

TENEBRÆ

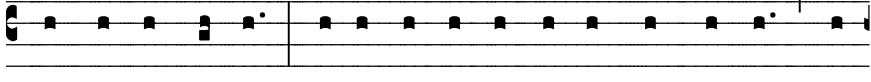
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THURSDAY IN HOLY WEEK

OPENING VERSICLE AND RESPONSE

y. 

O God, come to my as-sis-tance. R. O Lord, make haste

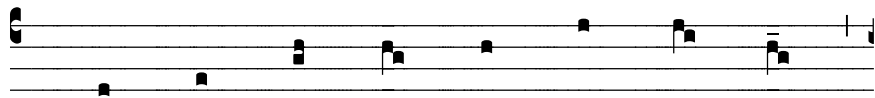

to help me. *All:* Glo-ry to the Fa-ther, and to the Son, and to


the Ho-ly Spir-it: as it was in the be-gin-ning, is now, and

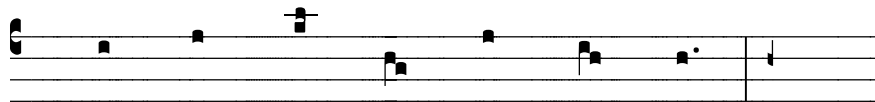

will be for ev-er. A-men.

HYMN *Pange lingua...prælium*

ICEL 2019



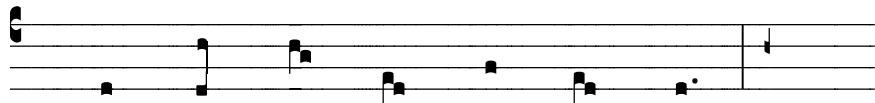
1 Sing, my tongue, in ex - ul - ta - tion
 2 For, when A - dam first of - fend - ed,
 3 Thus the temp - ter was out - wit - ted
 4 So the Fa - ther, out of pit - y
 5 So he came, the long - ex - pect - ed,
 6 Wis - dom, power, and ad - o - ra - tion



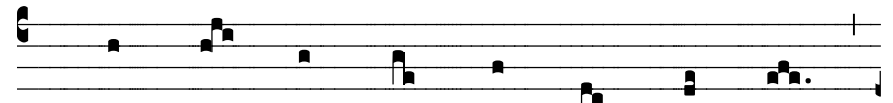
1 of our ban - ner and de - vice!
 2 eat - ing that for - bid - den fruit,
 3 by a wis - dom deep - er still:
 4 for our self - in - flict - ed doom,
 5 not in glo - ry, not to reign;
 6 to the bless - ed Trin - i - ty



1 Make a sol - emn proc - la - ma - tion
 2 not all hopes of glo - ry end - ed
 3 rem - e - dy and ail - ment fit - ted,
 4 sent him from the heaven - ly cit - y
 5 on - ly born to be re - ject - ed,
 6 for re - demp - tion and sal - va - tion



1 of a tri - umph and its price:
 2 with the ser - pent at the root:
 3 means to cure and means to kill;
 4 when the ho - ly time had come:
 5 choos - ing hun - ger, toil and pain,
 6 through the Pas - chal Mys - ter - y,



1 how the Sav - ior of cre - a - tion
 2 bro - ken na - ture would be mend - ed
 3 that the world might be ac - quit - ted,
 4 he, the Son and the Al - might - y,
 5 till the scaf - fold was e - rect - ed
 6 now, in eve - ry gen - er - a - tion,

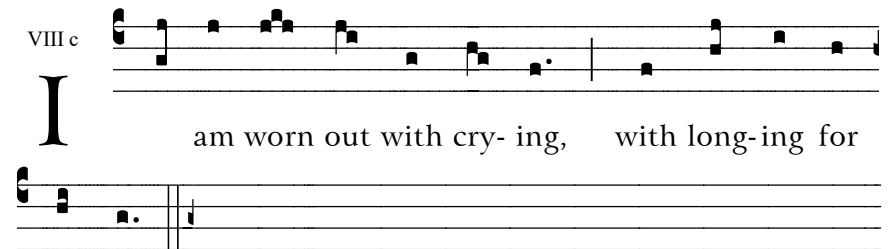


1 con - quered by his sac - ri - fice!
 2 by a sec - ond tree and shoot.
 3 Christ would do his Fa - ther's will.
 4 took our flesh in Mar - y's womb.
 5 and the Pas - chal Lamb was slain.
 6 and for all e - ter - nit - y. A - men.

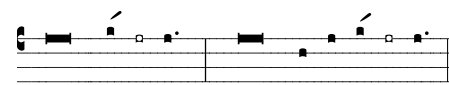
PSALMODY

Antiphon 1

VIII c



my God.



*

PSALM 69: 2-22, 30-37 SALVUM ME FAC — I

- - - Save me, | **O** God, *
 for the waters have | ris-en **to** *my* neck.

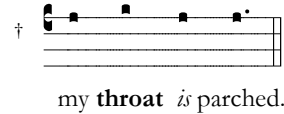
I have sunk into the mud | **of** *the* deep *
 and there | is no **foot**-hold.

cont.

I have entered the waters | **of** *the* deep *
and the waves | o-ver-**whelm** me.

I am wearied with all my | **cry**-ing, *
- - - | - - - my **throat** *is* parched. †

My eyes are wasted | **a**-way *
from | look-ing **for** *my* God.



More numerous than the hairs | **on** *my* head *
are those who hate | me with-**out** cause.

Those who attack me | **with** lies *
are too | much for **my** strength.

How can | **I** *re*-store *
what I have | nev-er **sto**-len?

O God, you know my sinful | **fol**-ly; *
my | sins you **can** see.

Let those who hope in you not be | **put** *to* shame *
- - - | through me, **Lord** *of* hosts:

let not those who seek you | **be** *dis*-mayed. *
through me, | God of **Is**-*ra*-el.

It is for you that I | **suf**-fer taunts, *
that shame | cov-ers **my** face,
that I have become a stranger to my | **broth**-ers, *
an alien to | my own **moth**-*er's* sons.

I burn with zeal | **for** *your* house *
and taunts a-|gainst you **fall** *on* me.

When I afflict my soul with | **fast**-ing *
they make it a | taunt a-**gainst** me.

When I put on sackcloth in | **mourn**-ing *
then they make | me a **by**-word,
the gossip of men | **at** *the* gates, *
the sub-|ject of **drunk**-*ards'* songs.

Glory to the Father, and | **to** *the* Son, *
and to the | Ho-ly **Spir**-it:
as it was in the beginning, | **is** now, *
and will be for-|ev-er. **A**-men. *A*.

PRAYER

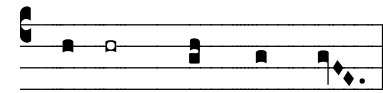
Let us pray:

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 everlasting life of heaven,
where he lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

℞. Amen.

DISMISSAL



℣. Let us praise the Lord.

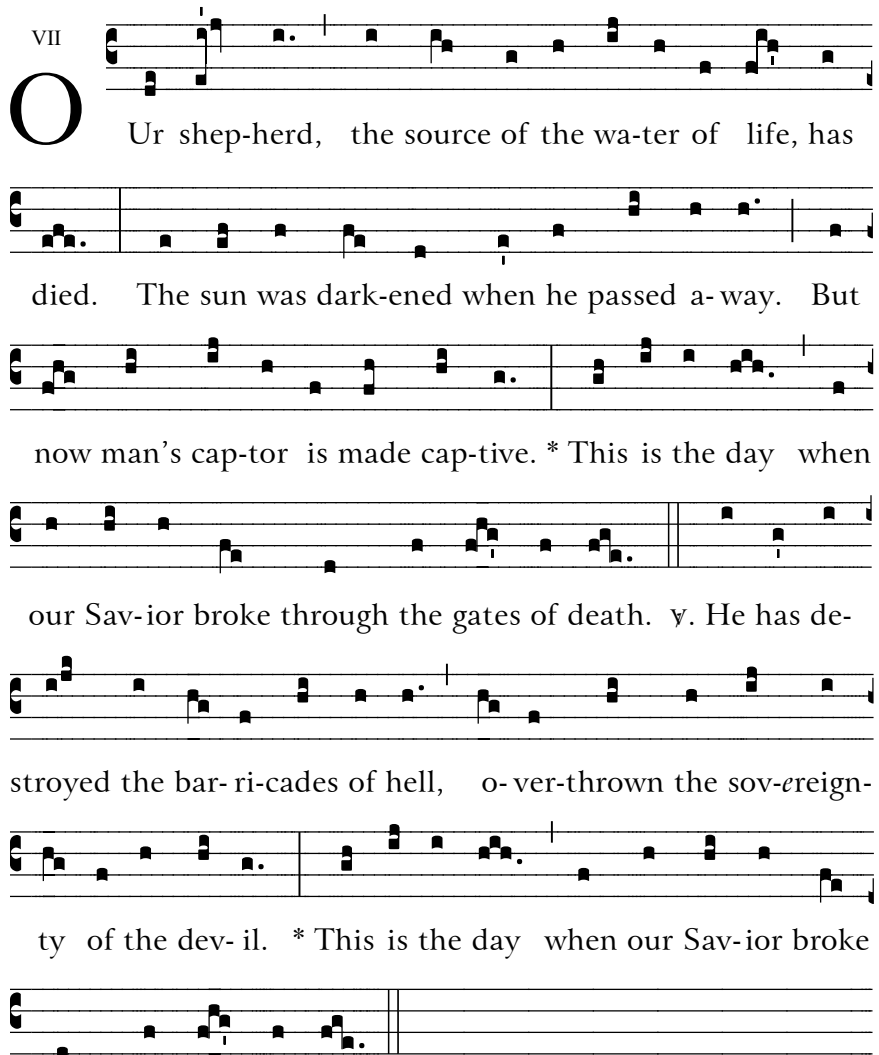
℞. And give him thanks.

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

Cf. Mt 27: 66, 60, 62

VII



O Ur shep-herd, the source of the wa-ter of life, has
 died. The sun was dark-ened when he passed a-way. But
 now man's cap-tor is made cap-tive. * This is the day when
 our Sav-ior broke through the gates of death. √. He has de-
 stroyed the bar-ri-cades of hell, o-ver-thrown the sov-ereign-
 ty of the dev-il. * This is the day when our Sav-ior broke
 through the gates of death.

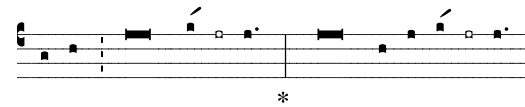


∕. I am worn out with cry-ing, with long-ing for my God.

Antiphon 2



I need-ed food and they gave me gall; I was parched
 with thirst and they gave me vin-e-gar.



PSALM 69: 2–22, 30–37 SALVUM ME FAC — II

This is my | **prayer** to you, *
 my prayer | for your **fa-vor**.
 In your great love, answer | **me**, O God, *
 with your | help that **nev-er** fails:
 rescue me from sinking | **in the** mud; *
 - - - | save me **from my** foes.
 Save me from the waters | **of the** deep *
 lest the waves | o-ver-**whelm** me.
 Do not let the deep en-| **gulf** me *
 nor death | close its **mouth** on me.
 Lord, answer, for your | **love** is kind; *
 in your com-|pas-sion, **turn** towards me.
 Do not hide your face from your | **ser-vant**; *
 answer quickly for | I am **in dis-tress**.
 Come close to my soul and re-| **deem** me; *
 ransom me | pressed by **my** foes.

cont.

You know how they taunt and de-|**ride** me; *
 my oppressors are |all be-**fore** you.
 Taunts have broken |**my** heart; *
 I have reached the |end of **my** strength.
 I looked in vain for com-|**pas**-sion, *
 for consolers; not |one could **I** find.
 For food they gave me |**poi**-son; *
 in my thirst they gave me |vin-e-**gar** to drink.
 Glory to the Father, and |**to** *the* Son, *
 and to the |Ho-ly **Spir**-it:
 as it was in the beginning, |**is** now, *
 and will be for-|ev-er. **A**-men. *A.*

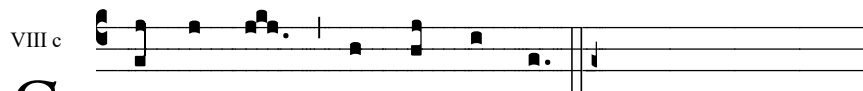


A. I need-ed food and they gave me gall; I was parched

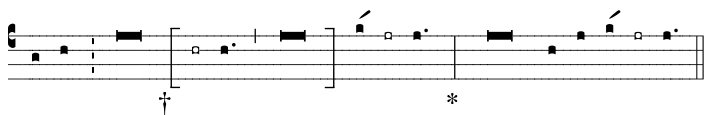


with thirst and they gave me vin- e- gar.

Antiphon 3



SEEK the Lord, and you will live.



PSALM 69: 2-22, 30-37 SALVUM ME FAC — III

As for me in my poverty |**and** pain *
 let your help, |O God, **lift** *me* up.
 I will praise God's name |**with** a song; *
 I will glorify him |with thanks-**giv**-ing,

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

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

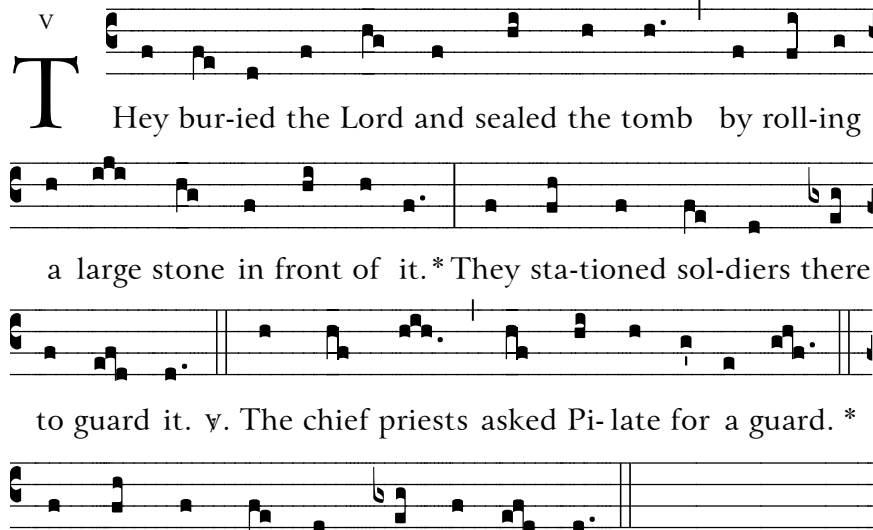
See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back.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

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

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The

Responsory

Cf. Mt 27: 66, 60, 62



 Hey bur-ied the Lord and sealed the tomb by roll-ing
 a large stone in front of it.* They sta-tioned sol-diers there
 to guard it. √. The chief priests asked Pi-late for a guard.*
 They sta-tioned sol-diers there to guard it.

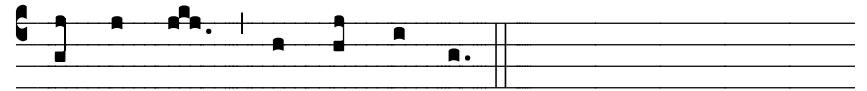
SECOND READING

From an ancient homily on Holy Saturday

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

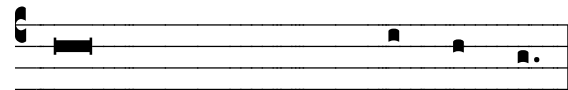
He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that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

a gift pleasing God more than | **ox**-en, *
 more than beasts pre-|pared for **sac-ri**-fice.
 The poor when they see it | **will** *be* glad *
 and God-seeking | hearts will **re**-vive;
 for the Lord listens to the | **need**-y *
 and does not spurn his | ser-vants **in** *their* chains.
 Let the heavens and the earth | **give** *him* praise, *
 the sea and all its | liv-ing **crea**-tures.
 For God will bring help to Zi-†on
 and rebuild the cities of | **Ju**-dah *
 and men shall dwell there | in pos-**ses**-sion.
 The sons of his servants shall in-| **her**-it it; *
 those who love his | name shall **dwell** there.
 Glory to the Father, and | **to** *the* Son, *
 and to the | Ho-ly **Spir**-it:
 as it was in the beginning, | **is** now, *
 and will be for-|ev-er. **A**-men. *A.*



A. Seek the Lord, and you will live.

Versicle and Response



∇. When I am lift-ed up from the earth.

℞. I will draw all people to my- self.

FIRST READING

Hebrews 4:14-5:10

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

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

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

“You are my Son;
today I have begotten you”;

Just as he says in another place,

“You are a priest forever,
according to the order of Melchizedek.”

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

FIRST READING

Hebrews 4: 1-13

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:

“Then 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 enter 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.

Such are the men who | **seek** him, *
seek the face of the | **God** of **Ja**-cob.

O gates, lift high † *your* heads;
grow higher, | **an**-cient doors. *
Let him enter, the | **king** of **glo**-ry!

Who is the king of glo-† ry?
The Lord, the mighty, the | **val**-iant, *
the Lord, the | **val**-iant **in** war.

O gates, lift high † *your* heads;
grow higher, | **an**-cient doors. *
Let him enter, the | **king** of **glo**-ry!

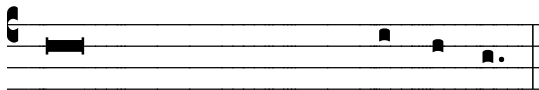
Who is the king of glo-† ry?
He, the Lord of | **ar**-mies, *
he is the | **king** of **glo**-ry.

Glory to the Father, and | **to** *the* Son, *
and to the | **Ho**-ly **Spir**-it:
as it was in the beginning, | **is** now, *
and will be for-| **ev**-er. **A**-men. *Α*.



Α. Lift high the an-cient por-tals. The King of glo-ry en-ters.

Versicle and Response



Υ. Take up my cause and res-cue me.

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

Responsory

Heb 5: 8, 9, 7

VIII

T Hough he was the Son of God, Christ learned o- be- di-
ence through what he suf-fered; * and now, for all who o-bey
him, he has be-come the source of e-ter-nal life. *Υ*. In the
days of his earth-ly life he prayed, cry-ing a-loud, And he
sub-mit-ted so hum-bly that his prayer was heard. * And now,
for all who o-bey him, he has be-come the source of e-ter-
nal life.

SECOND READING

From an Easter homily by Saint Melito of Sardis, Bishop

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

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

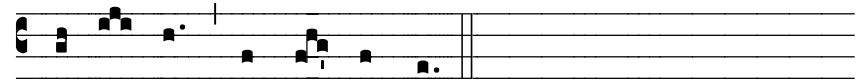
He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the land of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the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

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

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

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the

Glory to the | **Fa-ther**, and **to the** Son, *
and to the | **Ho-ly Spir-it**:
as it was in the be- | **gin-ning**, **is now**, *
and will be for- | **ev-er**. **A-men**. A.



A. My bod- y shall rest in hope.

Antiphon 3

V a
L ift high the an-cient por-tals. The King of glo-ry

en-ters.



PSALM 24 DOMINI EST TERRA

The Lord's is the earth and its | **full-ness**, *
the world and | **all** its **peo-ples**.
It is he who set it | **on the** seas; *
on the | **wa-ters** he **made** *it* firm.

Who shall climb the mountain | **of the** Lord? *
Who shall | **stand** *in* his **ho-ly** place?
The man with clean hands and pure † heart,
who desires not | **worth-less** things, *
who has not sworn so as to de- | **ceive** his **neigh-bor**.

He shall receive blessings | **from the** Lord *
and reward from the | **God** who **saves** him.

Antiphon 2

VII c

M Y bod- y shall rest in hope.

PSALM 16 CONSERVA ME, DOMINE

Pre-serve me, God, I take refuge in † you.I say to the Lord: | “**You** are **my** God. *
My happiness | **lies** in **you** *a-lone*.”He has put into my heart a | **mar-vel-ous** love *
for the faithful ones who | **dwel**l in **his** land.
Those who choose other gods increase their sor- † rows.
Never will I offer their | **of-fer-ings** of blood. *
Never will I take their | **name** up-**on** *my* lips.O Lord, it is you who are my | **por-tion and** cup; *
it is you your- | **self** who **are** *my* prize.
The lot marked out for | **me** is **my** *de*-light: *
welcome indeed the heri- | **tage** that **falls** *to* me!I will bless the Lord who | **gives** me **coun**-sel, *
who even at | **night** di-**rects** *my* heart.
I keep the Lord | **ev-er** in *my* sight: *
since he is at my right hand, | **I** shall **stand** firm.And so my heart re- | **joic-es**, my **soul** *is* glad; *
even my body shall | **rest** in safe-ty.
For you will not leave my | **soul** a-**mong** *the* dead, *
nor let your be- | **lov-ed** **know** *de*-cay.You will show me the path † of life,
the fullness of | **joy** in your **pres**-ence, *
at your right hand happi- | **ness** for **ev-er**.

cont.

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

Responsory

Rom 3: 23–25; Jn 1: 29

VIII

E Ve-ry-one has sinned and is de-priv-ed of God’s glo-
ry. We are jus-ti-fied through the free gift of his grace
and through the re-demp-tion of Christ Je-sus. * God made
Christ’s sac-ri-fic-ial death the means of ex-pi-a-ting the
sins of all be-liev-ers. √. This is the Lamb of God who takes
a-way the sins of the world. * God made Christ’s sac-ri-fic-ial
death the means of ex-pi-a-ting the sins of all be-liev-ers.

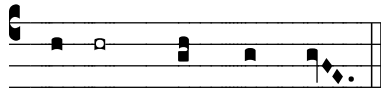
PRAYER

Let us pray:

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

R. Amen.

DISMISSAL

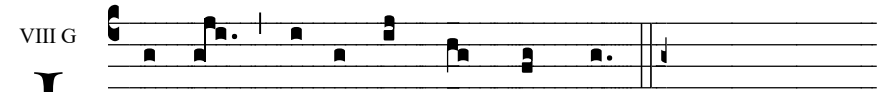


V. Let us praise the Lord.

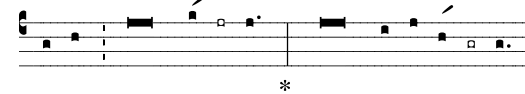
R. And give him thanks.

PSALMODY

Antiphon 1



IN peace, I will lie down and sleep.



PSALM 4 CUM INVOCAREM

When I call, answer me, O God of | **jus**-tice; *
from anguish you released me, have mer- | cy 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 whenev- | er I **call** him.

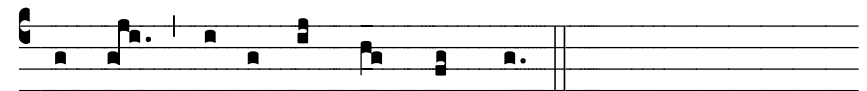
Fear him; do not sin: ponder on your bed and | **be** still *
Make justice your sacrifice, and | trust in **the** Lord.

“What can bring us happiness?” | **man**-y say. *
Lift up the light of your | face on **us**, O Lord.

You have put into my heart a | **great**-er 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 **safe**-ty.

Glory to the Father, and | **to** *the* Son, *
and to the | Ho-ly **Spir**-it:
as it was in the beginning, | **is** now, *
and will be for- | ev-er. **A**-men. A.



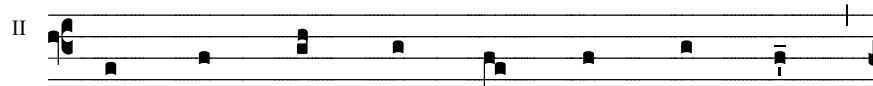
A. In peace, I will lie down and sleep.

SATURDAY IN HOLY WEEK

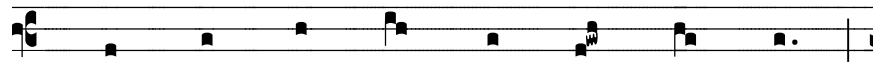
OPENING VERSICLE AND RESPONSE (p. 1)

HYMN *Christe caelorum Domine*

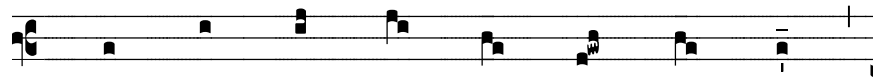
ICEL 2019



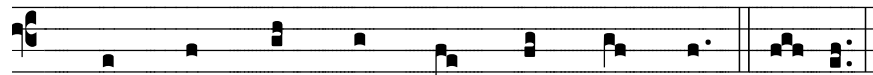
1 O Christ, the Lord of heav'n on high,
 2 We beg you now with fervent prayer:
 3 As blameless, meek, and gentle Lamb,
 4 And those you ransomed with the price
 5 Include us in their number, Lord,



1 most glorious Savior of the world,
 2 Preserve, O Lord, the holy gifts
 3 the Victim offered for the world,
 4 of your most sacred flesh and blood
 5 we humbly pray and call on you,



1 who by the Cross, your gracious gift,
 2 you grant through sacred mysteries
 3 you washed in your redeeming blood
 4 you bring to heaven as you rise
 5 who, for the Father, made of us



1 have freed us from the laws of death,
 2 to every people, every land.
 3 the robes of all your blessed saints.
 4 where they exalt you evermore.
 5 a Kingdom drawn from every race. A-men.

FRIDAY IN HOLY WEEK

OPENING VERSICLE AND RESPONSE (p. 1)

HYMN *Pange lingua...praelium* (p. 2)

ICEL 2019

PSALMODY

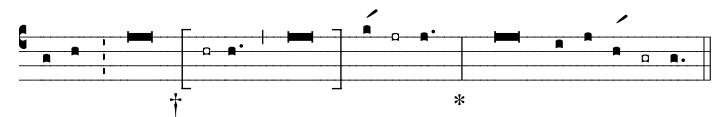
Antiphon 1



E Arth-ly kings rise up, in re-volt; princ-es con-spire to-



geth-er a-against the Lord and his A-noint-ed.



PSALM 2 QUARE FREMUERUNT GENTES

Why this tumult among | **na**-tions, *
 among peoples this | use-less **mur-mur**-ing?
 They arise, the kings | **of** the earth, *
 princes plot against the Lord and | his A-**noint**-ed.
 “Come, let us break their | **fet**-ters, *
 come, let us | cast off **their** yoke.”

He who sits in the | **heav-ens** laughs; *
 the Lord is | laugh-ing **them** to scorn.
 Then he will speak in his | **an**-ger, *
 his rage will strike | them with **ter**-ror.
 “It is I who have set up | **my** king *
 on Zion, my | ho-ly **moun**-tain.”

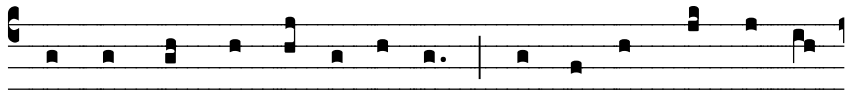
I will announce the decree of the † Lord:
 The Lord said to me: “You | **are** my Son. *
 It is I who have be-|got-ten **you** this day.

cont.

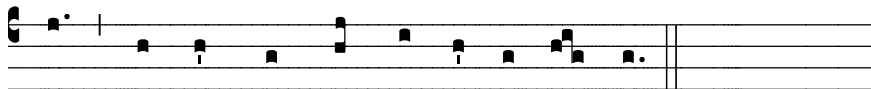
Ask and I shall bequeath you the | **na**-tions, *
 put the ends of the earth in | your pos-**ses**-sion.
 With a rod of iron you will | **break** them, *
 shatter them | like a **pot-ter's** jar.”

Now, O kings, | **un-der**-stand, *
 take warning, | rul-ers **of** the earth;
 serve the Lord † *with* awe
 and trembling, pay him your | **hom**-age *
 lest he be angry | and you **per**-ish;
 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 | Ho-ly **Spir**-it:
 as it was in the beginning, | **is** now, *
 and will be for-|ev-er. **A**-men. *A.*

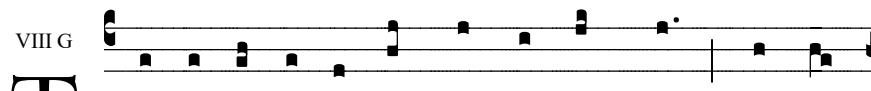


A. Earth-ly kings rise up, in re-volt; princ-es con-spire to-geth-

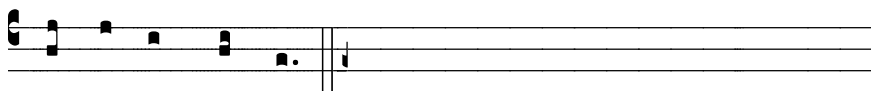


er a-gainst the Lord and his A-noint-ed.

Antiphon 2



T Hey di-vid-ed my gar-ments a-mong them; they cast



lots for my cloth-ing.

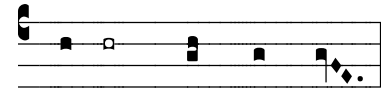
PRAYER

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,
 one God, for ever and ever.

R. Amen.

DISMISSAL



V. Let us praise the Lord.

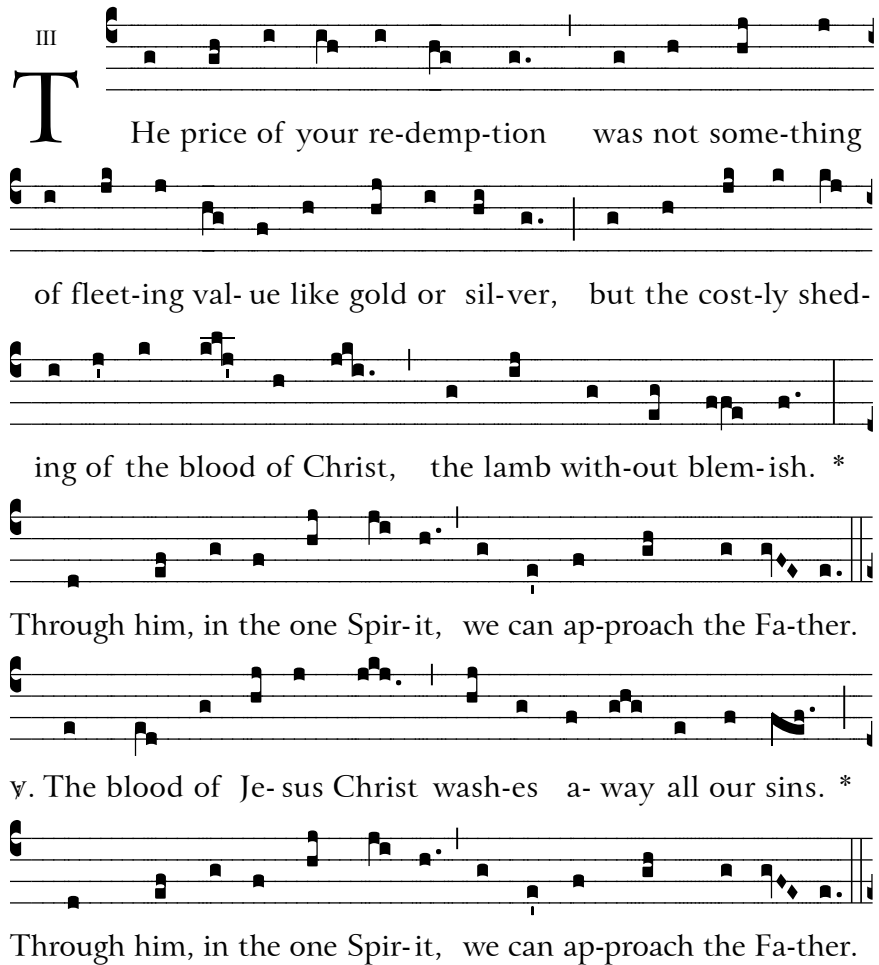
R. And give him thanks.

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 Pt 1: 18–19; Eph 2: 18; 1 Jn 1: 7

III

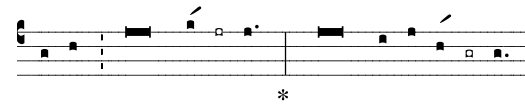


T He price of your re-demp-tion was not some-thing
of fleet-ing val-ue like gold or sil-ver, but the cost-ly shed-
ing of the blood of Christ, the lamb with-out blem-ish. *

Through him, in the one Spir-it, we can ap-proach the Fa-ther.

γ. The blood of Je-sus Christ wash-es a-way all our sins. *

Through him, in the one Spir-it, we can ap-proach the Fa-ther.



PSALM 22: 2–23 DEUS, DEUS MEUS

My God, my God, why have you for- | **sak-en** me? *

You are far from my plea and the | cry of **my dis-tress**.
O my God, I call by day and you give | **no re-ply**; *

I call by night | and I **find no** peace.

Yet you, O God, are | **ho-ly**, *
enthroned on the prais- | es of **Is-ra-el**.
In you our fathers | **put their** trust; *
they trusted | and you **set them** free.
When they cried to you, | **they es-caped**. *
In you they trusted and | nev-er **in** vain.

But I am a worm and | **no** man, *
scorned by men, despised | by the **peo-ple**.
All who see me de- | **ride** 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 **moth-er’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 dis-tress**; *
Come close, there | is none **else** to help.

Many bulls have sur- | **round-ed** me, *
fierce bulls of | Bash-an **close me** in.
Against me they open | **wide their** jaws, *
like lions, rend- | ing and **roar-ing**.

Like water I am | **poured** out, *
disjoint- | ed are **all my** bones.
My heart has be- | **come like** wax, *
it is melt- | ed with-**in my** breast.

cont.

Parched as burnt clay | **is** *my* throat, *
 my tongue | cleaves to **my** jaws.
 Many dogs have sur-|**round**-*ed* me, *
 a band of the wick-|ed be-**set** 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 a-| **mong** them. *
 They cast | lots for **my** robe.

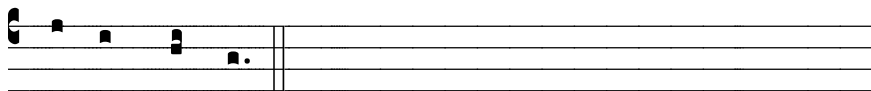
O Lord, do not leave | **me** a-lone, *
 my strength, make | haste to **help** me!
 Rescue my soul | **from** *the* sword, *
 my life from the | grip of **these** dogs.
 Save my life from the jaws of these | **li**-ons, *
 my poor soul from the horns | of these **ox**-en.

I will tell of your name to my | **breth**-ren *
 and praise you where they | are as-**sem**-bled.

Glory to the Father, and | **to** *the* Son, *
 and to the | Ho-ly **Spir**-it:
 as it was in the beginning, | **is** now, *
 and will be for-|ev-er. **A**-men. *A*.



A. They di- vid-ed my gar-ments a-mong them; they cast lots



for my cloth-ing.

SECOND READING

From the Catecheses by Saint John Chrysostom, Bishop

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

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

Cf. Is 53: 7, 12

III

HE was led like a lamb to the slaugh-ter; no com-plaint from his lips a-against the e-vil done to him. He was giv-en up to death, * to give his peo-ple life. *v.* He sur-ren-dered him-self to death and was count-ed a-mong the wick-ed. * To give his peo-ple life.

Antiphon 3

VIII G

THey sought to take my life by vi-o-lence.

PSALM 38 DOMINE, NE IN FURORE

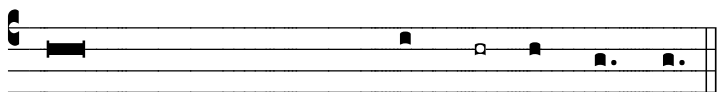
O Lord, do not rebuke me in your |an-ger; *
do not punish me, |Lord, in **your** rage.
Your arrows have sunk |**deep** in me; *
your hand has come |down up-**on** me.
Through your anger all my body |**is** sick: *
through my sin, there is no |health in **my** limbs.
My guilt towers higher |**than** my head; *
it is a weight too |heav-y **to** bear.
My wounds are foul and |**fes-ter**-ing, *
the result of |my own **fol**-ly.
I am bowed and brought |**to** my knees. *
I go mourning |all the **day** long.
All my frame burns with |**fe**-ver; *
all my |bod-y **is** sick.
Spent and utter-|**ly** crushed, *
I cry aloud in |an-guish **of** heart.
O Lord, you know all my |**long**-ing: *
my groans are not |hid-den **from** you.
My heart throbs, my |**strength** *is* spent; *
the very light has |gone from **my** eyes.
My friends avoid me like a |**lep**-er; *
those closest to me |stand a-**far** 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 | **can-not** hear, *
 like the dumb un- | a-ble **to** speak.
 I am like a man who hears | **noth-ing** *
 in whose | mouth is **no** *de-fense*.
 I count on | **you**, O Lord: *
 it is you, Lord God, | who will **an-swer**.
 I pray: “Do not let them | **mock** me, *
 those who triumph | if my **foot** *should* slip.”
 For I am on the point of | **fall-ing** *
 and my pain is al- | ways be-**fore** me.
 I confess that I am | **guilt-y** *
 and my sin | fills me **with** *dis-may*.
 My wanton enemies are | **num-ber-less** *
 and my lying | foes are **man-y**.
 They repay me evil | **for** good *
 and attack me for | seek-ing **what** *is* right.
 O Lord, do not for- | **sake** me! *
 My God, do not | stay a-**far** off!
 Make haste and come | **to** *my* help, *
 O Lord, my | God, my **sav-ior**!
 Glory to the Father, and | **to** *the* Son, *
 and to the | Ho-ly **Spir-it**:
 as it was in the beginning, | **is** now, *
 and will be for- | ev-er. **A-men.** A.



A. They sought to take my life by vi- o-lence.

Versicle and Response



V. They brought false evi- dence a- gainst me.

R. They were breath-*ing* out fu- ry.

FIRST READING

Hebrews 9: 11–28

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