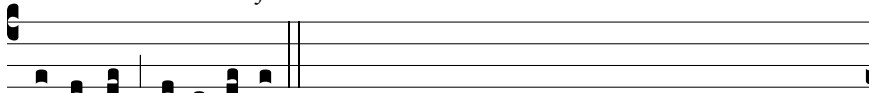
Ký-ri- e, e-léi- son.

Friars at the Lady Lectern:



Ký-ri- e, e-léi- son.

Friars in the middle of the choir:



Dómi-ne, mi-se-ré-re.

Choir:



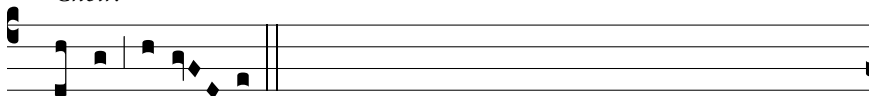
Christus Dómi-nus factus est o-bé-di- ens us-que ad mortem.

Friars at the Lady Lectern:



Agno mi- ti bá-si- a cu- i lupus de-dit ve-ne-nó-sa.

Choir:



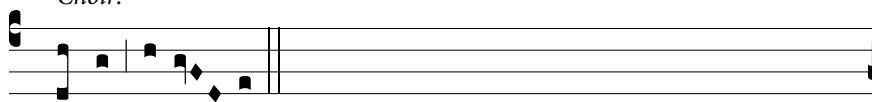
Chri-ste, e-léi- son.

Friars at the Lady Lectern:



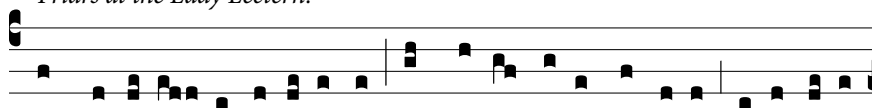
Vi-ta in li-gno mó-ri-tur: inférnus et mors lu-gens spo-li- á-tur.

Choir:

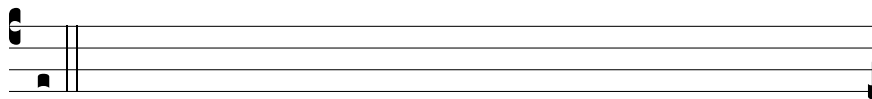


Chri-ste, e-léi- son.

Friars at the Lady Lectern:

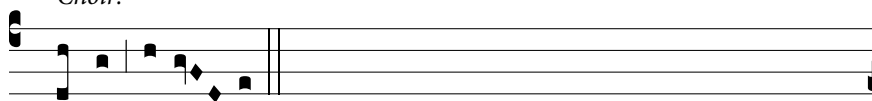


Tu qui vincí- ri vo-lu- í-sti, nosque a mortis víncu-lis e-ri-pu- í-



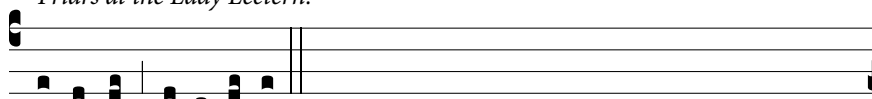
sti.

Choir:



Chri-ste, e-léi- son.

Friars at the Lady Lectern:



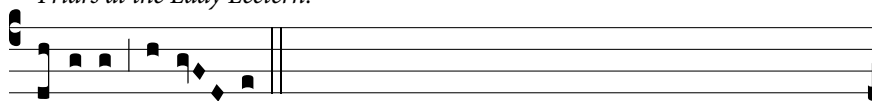
Dómi-ne, mi-se-ré-re.

Choir:

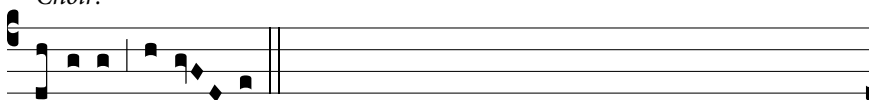


Christus Dómi-nus factus est o-bé-di- ens us-que ad mortem.

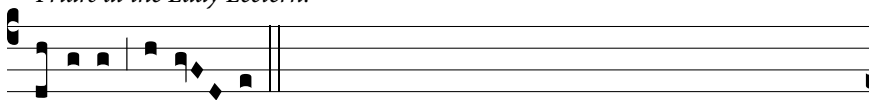
Friars at the Lady Lectern:



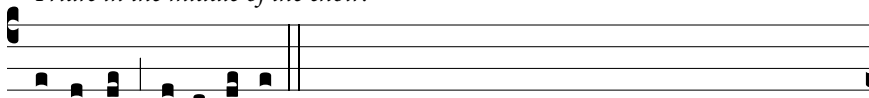
Ký-ri- e, e-léi- son.

Choir:

Ký-ri- e, e-léi- son.

Friars at the Lady Lectern:

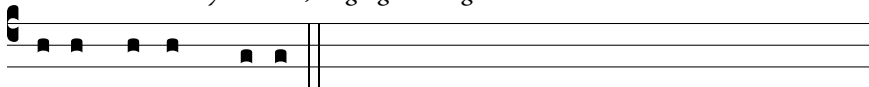
Ký-ri- e, e-léi- son.

Friars in the middle of the choir:

Dómi-ne, mi-se-ré-re.

Choir:

Christus Dómi-nus factus est o-bé-di- ens us-que ad mortem.

Friars at the Lady Lectern, singing in a higher voice:

Mortem au-tem cru-cis.

Lord have mercy. Lord have mercy. Lord have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. The meek lamb to whom the wolf gave treach'rous kisses, Christ have mercy. Life dies upon the tree; hell and death, mourning are robbed of their prey. Christ have mercy. You who willed to be fettered and have set us free from the bonds of death, Christ have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. Lord have mercy. Lord have mercy. Lord have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. Even death on a cross!

THE LORD'S PRAYER

When the Preces are concluded all remain standing in silence until the Prior begins the Our Father.

Our Father, who art in heaven,
hallowed be 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.

CONCLUDING PRAYER

When the Our Father is concluded the choir turns and kneels for the concluding collect.

LOOK, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns with you
in the unity of the Holy Spirit,
God, for ever and ever.
R. Amen.

All depart in silence.

SEXT

At the Prior's signal all stand, face the high altar and silently make the Sign of the Cross.

HYMN

VIII

O

Cross, true blessing for the world, our sure redemption,

certain hope, of old you bore the curse of hell and now you shine as

heaven's gate. 2. Your Victim, lifted up on high, has drawn all things

un-to himself; this world's deceitful prince attacks, yet nothing finds

to call his own. 3. May equal glory be to you, O Father, Jesus, Par-a-

plete, who give the vict'ry of the Cross to be our joy for ev-ermore.

A- men.

Text: *Crux, mundi benedictio*, Saint Peter Damian, O.S.B. Camald., c. 1007–1072, tr. ICEL 2023.

Melody: *Hymnarium O.P.*, Melody 13.

ANTIPHON

From noon until three o'clock there was darkness over the whole world.

PSALM 40:2-14, 17-18

THANKSGIVING AND PLEA FOR HELP

It was not sacrifice and oblation you wanted, but you have prepared a body for me (Hebrews 10:5).

I waited, I waited for the Lord †
and he stooped down to me; *
he heard my cry.
He drew me from the deadly pit, *
from the miry clay.
He set my feet upon a rock *
and made my footsteps firm.
He put a new song into my mouth, *
praise of our God.
Many shall see and fear *
and shall trust in the Lord.
Happy the man who has placed *
his trust in the Lord
and has not gone over to the rebels *
who follow false gods.
How many, O Lord my God, *
are the wonders and designs
that you have worked for us; *
you have no equal.
Should I proclaim and speak of them, *
they are more than I can tell!
You do not ask for sacrifice and offerings, *
but an open ear.
You do not ask for holocaust and victim. *
Instead, here am I.
In the scroll of the book it stands written *
that I should do your will.
My God, I delight in your law *
in the depth of my heart.
Your justice I have proclaimed *
in the great assembly.

My lips I have not sealed; *
 you know it, O Lord.
I have not hidden your justice in my heart *
 but declared your faithful help.
I have not hidden your love and your truth *
 from the great assembly.
O Lord, you will not withhold *
 your compassion from me.
Your merciful love and your truth *
 will always guard me.
For I am beset with evils *
 too many to be counted.
My sins have fallen upon me *
 and my sight fails me.
They are more than the hairs of my head *
 and my heart sinks.
O Lord, come to my rescue, *
 Lord, come to my aid.
O let there be rejoicing and gladness *
 for all who seek you.
Let them ever say: "The Lord is great," *
 who love your saving help.
As for me, wretched and poor, *
 the Lord thinks of me.
You are my rescuer, my help, *
 O God, do not delay.
Glory to the Father, and to the Son, *
 and to the Holy Spirit:
as it was in the beginning, is now, *
 and will be for ever. Amen.

PSALM 54:1–6, 8–9

PLEA FOR HELP

The prophet prays that God will deliver him from the malice of his enemies (Cassian).

O God, save me by your name; *
 by your power, uphold my cause.
O God, hear my prayer; *
 listen to the words of my mouth.

For proud men have risen against me, †
ruthless men seek my life. *
They have no regard for God.
But I have God for my help. *
The Lord upholds my life.
I will sacrifice to you with willing heart *
and praise your name for it is good:
for you have rescued me from all my distress *
and my eyes have seen the downfall of my foes.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

PSALM 88

PRAYER OF A PERSON WHO IS GRAVELY ILL

This is your moment—when darkness reigns (Luke 22:53).

Lord my God, I call for help by day; *
I cry at night before you.
Let my prayer come into your presence. *
O turn your ear to my cry.
For my soul is filled with evils; *
my life is on the brink of the grave.
I am reckoned as one in the tomb: *
I have reached the end of my strength,
like one alone among the dead; *
like the slain lying in their graves;
like those you remember no more, *
cut off, as they are, from your hand.
You have laid me in the depths of the tomb, *
in places that are dark, in the depths.
Your anger weighs down upon me: *
I am drowned beneath your waves.
You have taken away my friends *
and made me hateful in their sight.
Imprisoned, I cannot escape; *
my eyes are sunken with grief.
I call to you, Lord, all the day long; *
to you I stretch out my hands.

Will you work your wonders for the dead? *
 Will the shades stand and praise you?
 Will your love be told in the grave *
 or your faithfulness among the dead?
 Will your wonders be known in the dark *
 or your justice in the land of oblivion?
 As for me, Lord, I call to you for help: *
 in the morning my prayer comes before you.
 Lord, why do you reject me? *
 Why do you hide your face?
 Wretched, close to death from my youth, *
 I have borne your trials; I am numb.
 Your fury has swept down upon me; *
 your terrors have utterly destroyed me.
 They surround me all the day like a flood, *
 they assail me all together.
 Friend and neighbor you have taken away: *
 my one companion is darkness.
 Glory to the Father, and to the Son, *
 and to the Holy Spirit:
 as it was in the beginning, is now, *
 and will be for ever. Amen.

READING

Isaiah 53:4–5

YET it was our infirmities that he bore,
 our sufferings that he endured,
 While we thought of him as stricken,
 as one smitten by God and afflicted.
 But he was pierced for our offenses,
 crushed for our sins.
 Upon him was the chastisement that makes us whole,
 by his stripes we were healed.
 V. Lord, remember me.
 R. When you come into your kingdom.

CONCLUDING PRAYER

The choir kneels for the concluding collect.

LOOK, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever.
R. Amen.

All depart in silence.

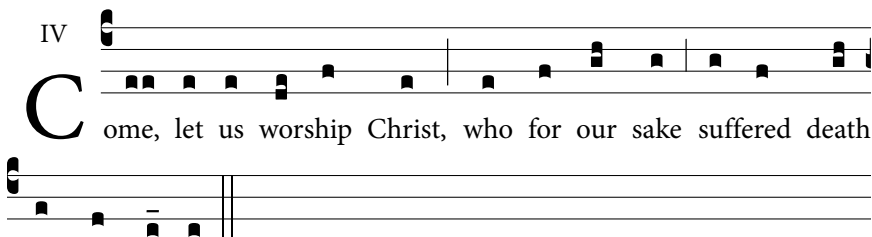
HOLY SATURDAY

MATINS

At the Prior's signal all stand, face the high altar and silently make the Sign of the Cross.

INVITATORY

IV



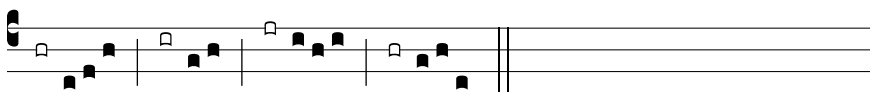
Come, let us worship Christ, who for our sake suffered death

and was buried.

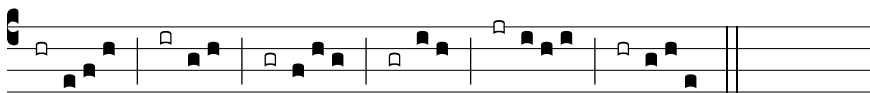
PSALM 95

A CALL TO PRAISE GOD

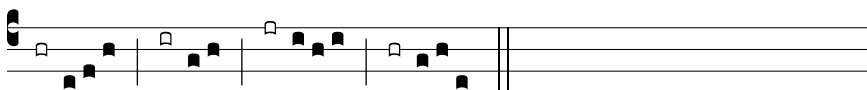
Encourage each other daily while it is still today (Hebrews 3:13).



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.



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.



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.

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 me and provoked me,
Although they had seen all of my works.

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."

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

HYMN

II
T

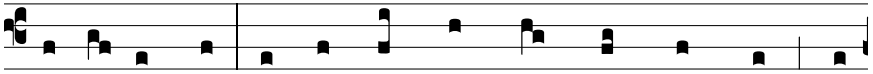
o you, Redeemer of us all, * we sing our hymn with tears



and pray: Forgive us, Lord, for each offense, forgive the sins that



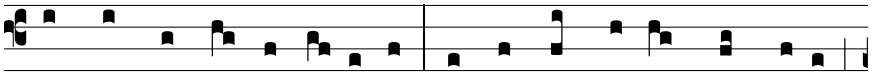
we confess. 2. By death upon the Cross you crushed the forces of



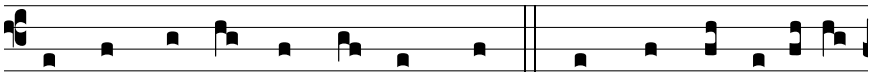
our ancient foe; and we, with brow both signed and sealed, now



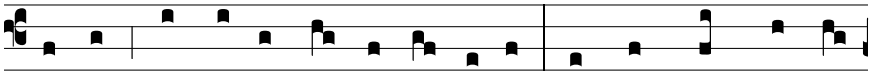
raise the banner of our faith. 3. For ev-er in your kindness, Lord,



drive far from us our en- e-my, that he may nev-er wound again



all those you ransomed by your blood. 4. You willed in mercy to



descend and harrow hell on our behalf, that you might give the



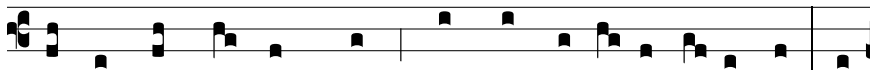
gift of life to all who owe a debt to death. 5. Then at the time you



have ordained you shall dissolve this passing world, the Judge who



justly grants to each the recompense their lives deserve. 6. O Christ,



we beg you, heal our wounds, who with the Father ev-er blest and



with the Spirit ev-ermore are worthy of e-ter-nal praise. A-men.

Text: *Tibi, Redemptor omnium*, 5–6th c., tr. ICEL 2023.

Melody: *Hymnarium O.P.*, Melody 17.

ANTIPHON 1

In peace, I will lie down and sleep.

PSALM 4

THANKSGIVING

The resurrection of Christ was God's supreme and wholly marvelous work (Saint Augustine).

When I call, answer me, O God of justice; *
from anguish you released me; have mercy and hear me!
O men, how long will your hearts be closed, *
will you love what is futile and seek what is false?
It is the Lord who grants favors to those whom he loves; *
the Lord hears me whenever I call him.
Fear him; do not sin; ponder on your bed and be still. *
Make justice your sacrifice and trust in the Lord.
“What can bring us happiness?” many say. *
Let the light of your face shine on us, O Lord.
You have put into my heart a greater joy *
than they have from abundance of corn and new wine.
I will lie down in peace and sleep comes at once *
for you alone, Lord, make me dwell in safety.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 2

My body shall rest in hope.

PSALM 16

GOD IS MY PORTION, MY HERITAGE

The Father raised up Jesus from the dead and broke the bonds of death (Acts 2:24).

Preserve me, God, I take refuge in you. †
I say to the Lord: “You are my God. *
My happiness lies in you alone.”
He has put into my heart a marvellous 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.

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!

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.

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.

You will show me the path of life, †

the fullness of joy in your presence, *

at your right hand happiness for ever.

Glory to the Father, and to the Son, *

and to the Holy Spirit:

as it was in the beginning, is now, *

and will be for ever. Amen.

ANTIPHON 3

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

PSALM 24

THE LORD'S ENTRY INTO HIS TEMPLE

Christ opened heaven for us in the humanity he assumed (Saint Irenaeus).

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.

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.

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.

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

Who is the king of glory? †
The Lord, the mighty, the valiant, *
the Lord, the valiant in war.

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

Who is he, the king of glory? †
He, the Lord of armies, *
he is the king of glory.

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

as it was in the beginning, is now, *
and will be for ever. Amen.

℣. Take up my cause and rescue me.

℟. Be true to your word, give me life.

FIRST READING

From the letter to the Hebrews

4:1-13

Let us strive to enter the Lord's rest

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 into 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 says, “They shall never enter into 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

See Matthew 27:66, 60, 62

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

– They stationed soldiers there to guard it.

The chief priests asked Pilate for a guard.

– They stationed soldiers there to guard it.

Or, according to Proprium Officiorum Ordinis Prædicatorum, p. 702:

RESPONSORIUM PROLIXUM

Cf. Io 1:29; 1 Cor 5:7; Venantius Fortunatus

II

A



-gnus De- i Chris- tus immo-lá- tus est



pro sa-lú- te mun- di: nam de pa- réntis pro-toplás-



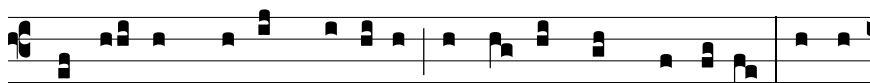
ti fraude Fac- tor cóndo- lens, quando po- mi no- xi-



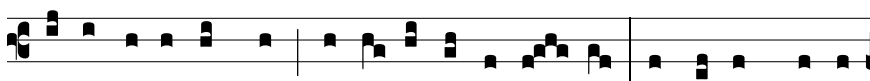
á- lis morsu in mor- tem córru- it, ipse lignum



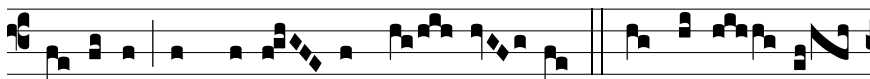
tunc no-tá- vit, damna li- gni ut sólve- ret.



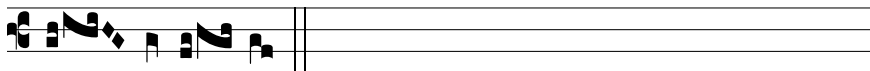
℣. Lustris sex qui iam per-áctis tempus implens córpo- ris, se vo-



lénte na-tus ad hoc, pas-si- ó-ni dé-di- tus, Agnus in cru-ce



le-vá-tur immo-lán- dus stí- pi- te. * Damna li- gni



ut sólve- ret.

*Christ the Lamb of God was sacrificed for the salvation of the world. Grieving over the infidelity of the first-created parent, when by his eating of the fatal fruit he rushed headlong to death, the Creator Himself then designated the tree that it might undo the damage of the tree. ♾. And when thirty years had already passed, completing His earthly time, willingly being born for this, He is delivered to His Passion: the Lamb is lifted on the tree of the Cross to be immolated. * That it might undo the damage of the tree.*

SECOND READING

From an ancient homily on Holy Saturday (PG 43, 439. 451. 462-463)

The Lord descends into hell

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 myself 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

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.

– This is the day when our Savior broke through the gates of death.

He has destroyed the barricades of hell,

overthrown the sovereignty of the devil.

– This is the day when our Savior broke through the gates of death.

Or, according to Proprium Officiorum Ordinis Prædicatorum, p. 703:

ORATIO IEREMIÆ

Lamentations 5:1–22

For Latin text with musical notation, see p. 62. For English text with musical notation, see p. 66.

The Prayer of the Prophet Jeremiah. Remember, Lord, what has happened to us, pay attention, and see our disgrace: Our heritage is turned over to strangers, our homes, to foreigners. We have become orphans, without fathers; our mothers are like widows. We pay money to drink our own water, our own wood comes at a price. With a yoke on our necks, we are driven; we are worn out, but allowed no rest.

We extended a hand to Egypt and Assyria, to satisfy our need of bread. Our ancestors, who sinned, are no more; but now we bear their guilt. Servants rule over us, with no one to tear us from their hands. We risk our lives just to get bread, exposed to the desert heat; Our skin heats up like an oven, from the searing blasts of famine.

The wives in Zion were ravished by the enemy, the maidens in the cities of Judah; Princes have been hanged by them, elders shown no respect. Young men carry millstones, boys stagger under loads of wood; The elders have abandoned the gate, the young men their music.

The joy of our hearts has ceased, dancing has turned into mourning; The crown has fallen from our head: woe to us that we sinned! Because of this our hearts grow sick, at this our eyes grow dim: Because of Mount Zion, lying desolate, and the jackals roaming there!

But you, Lord, are enthroned forever; your throne stands from age to age. Why have you utterly forgotten us, forsaken us for so long? Bring us back to you, Lord, that we may return: renew our days as of old. For now you have indeed rejected us and utterly turned your wrath against us.

Jerusalem, Jerusalem, return to the Lord your God!

LAUDS

ANTIPHON 1

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

PSALM 64

PRAYER FOR HELP AGAINST ENEMIES

This psalm commemorates most particularly our Lord's passion (Saint Augustine).

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.
They sharpen their tongues like swords; *
they aim bitter words like arrows
to shoot at the innocent from ambush, *
shooting suddenly and recklessly.
They scheme their evil course; *
they conspire to lay secret snares.
They say: "Who will see us? *
Who can search out our crimes?"
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.
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.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 2

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

CANTICLE: ISAIAH 38:10-14, 17B-20

ANGUISH OF A DYING MAN AND JOY IN HIS RESTORATION

I was living, I was dead . . . and I hold the keys of death (Revelation 1:17-18).

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.”

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.”

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.

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.

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!

You have preserved my life *
from the pit of destruction,

When you cast behind your back *
all my sins.

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.

The living, the living give you thanks, *
as I do today.

Fathers declare to their sons, *
O God, your faithfulness.

The Lord is our savior; *
we shall sing to stringed instruments
In the house of the Lord *
all the days of our life.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 3

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

PSALM 150

PRAISE THE LORD

Let mind and heart be in your song: this is to glorify God with your whole self (Hesychius).

Praise God in his holy place, *
praise him in his mighty heavens.
Praise him for his powerful deeds, *
praise his surpassing greatness.
O praise him with sound of trumpet, *
praise him with lute and harp.
Praise him with timbrel and dance, *
praise him with strings and pipes.
O praise him with resounding cymbals, *
praise him with clashing of cymbals.
Let everything that lives and that breathes *
give praise to the Lord.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

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.”

RESPONSORY

Phil 2:8; ¶. 9

VI

C

hri- stus * factus est pro no- bis o-bé- di-

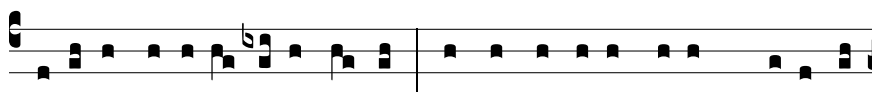
ens us- que ad mor- tem, mor- tem au- tem cru- cis.

¶. Propter quod et De- us ex-al-tá-vit il-lum,

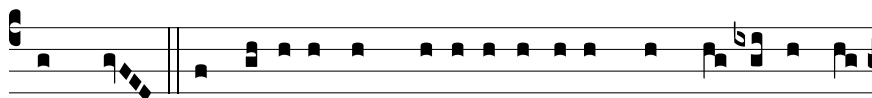
et de- dit il-li

no- men,

* quod est su- per o- mne no- men.



Sa-lú-tem ex i-ni-mí-cis nostris, * et de ma-nu ómni-um, qui o-dé-



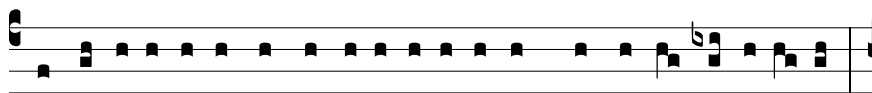
runt nos. Ad fa-ci-éndam mi-se-ri-córdi-am cum pá-tri-bus no-



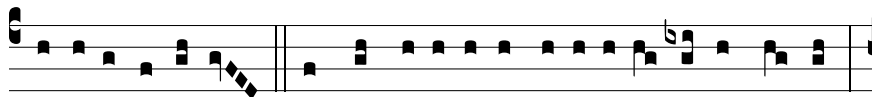
stris: * et memo-rá-ri testaménti su-i sancti. Iusiu-rándum, quod



iu-rá-vit ad Abra-ham patrem nostrum, * da-tú-rum se no-bis:



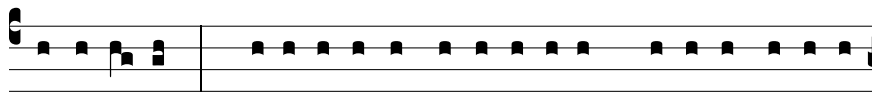
Ut si-ne timó-re, de ma-nu i-nimi-có-rum nostró-rum li-be-rá-ti, *



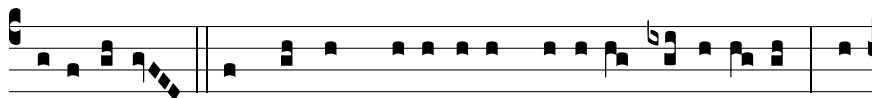
servi-ámus il-li. In sancti-tá-te, et iustí-ti-a co-ram i-pso, *



ómnibus di-é-bus nostris. Et tu, pu-er, Prophé-ta Altís-si-mi



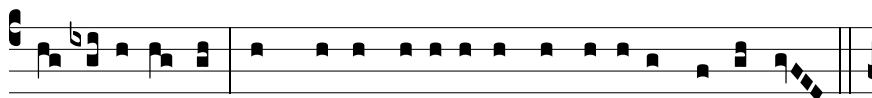
vo-cá-be-ris: * præ-í-bis e-nim ante fá-ci-em Dómi-ni, pa-rá-re



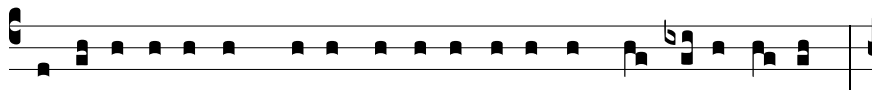
vi-as e-ius: Ad dandam sci-énti-am sa-lú-tis ple-bi e-ius: * in



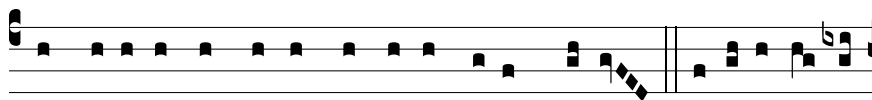
remis-si- ó-nem pecca-tó-rum e- ó-rum: Per vísce-ra mi-se-ri-córdi-



æ De- i nostri: * in qui-bus vi-si-tá-vit nos, ó-ri- ens ex al-to:



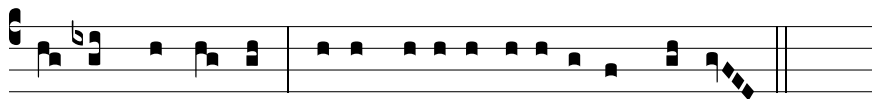
Il-lumi-ná-re his, qui in té-nebris, et in umbra mortis se-dent: *



ad di-ri-gén-dos pe-des nostros in vi-am pa-cis. Gló-ri-a Pa-tri,



et Fí-li- o, * et Spi-rí-tu- i Sancto. Si-cut e-rat in princi-pi- o,



et nunc, et semper, * et in sá-cu-la sá-cu-ló-rum. Amen.

GOSPEL CANTICLE

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.

CANTICLE OF ZECHARIAH (LUKE 1:68–79)

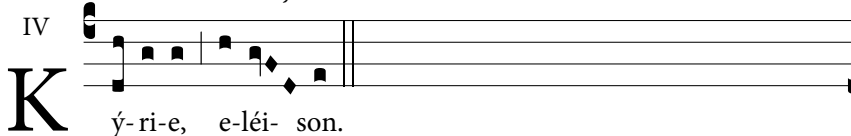
THE MESSIAH AND HIS FORERUNNER

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 for ever. Amen.

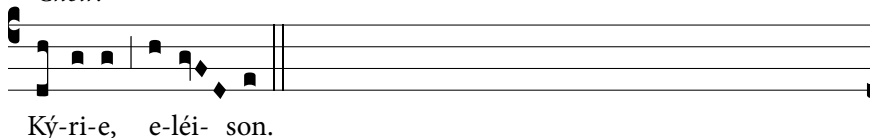
PRECES

For the Preces all stand facing the altar. Two friars stand by the Lady Lectern and two friars stand in the middle of the choir.

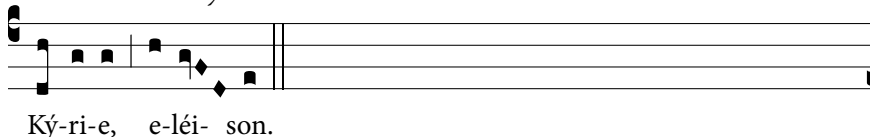
Friars at the Lady Lectern:



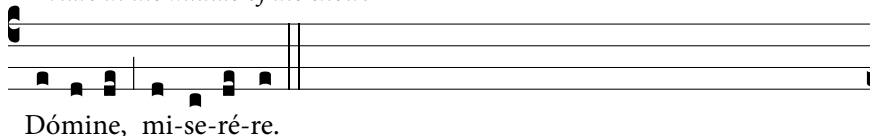
Choir:



Friars at the Lady Lectern:



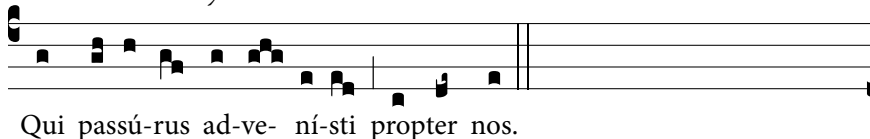
Friars in the middle of the choir:



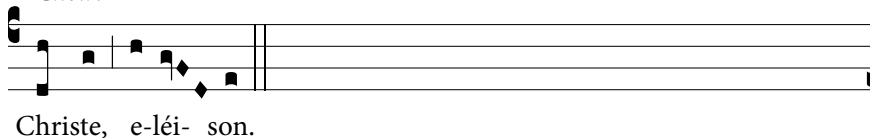
Choir:



Friars at the Lady Lectern:



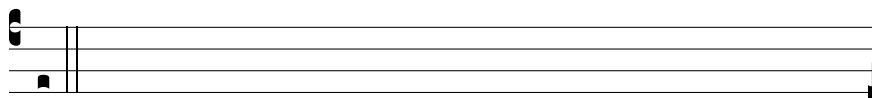
Choir:



Friars at the Lady Lectern:

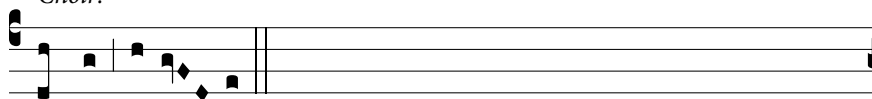


Qui expánsis in cru-ce mánibus, tra-xí-sti óm-ni- a ad te sáe-cu-



la.

Choir:



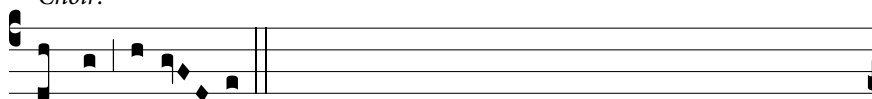
Christe, e-léi- son.

Friars at the Lady Lectern:



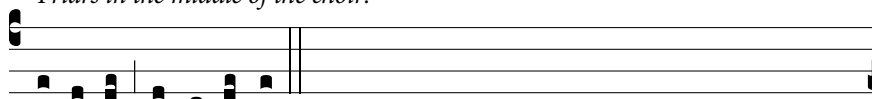
Qui prophéti-ce prompsí- sti: E-ro mors tu-a, o mors.

Choir:



Christe, e-léi- son.

Friars in the middle of the choir:



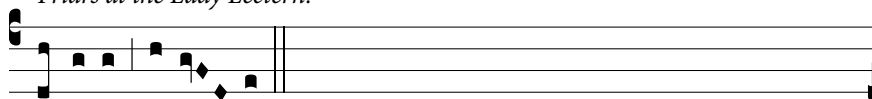
Dómine, mi-se-ré-re.

Choir:



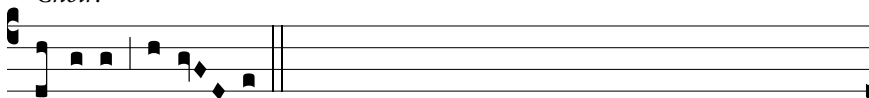
Christus Dóminus factus est o- bé-di-ens us- que ad mortem.

Friars at the Lady Lectern:



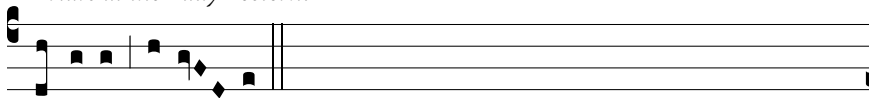
Ký-ri-e, e-léi- son.

Choir:



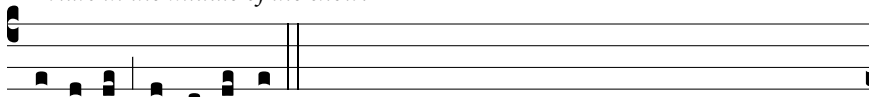
Ký-ri-e, e-léi- son.

Friars at the Lady Lectern:



Ký-ri-e, e-léi- son.

Friars in the middle of the choir:



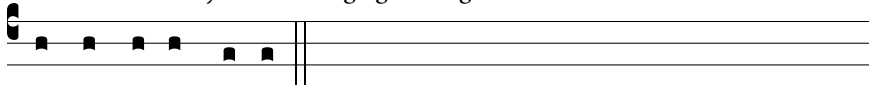
Dómine, mi-se-ré-re.

Choir:



Christus Dóminus factus est o- bé-di-ens us- que ad mortem.

Friars at the Lady Lectern, singing in a higher voice:



Mortem autem crucis.

Lord have mercy. Lord have mercy. Lord have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. You who came to suffer for us, Christ have mercy. You who with arms outstretched upon the cross have drawn us all to yourself, Christ have mercy. You who said in prophecy: O death, where are your plagues? Christ have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. Lord have mercy. Lord have mercy. Lord have mercy. Have mercy, Lord. Christ the Lord became obedient unto death. Even death on a cross!

THE LORD'S PRAYER

When the Preces are concluded all remain standing in silence until the Prior begins the Our Father.

Our Father, who art in heaven,
hallowed be 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.

CONCLUDING PRAYER

When the Our Father is concluded the choir turns and kneels for the concluding collect.

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,
God, for ever and ever.
R. Amen.

All depart in silence.

ORATIO IEREMIÆ

Lam 5:1-22

O

- rá- ti- o Ie-remí- æ Pro- phé-tæ.

Re-cordá-re, Dómi-ne, quid accí-de-rit no- bis: in- tu-é-re et ré-

spi-ce oppró- bri- um nostrum.

He-ré-di-tas nostra

versa est ad a-li- é- nos: domus nostræ ad extrá- ne- os. Pu-píl-

li facti sumus absque pa- tre, ma- tres nostræ qua-si ví-du-

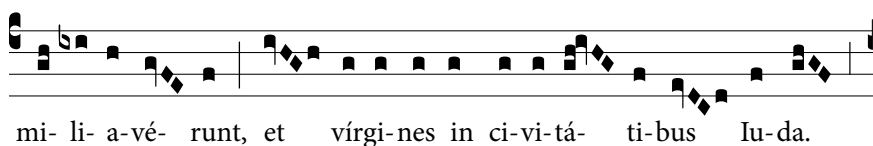
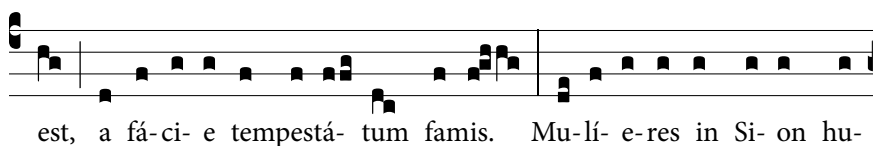
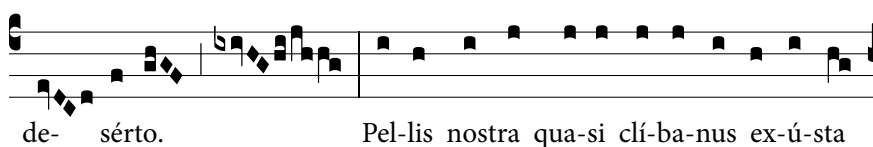
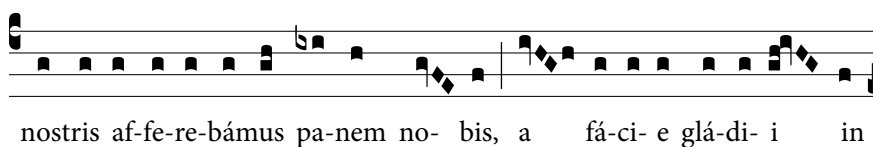
æ.

Aquam nostram pe-cú-ni- a bí-bi-mus: ligna no-

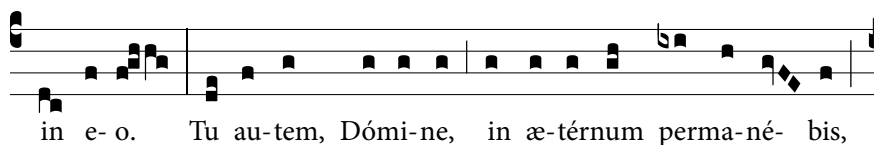
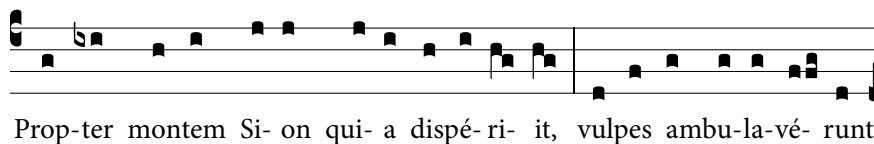
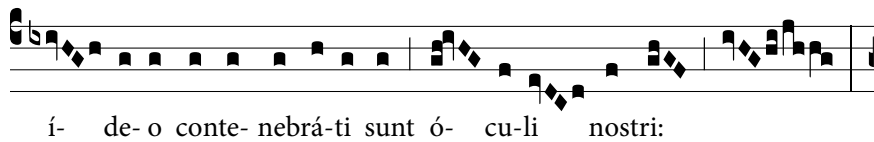
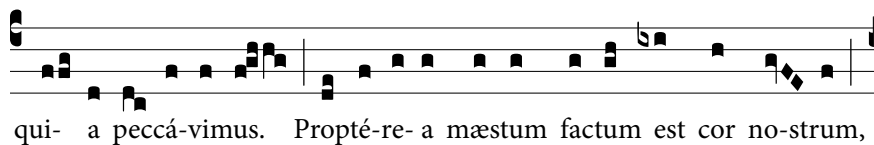
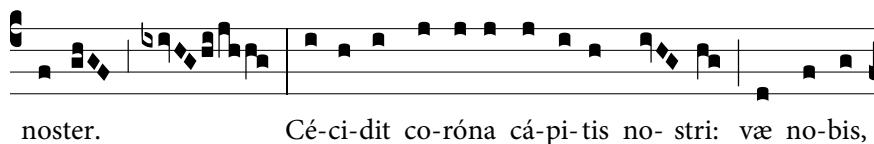
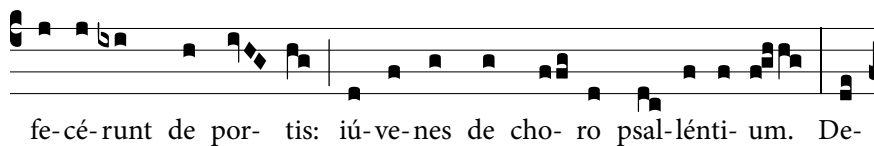
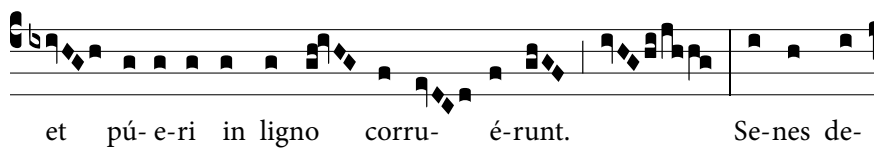
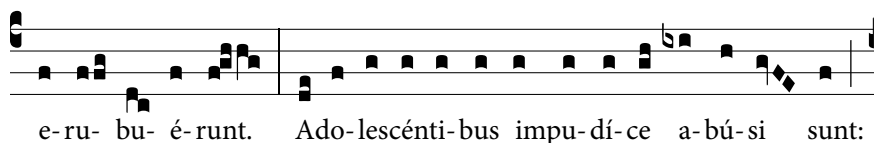
stra pré-ti- o compa-rá-vimus. Cerví-ci-bus nostris mi-na-bá- mur,

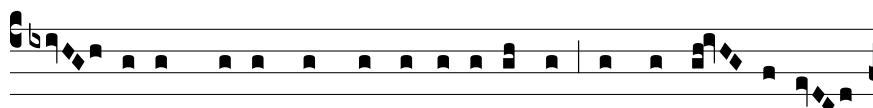
las- sis non da- bá-tur réqui- es.

Ægýpto dé-di-



Prínci-pes ma-nu suspénsi sunt: fá-ci- es se-num non





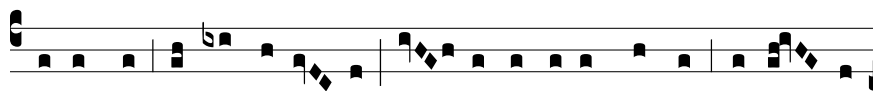
só- li- um tu-um in ge-ne-ra-ti- ó-nem et ge-ne- ra-ti-



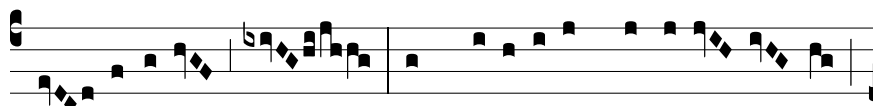
ó-nem. Qua-re in perpé-tu-um obli-viscé-ris no- stri?



de-re-línques nos in longi-tú- di-ne di- é-rum? Converte nos, Dómi-



ne, ad te, et converté- mur: ín- no-va di- es nostros, si-cut a



prin- cí-pi- o. Sed pro- í-ci- ens re-pu-lí- sti nos,



i-rá-tus es contra nos ve-heménter. Ie-rú-sa-lem, Ie-rú-sa- lem,



con- vért-e-re ad Dómi-num De-um tu-um.

PRAYER OF JEREMIAH

Lam 5:1-22

The Prayer of the Pro-phet Je-re-miah.

Remember, Lord, what has happened to us, pay at-tention,

and see our disgrace: Our her-it-age is turned o-

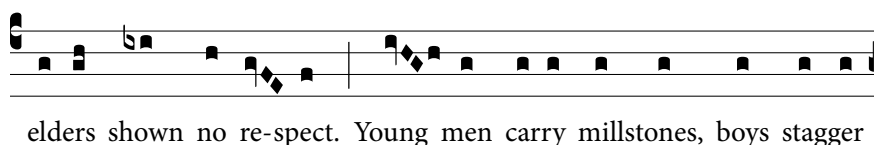
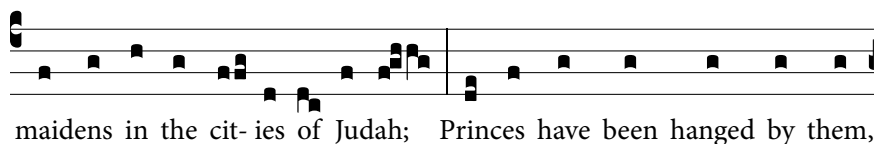
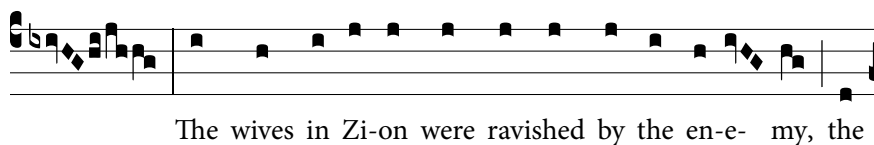
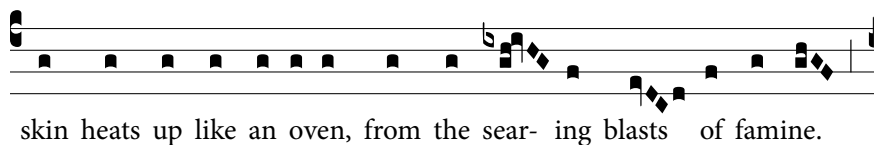
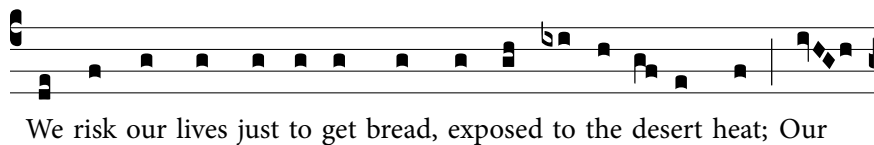
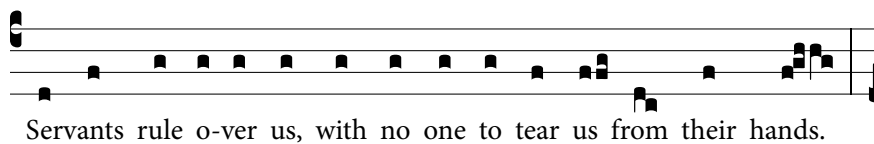
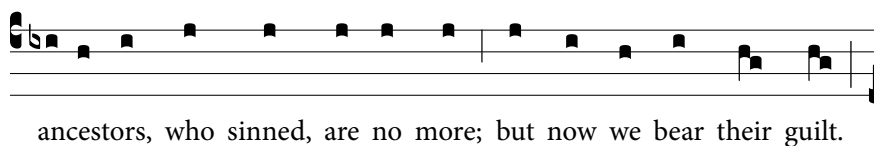
ver to strangers, our homes, to foreigners. We have become orph-

ans, without fathers; our mothers are like widows. We pay money

to drink our own wa-ter, our own wood comes at a price.

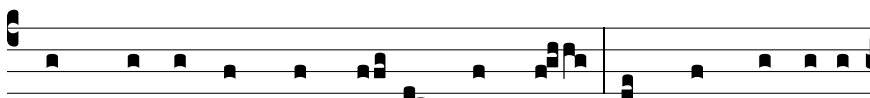
With a yoke on our necks, we are driven; we are worn

out, but allowed no rest. We extended a hand to Egypt and As-





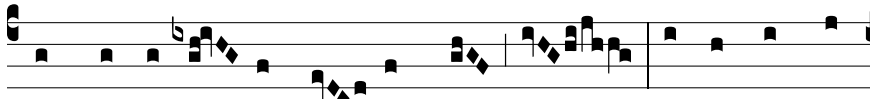
the gate, the young men their mu-sic. The joy of our hearts has



ceased, dancing has turned in- to mourning; The crown has fallen



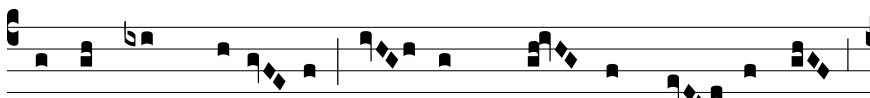
from our head: woe to us that we sinned! Be- cause of this our hearts



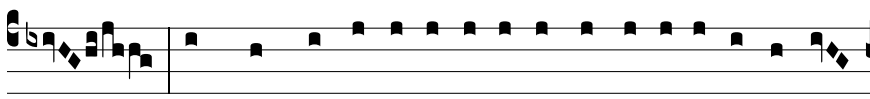
grow sick, at this our eyes grow dim: Because of Mount



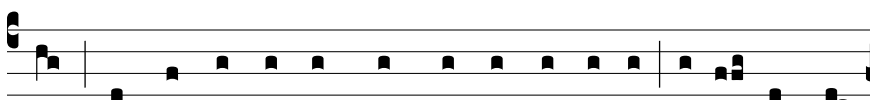
Zion, ly-ing des-olate, and the jackals roaming there! But you, Lord,



are enthroned forev- er; your throne stands from age to age.



Why have you ut-ter-ly forgotten us, forsaken us for so



long? Bring us back to you, Lord, that we may return: renew our days



as of old. For now you have indeed reject- ed us and ut-ter-



ly turned your wrath a-against us. Je-ru-salem, Je-ru-sa-lem,



re- turn to the Lord your God!

SEXT

At the Prior's signal all stand, face the high altar and silently make the Sign of the Cross.

HYMN

VIII

O

Cross, true blessing for the world, our sure redemption,

certain hope, of old you bore the curse of hell and now you shine as

heaven's gate. 2. Your Victim, lifted up on high, has drawn all things

un-to himself; this world's deceitful prince attacks, yet nothing finds

to call his own. 3. May equal glory be to you, O Father, Jesus, Par-a-

plete, who give the vict'ry of the Cross to be our joy for ev-ermore.

A- men.

Text: *Crux, mundi benedictio*, Saint Peter Damian, O.S.B. Camald., c. 1007–1072, tr. ICEL 2023.

Melody: *Hymnarium O.P.*, Melody 13.

ANTIPHON

Lord, you have saved my soul from hell.

PSALM 27

GOD STANDS BY US IN DANGERS

God now truly dwells with men (Revelation 21:3).

The Lord is my light and my help; *
whom shall I fear?
The Lord is the stronghold of my life; *
before whom shall I shrink?
When evil-doers draw near *
to devour my flesh,
it is they, my enemies and foes, *
who stumble and fall.
Though an army encamp against me *
my heart would not fear.
Though war break out against me *
even then would I trust.
There is one thing I ask of the Lord, *
for this I long,
to live in the house of the Lord, *
all the days of my life,
to savor the sweetness of the Lord, *
to behold his temple.
For there he keeps me safe in his tent *
in the day of evil.
He hides me in the shelter of his tent, *
on a rock he sets me safe.
And now my head shall be raised *
above my foes who surround me,
and I shall offer within his tent †
a sacrifice of joy. *
I will sing and make music for the Lord.
O Lord, hear my voice when I call; *
have mercy and answer.
Of you my heart has spoken: *
“Seek his face.”
It is your face, O Lord, that I seek; *
hide not your face.

Dismiss not your servant in anger; *
 you have been my help.
Do not abandon or forsake me, *
 O God my help!
Though father and mother forsake me, *
 the Lord will receive me.
Instruct me, Lord, in your way; *
 on an even path lead me.
When they lie in ambush protect me *
 from my enemy's greed.
False witnesses rise against me, *
 breathing out fury.
I am sure I shall see the Lord's goodness *
 in the land of the living.
Hope in him, hold firm and take heart. *
 Hope in the Lord!
Glory to the Father, and to the Son, *
 and to the Holy Spirit:
as it was in the beginning, is now, *
 and will be for ever. Amen.

PSALM 30

THANKSGIVING FOR DELIVERANCE FROM DEATH

Christ, risen in glory, gives continual thanks to his Father (Cassian).

I will praise you, Lord, you have rescued me *
 and have not let my enemies rejoice over me.
O Lord, I cried to you for help, *
 and you, my God, have healed me.
O Lord, you have raised my soul from the dead, *
 restored me to life from those who sink into the grave.
Sing psalms to the Lord, you who love him, *
 give thanks to his holy name.
His anger lasts a moment; his favor through life. *
 At night there are tears, but joy comes with dawn.
I said to myself in my good fortune: *
 "Nothing will ever disturb me."
Your favor had set me on a mountain fastness, *
 then you hid your face and I was put to confusion.

To you, Lord, I cried, *
to my God I made appeal:
“What profit would my death be, my going to the grave? *
Can dust give you praise or proclaim your truth?”
The Lord listened and had pity. *
The Lord came to my help.
For me you have changed my mourning into dancing, *
you removed my sackcloth and clothed me with joy.
So my soul sings psalms to you unceasingly. *
O Lord my God, I will thank you for ever.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

PSALM 76

THANKSGIVING FOR VICTORY

They will see the Son of Man coming on the clouds of heaven (Matthew 24:30).

God is made known in Judah; *
in Israel his name is great.
He set up his tent in Jerusalem *
and his dwelling place in Zion.
It was there he broke the flashing arrows, *
the shield, the sword, the armor.
You, O Lord, are resplendent, *
more majestic than the everlasting mountains.
The warriors, despoiled, slept in death; *
the hands of the soldiers were powerless.
At your threat, O God of Jacob, *
horse and rider lay stunned.
You, you alone, strike terror. *
Who shall stand when your anger is roused?
You uttered your sentence from the heavens; *
the earth in terror was still
when God arose to judge, *
to save the humble of the earth.
Men's anger will serve to praise you; *
its survivors surround you in joy.

Make vows to your God and fulfill them. *

Let all pay tribute to him who strikes terror,
who cuts short the life of princes, *

who strikes terror in the kings of the earth.

Glory to the Father, and to the Son, *

and to the Holy Spirit:

as it was in the beginning, is now, *

and will be for ever. Amen.

READING

1 John 2:1b–2

WE have, in the presence of the Father,
Jesus Christ, an intercessor who is just.

He is an offering for our sins,

and not for our sins only,

but for those of the whole world.

℣. The Lord kills and gives life.

℟. He thrusts men down to hell and raises them up again.

CONCLUDING PRAYER

The choir kneels for the concluding collect.

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,

God, for ever and ever.

℟. Amen.

All depart in silence.

VESPERS

At the Prior's signal all stand, face the high altar and silently make the Sign of the Cross.

HYMN

VIII

S

ole Author of redeeming grace, ex- alt-ed Savior of the

world, O Christ, our King, grant us this day the glory of your fruit-

ful Cross. 2. Destroying death for us by death, be- stowing life on us

by life, you crushed our foe, the prince of lies and cunning min- is-

ter of death. 3. Consigned to sleep within the tomb by ho-ly rites

and acts of love, you opened wide the underworld, declaring right-

eous forbears free. 4. O sacred Victim clothed in light, now at the

Father's right enthroned, receive our humble prayers and hear those,



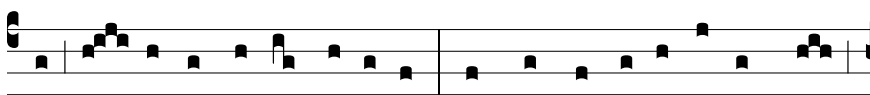
ransomed by your liv-ing blood, 5. That by it we may follow you



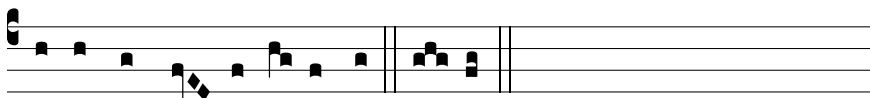
with righteous deeds through all our days and raise the standard of



the Cross against attack from ev'-ry foe. 6. May equal glo-ry be to



you, O Father, Je-sus, Par-aclete, who give the vict'ry of the Cross



to be our joy for ev-ermore. A-men.

Text: *Auctor salutis unice*, c. 10th c., tr. ICEL 2023.

Melody: *Hymnarium O.P.*, Melody 18.

ANTIPHON 1

Death, you shall die in me; hell, you shall be destroyed by me.

PSALM 116:10–19

THANKSGIVING IN THE TEMPLE

Through Christ let us offer God a continual sacrifice of praise (Hebrews 13:15).

I trusted, even when I said: *
 “I am sorely afflicted,”
and when I said in my alarm: *
 “No man can be trusted.”
How can I repay the Lord *
 for his goodness to me?
The cup of salvation I will raise; *
 I will call on the Lord’s name.
My vows to the Lord I will fulfill *
 before all his people.
O precious in the eyes of the Lord *
 is the death of his faithful.
Your servant, Lord, your servant am I; *
 you have loosened my bonds.
A thanksgiving sacrifice I make: *
 I will call on the Lord’s name.
My vows to the Lord I will fulfill *
 before all his people,
in the courts of the house of the Lord, *
 in your midst, O Jerusalem.
Glory to the Father, and to the Son, *
 and to the Holy Spirit:
as it was in the beginning, is now, *
 and will be for ever. Amen.

ANTIPHON 2

As Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

PSALM 143:1-11

PRAYER IN DISTRESS

A man is not justified by observance of the law but only through faith in Jesus Christ (Galatians 2:16).

Lord, listen to my prayer: †

turn your ear to my appeal. *

You are faithful, you are just; give answer.

Do not call your servant to judgment *

for no one is just in your sight.

The enemy pursues my soul; *

he has crushed my life to the ground;

he has made me dwell in darkness *

like the dead, long forgotten.

Therefore my spirit fails; *

my heart is numb within me.

I remember the days that are past: *

I ponder all your works.

I muse on what your hand has wrought †

and to you I stretch out my hands. *

Like a parched land my soul thirsts for you.

Lord, make haste and answer; *

for my spirit fails within me.

Do not hide your face *

lest I become like those in the grave.

In the morning let me know your love *

for I put my trust in you.

Make me know the way I should walk: *

to you I lift up my soul.

Rescue me, Lord, from my enemies; *

I have fled to you for refuge.

Teach me to do your will *

for you, O Lord, are my God.

Let your good spirit guide me *

in ways that are level and smooth.

For your name's sake, Lord, save my life; *
in your justice save my soul from distress.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

ANTIPHON 3

Destroy this temple, says the Lord, and in three days I will rebuild it. He was speaking of the temple of his body.

PHILIPPIANS 2:6–11

CHRIST, GOD'S HOLY SERVANT

Though he was in the form of God, †
Jesus did not deem equality with God *
something to be grasped at.
Rather, he emptied himself †
and took the form of a slave, *
being born in the likeness of men.
He was known to be of human estate, *
and it was thus that he humbled himself,
obediently accepting even death, *
death on a cross!
Because of this, *
God highly exalted him
and bestowed on him the name *
above every other name,
So that at Jesus' name *
every knee must bend
in the heavens, on the earth, *
and under the earth,
and every tongue proclaim †
to the glory of God the Father: *
JESUS CHRIST IS LORD!
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

READING

1 Peter 1:18–21

REALIZE that you were delivered from the futile way of life your fathers handed on to you, not by any diminishable sum of silver or gold, but by Christ's blood beyond all price: the blood of a spotless, unblemished lamb chosen before the world's foundation and revealed for your sake in these last days. It is through him that you are believers in God, the God who raised him from the dead and gave him glory. Your faith and hope, then, are centered in God.

RESPONSORY

Phil 2:8; Ψ. 9

VI

C

hri- stus * factus est pro no- bis o-bé- di-

ens us- que ad mor- tem, mor- tem au- tem cru- cis.

Ψ. Propter quod et De- us ex-al-tá-vit il-lum,

et de- dit il-li

no- men,

* quod est su- per o- mne no- men.

Christ became obedient for us unto death, even death on a Cross. Ψ. Therefore God has exalted him and bestowed on the name that is above every name.

ANTIPHONA AD MAGNIFICAT

Io 17:5

I g

C

la-rí-fi-ca me * Pa-ter a-pud temet-ípsum, cla-ri-tá-te,

quam há-bu-i pri-us quam mundus fi-e-ret.

Glorify me, Father, with yourself, with the glory that I had before the world was made.

CANTICUM EVANGELICUM

THE MESSIAH AND HIS FORERUNNER

Lc 1:46-55

I D

M

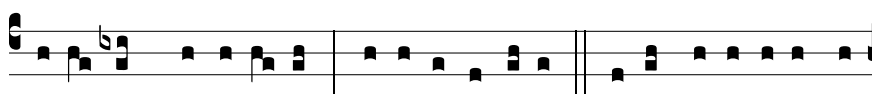
agní-fi-cat * á-nima me-a Dómi-num, et exsultá-vit spí-

ri-tus me-us * in De-o sa-lu-tá-ri me-o, qui-a respé-xit humi-

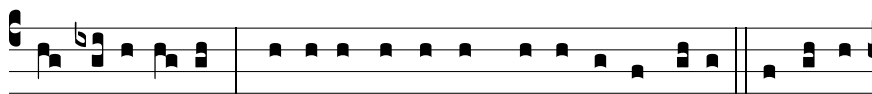
li-tá-tem an-cíl-læ su-æ. * Ecce e-nim ex hoc be-á-tam me di-

cent omnes ge-ne-ra-ti-ó-nes, qui-a fe-cit mi-hi magna, qui po-tens

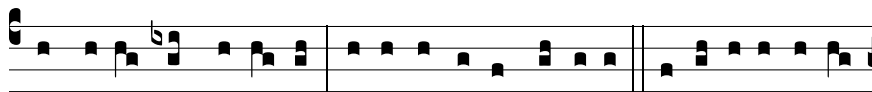
est, * et sanctum nomen e-ius, et mi-se-ri-córdi-a e-ius a pro-gé-



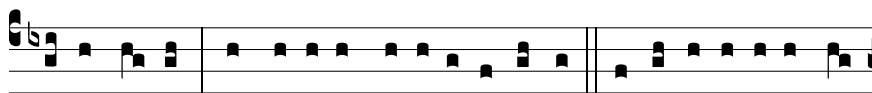
ni- e in pro-gé-ni- es * timénti-bus e-um. Fe-cit po-ténti- am in



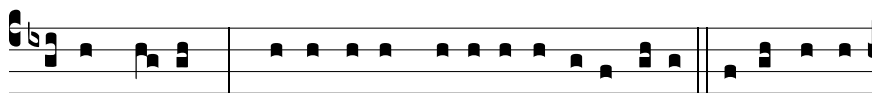
brá-chi- o su- o, * dispérsit su-pérbos mente cordis su- i; de-pó-su-



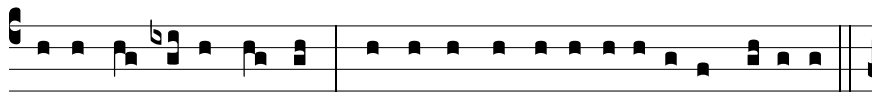
it po-tén-tes de se-de * et ex-al-tá-vit húmi-les; e-su-ri- éntes im-



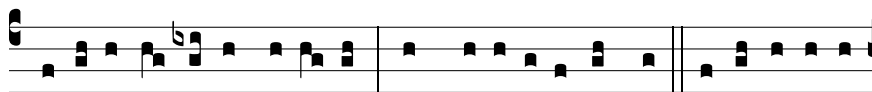
plé-vit bo-nis * et dí-vi-tes dimí-sit in-á-nes. Suscé-pit Isra- el pú-



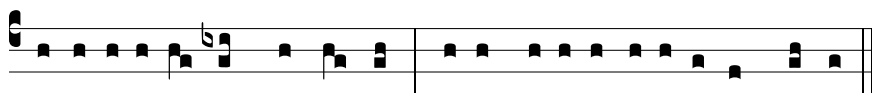
e-rum su- um, * re-cordá-tus mi-se-ri-córdi-æ su-æ, si-cut lo-cú-



tus est ad patres nostros, * Abra-ham et sémi-ni e-ius in sæcu-la.



Gló-ri- a Pa-tri, et Fí-li- o, * et Spi-rí-tu- i Sancto. Si-cut e-rat in



prínci-pi- o, et nunc, et semper, * et in sæcu-la sæcu-ló-rum. Amen.

GOSPEL CANTICLE

Now the Son of Man has been glorified and God has been glorified in him.

CANTICLE OF MARY (LUKE 1:46–55)

THE SOUL REJOICES IN THE LORD

My soul proclaims the greatness of the Lord, *
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant. *
From this day all generations will call me blessed:
the Almighty has done great things for me, *
and holy is his Name.
He has mercy on those who fear him *
in every generation.
He has shown the strength of his arm, *
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, *
and has lifted up the lowly.
He has filled the hungry with good things, *
and the rich he has sent away empty.
He has come to the help of his servant Israel *
for he has remembered his promise of mercy,
the promise he made to our fathers, *
to Abraham and his children for ever.
Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

PRECES

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

℟. Lord, have mercy on us.

Lord Jesus, when your side was pierced, there flowed out blood and water,
the marvelous symbol of the whole Church,
— through your death, burial and resurrection, bring life to your bride, the Church.

Lord Jesus, you remembered those who did not remember your promise of resurrection,
— remember those without hope, who do not know that you have risen.

Lamb of God, you were offered for all as our paschal sacrifice,
— draw all mankind to yourself.

God of all the world, you encompass the universe but were pleased to be laid in a tomb,
— free the human race from the powers of darkness, and grant it the gift of immortal glory.

Christ, Son of the living God, you opened the gates of paradise to the repentant thief,
— gather all who have shared your death and burial into the glory of your resurrection.

THE LORD'S PRAYER

Our Father, who art in heaven,
hallowed be 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.

CONCLUDING PRAYER

The choir kneels for the concluding collect.

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,
God, for ever and ever.
R. Amen.

All depart in silence.