

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS  
AND MORNING PRAYER

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April 6, 2012  
{ Good Friday }



## *Invitatory*

*Stand and make sign of cross on lips with thumb*

Lord, open my lips.

— And my mouth will proclaim your praise.

*Psalm 95*

*A call to praise God*

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

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

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

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.

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

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

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.

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

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.

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

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.”

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

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.

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

## *Office of Readings*

### HYMN

I shall praise the Savior’s glory,  
Of his flesh the mystery sing,  
And the blood, all price excelling,  
Shed by our immortal King:  
God made man for our salvation,  
Who from Virgin pure did spring.

Born for us, and for us given,  
Born a man like us below,  
Christ as man with man residing,  
Lived the seed of truth to sow,

Suffered bitter death unflinching,  
And immortal love did show.

On the night before he suffered,  
Seated with his chosen band,  
Jesus, when they all had feasted,  
Faithful to the law's command,  
Far more precious food provided:  
Gave himself with his own hand.

Word made flesh, true bread of heaven,  
By his word made flesh to be,  
From the wine his blood is taken,  
Though our senses cannot see,  
Faith alone which is unshaken  
Shows pure hearts the mystery.

Therefore we, before him falling,  
This great sacrament revere;  
Ancient forms are now departed,  
For new acts of grace are here,  
Faith our feeble senses aiding,  
Makes the Savior's presence clear.

To the everlasting Father  
And his Son who reigns on high,  
With the Holy Ghost proceeding  
Forth from each eternally,  
Be all honor, glory, blessing,  
Power and endless majesty.

*Melody: Pange, Lingua 87.87.87; Music: Mode III Vatican Plainsong; Text: Pange, Lingua, Saint Thomas Aquinas, c. 1225-1274; Translator: Edward Caswall, 1814-1878, adapted by Anthony G. Petti; © 1971 by Faber Music Ltd. Reproduced from NEW CATHOLIC HYMNAL by permission of the publishers.*

*Sit or stand*

#### PSALMODY

#### *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 Lórd and his Anointed.  
“Côme let us bréak their fétters, \*  
côme, let us cást off their yóke.”

He who síts in the héavens láughs; \*  
the Lórd is láughing them to scórn.  
Thén he will spéak in his ánger, \*  
his ráge will stríke them with térror.  
“It is Í who have sét up my kíng \*  
on Zíon, my hóly móuntain.”

I will annóunce the decreé of the Lórd: †  
The Lórd said to me: “Yóu are my Són. \*  
It is Í who have begóttén you this dáy.  
Ásk and I shall bequéath you the nátions, \*  
put the énds of the éarth in your posséssion.  
With a ród of íron you will bréak them, \*  
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd, \*  
take wárning, rúlers of the éarth;  
sérve the Lórd with áwe \*  
and trémbling, páy him your hómage  
lést he be ángry and you pérish; \*  
for súddenly his ánger will bláze.

Blessed are théy \*  
who put their trúst in Gód.

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*

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

*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 Gód, my Gód, why have you forsáken me? \*  
You are fár from my pléa and the crý of my distréss.  
O my Gód, I call by dáy and you gíve no replý; \*  
I cáll by níght and I find no péace.

Yet yóu, O Gód, are hóly, \*  
enthronéd on the práises of Ísrael.  
In yóu our fáthers put their trúst; \*  
they trústed and you sét them frée.  
When they críed to yóu, they escáped. \*  
In you they trústed and néver in váin.

But Í am a wórm and no mán, \*  
scorned by mén, despíed by the péople.  
Áll who sée me deríde me. \*  
They curl their líps, they tóss their héads.  
“He trústed in the Lórd, let him sáve him; \*  
let him reléase him if thís is his fríend.”

Yes, it was yóu who tóok me from the wómb, \*  
entrústed me to my móther’s bréast.  
To yóu I was commítted from my bírth, \*  
from my móther’s womb yóu have been my Gód.  
Do not léave me alóne in my distréss; \*  
come clóse, there is nóne else to hélp.

Mány búlls have surrúunded me, \*  
fierce búlls of Báshan close me ín.  
Agáinst me they ópen wide their jáws, \*  
like líons, rénding and róaring.

Like wáter Í am poured óut, \*  
disjóinted are áll my bónes.  
My héart has becóme like wáx, \*  
it is mélted withín my bréast.

Párched as burnt cláy is my thróat, \*  
my tóngue cléaves to my jáws.

Mány dógs have surrúunded me, \*  
a bánd of the wícked besét me.  
They tear hóles in my hánds and my féet \*  
and láy me in the dúst of déath.

I can cóunt every óne of my bónes. \*  
These péople stáre at me and glóat;  
they dívide my clóthing amóng them. \*  
They cást lóts for my róbe.

O Lórd, do not léave me alóne, \*  
my stréngth, make háste to hélp me!  
Réscue my sóul from the swórd, \*  
my lífe from the gríp of these dógs.  
Save my lífe from the jáws of these líons, \*  
my poor sóul from the hórns of these óxen.

I will téll of your náme to my bréthren \*  
and práise you where théy are assémbled.

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

*Antíphon*

They dívided my garments among them; they cast lots for my  
clóthing.

*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 Lórd, do not rebúke me in your ánger; \*  
do not púnish me, Lórd, in your ráge.  
Your árrows have sunk déep in mé; \*  
your hánd has come dówn upón me.

Through your ánger all my bódy is síck: \*  
through my sín, there is no héalth in my límbs.

My guílt towers hígher than my héad; \*  
it is a wéight too héavy to béar.

My wóunds are fóul and féstering, \*  
the resúlt of my ówn fóllý.

I am bówed and bróught to my knées. \*  
I go móurning áll the day lóng.

All my fráme búrn with féver; \*  
áll my bódy is síck.

Spént and útterly crúshed, \*  
I cry alóud in ánguish of héart.

O Lórd, you knów all my lónging: \*  
my gróans are not hídden from yóu.  
My heart thróbs, my stréngth is spént; \*  
the very líght has góne from my éyes.

My fríends avóid me like a léper; \*  
those clósest to me stánd afar óff.  
Those who plót against my lífe lay snáres; †  
those who séek my rúin speak of hárm, \*  
planning tréachery áll the day lóng.

But Í am like the déaf who cannot héar, \*  
like the dúmb unáble to spéak.  
I am like a mán who hears nóthing, \*



in whose móuth is nó deféense.

I cóunt on yóu, O Lórd: \*  
it is yóu, Lord Gód, who will ánsWER.  
I pray: “Do not lét them móck me, \*  
those who tríumph if my fóot should slíp.”

For Í am on the póint of fálling \*  
and my páin is álwáys befóre me.  
I conféss that Í am guíltY \*  
and my sín fills me with dísmáY.

My wánton énemíes are númerless \*  
and my lýing fóes are mány.  
They repáY me évil for góod \*  
and attáck me for séeking what is ríght.

O Lórd, dó not forsáke me! \*  
My Gód, do not stáY afar óff!  
Make háste and cóme to my hélp, \*  
O Lórd, my Gód, my sáviór!

Glory to the FátHer, and to the Son, \*  
and to the Holy Spírit:  
as it was in the béginning, is now, \*  
and will be for éver. Amen.

*Antiphon*

They sought to take my life by violence.

VERSE

They brought false evidence against me.

— They were breathing out fury.

*Sit*

READINGS

*First reading*

From the letter to the Hebrews

*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.

*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.

## *Morning Prayer*

*Sit or stand*

### PSALMODY

#### *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 mércy on me, Gód, in your kíndness.\*  
In your compásson blot óut my offéense.  
O wásh me more and móre from my guílt\*  
and cléanse me fráom my sín.

My offéenses trúly I knów them;\*  
my sín is álways befóre me.  
Against yóu, you alóne, have I sínned;\*  
what is évil in your síght I have dóne.

That you may be jústified whén you give séntence\*  
and be withóut repróach when you júdge.  
O sée, in guílt I was bórn,\*  
a sínner was Í concéived.

Indéed you love trúth in the héart;\*  
then in the sécret of my héart teach me wísdóm.  
O púrfify me, thén I shall be cléan;\*  
O wásh me, I shall be whíter than snów.

Make me héar rejóicing and gládness,\*  
that the bónes you have crúshed may revíve.  
From my síns turn awáy your fáce\*  
and blót out áll my guílt.

A púre heart créate for me, O Gód,\*

put a stéadfast spírit withín me.  
Do not cást me awáy from your présence, \*  
nor depríve me of your hóly spírit.

Give me agáin the jóy of your hélp; \*  
with a spírit of férvor sustáin me,  
that I may téach transgréssors your wáys \*  
and sínners may retúrn to yóu.

O réscue me, Gód, my hélper, \*  
and my tóngue shall ríng out your góodness.  
O Lórd, ópen my líps \*  
and my móuth shall decláre your práise.

For in sácrifice you táke no delíght, \*  
burnt óffering from mé you wóuld refúse,  
my sácrifice, a cóntrite spírit. \*  
A húmbled, contrite héart you will not spúrn.

In your góodness, show fávor to Zíon: \*  
rebúild the wálls of Jerúsalem.  
Thén you will be pléased with lawful sácrifice, \*  
hólocausts óffered on your áltar.

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*

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

*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*

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

*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 Lórd, Jerúsalem! \*  
Zíon, praise your Gód!

He has strénghened the bárs of your gátes, \*  
he has bléssed the childrén withín you.  
He estáblished péace on your bórders, \*  
he féeds you with fínest whéat.

He sénds out his wórd to the éarth \*  
and swíftly rúns his commánd.  
He shówers down snów white as wóol, \*  
he scátters hóar-frost like áshes.

He húrles down háilstones like crúmbs. \*  
The wáters are frózen at his tóuch;  
he sénds forth his wórd and it mélts them: \*  
at the bréath of his móuth the waters flów.

He mákes his wórd known to Jácob, \*  
to Ísrael his láws and decrées.  
He has not déalt thus with óther nátions; \*  
he has not táught them hís decrées.

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*

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.

*Sit*

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.

*Antiphon*

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

*Stand*

GOSPEL CANTICLE

*Antiphon*

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

*Luke 1:68-79*

*The Messiah and his forerunner*

*Make sign of cross*

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.

*Antiphon*

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

INTERCESSIONS

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.

Christ our teacher, for our sake you were obedient even to accepting  
death,  
teach us to obey the Father's will in all things.

— Lord, have mercy on us.

Christ our life, by your death on the cross you destroyed the power  
of evil and death,

may we die with you, to rise with you in glory.

— Lord, have mercy on us.

Christ our King, you became an outcast among us, a worm and no man,  
teach us the humility by which you saved the world.

— Lord, have mercy on us.

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

— Lord, have mercy on us.

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

— Lord, have mercy on us.

### *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*

Father,  
look with love upon your people,  
the love which our Lord Jesus Christ showed us  
when he delivered himself to evil men  
and suffered the agony of the cross,  
for he lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

— Amen.

*Dismissal*

May the Lord bless us, protect us from all evil and bring us to everlasting life.

— Amen.

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