

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

April 3, 2026
{ Good Friday }



Stand and make sign of cross

God, come to my assistance.

— Lord, make haste to help me.

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

Sing, my tongue, in exultation
of our banner and device!
Make a solemn proclamation
of a triumph and its price:
how the Savior of creation
conquered by his sacrifice!

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.

Thus the tempter was outwitted
by a wisdom deeper still:
remedy and ailment fitted,
means to cure and means to kill;
that the world might be acquitted,
Christ would do his Father's will.

So the Father, out of pity
for ourself inflicted doom,
sent him from the heav'nly city
when the holy time had come:
he, the Son and the Almighty,
took our flesh in Mary's womb.

So he came, the long expected,
not in glory, not to reign;

only born to be rejected,
choosing hunger, toil, and pain,
till the scaffold was erected
and the Paschal Lamb was slain.

Wisdom, pow'r, and adoration
to the blessed Trinity
for redemption and salvation
through the Paschal Mystery,
now, in ev'ry generation,
and for all eternity. Amen.

Metrical hymn, melody: PICARDY, 8 7 8 7 8 7; Julien Tiersot's Mélo­dies populaires des provinces de France, 1887

Plainsong, mode I, melody 12; Liber Hymnarius, Solesmes, 1983, Text: Pange, lingua gloriosi proelium certaminis, Venantius Fortunatus, ca. 530–600*

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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).

Whý this túm­ult among ná­tions, *
among péop­les this úseless múrmur­ing?
They aríse, the kíngs of the éarth, *
princes plót against the Lórd and his Anóinted.
“Cóme let us bréak their fétters, *
cóme, 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 decrée 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 possessíon.
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 bears the suffering of his Holy One

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

My Gód, my Gód, whý 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 fínd no péace.

Yet yóu, O Gód, are hólý, *
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, despísed 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 surróunded 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 surróunded me, *

a bánd of the wicked 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 divíde 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 life from the gríp of these dógs.
Save my life from the jáws of these líons,*
my poor sóul from the hórn 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 Spirit:
as it was in the beginning, is now,*
and will be for ever. Amen.

Antiphon

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

Antiphon 3

They sought to take my life by violence.

Psalms 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 álways befóre me.
I conféss that Í am guíltý *
and my sín fílls me with dísmáy.

My wánton énemies are númerless *
and my líng fóes are mány.
They repáy me évil for góod *

and attack me for seeking what is right.

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 sáviour!

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

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

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.

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.

Stand

CONCLUDING PRAYER

Let us pray.

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,
God, for ever and ever.

— Amen.

Acclamation

Let us praise the Lord.

— And give him thanks.

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