

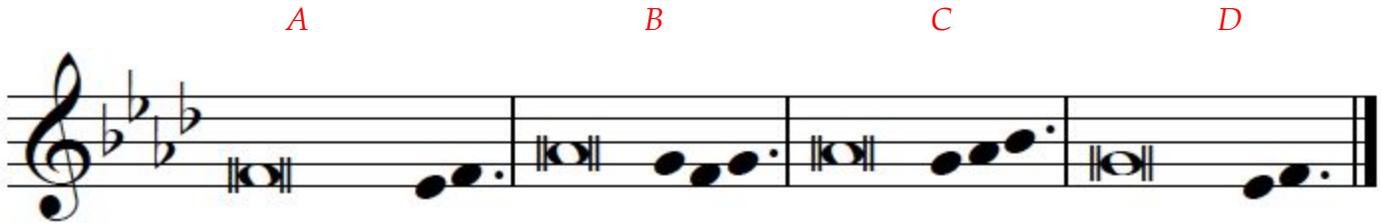
Holy Saturday Solemn Office of Readings

INVITATORY (Psalm 91)

Meinrad Tone 2

Lord, + open my lips.

– And my mouth will proclaim your praise.



Ant.

a Come, let us worship Christ,

d who for our sake suffered death and was buried.

Psalm 95

A call to praise God

a Come, let us sing to the Lord

b and shout with joy to the Rock who saves us.

c Let us approach him with praise and thanksgiving

d and sing joyful songs to the Lord.

Ant.

a Come, let us worship Christ,

d who for our sake suffered death and was buried.

a The Lord is God, the mighty God, †
the great king over all the gods.

b He holds in his hands the depths of the earth †
and the highest mountains as well.

c He made the sea; it belongs to him,

d the dry land, too, for it was formed by his hands.

Ant.

a Come, let us worship Christ,

d who for our sake suffered death and was buried.

a Come, then, let us bow down and worship,

b bending the knee before the Lord, our maker.

c For he is our God and we are his people,

d the flock he shepherds.

Ant.

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

a Today, listen to the voice of the Lord:
b Do not grow stubborn, as your fathers did
in the wilderness,
c when at Meriba and Massah †
they challenged me and provoked me,
d Although they had seen all of my works.

Ant.

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

a Forty years I endured that generation.
b I said, "They are a people whose hearts go astray
c and they do not know my ways."
d So I swore in my anger, †
"They shall not enter into my rest."

Ant.

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

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

Ant.

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

HYMN

O Sacred Head, surrounded
By crown of piercing thorn!
O Bleeding Head, so wounded,
Reviled and put to scorn!
Our sins have marred the glory
Of thy most holy face,
Yet angel hosts adore thee
And tremble as they gaze

I see thy strength and vigor
 All fading in the strife,
 And death with cruel rigor,
 Bereaving thee of life;
 O agony and dying!
 O love to sinners free!
 Jesus, all grace supplying,
 O turn thy face on me.

In this thy bitter passion,
 Good Shepherd, think of me
 With thy most sweet compassion,
 Unworthy though I be:
 Beneath thy cross abiding
 Forever would I rest,
 In thy dear love confiding,
 And with thy presence blest.

Tune: Passion Chorale 76.76 D

Music: Hans Leo Hassler, 1601

Text: Salve caput cruentatum, ascribed to Saint Bernard of Clairvaux, 1091-1153

Translation: Henry Williams Baker, 1821-1877

Psalm 4

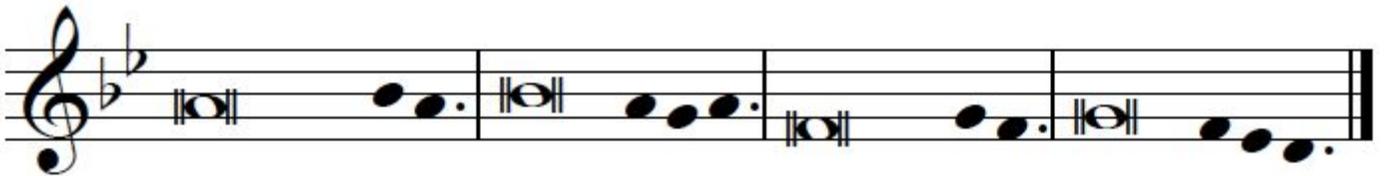
Meinrad Tone 3

A

B

C

D



Ant.

a In peace,

d I will lie down and sleep.

a When I call, answer me, O God **of** justice;

b from anguish you released me, have mercy and hear me!

c O men, how long will your hearts **be** closed,

d will you love what is futile and seek what is false?

a O Lord, it is you who are my portion **and** cup;
b it is you yourself who **are** my prize.
c The lot marked out for me is **my** delight:
d welcome indeed the heritage that falls **to** me!

a I will bless the Lord, who gives **me** counsel,
b who even at night **directs** my heart.
c I keep the Lord, ever **in** my sight;
d since he is at my right hand, I shall **stand** firm.

a And so my heart rejoices, my soul **is** glad;
b even my body shall **rest** in safety.
c For you will not leave my soul **among** the dead,
d nor let your beloved know **decay**.

a You will show me the path **of** life,
b the fullness of joy **in** your presence,
d at your right hand happiness **for** ever.

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

Ant.

d My body shall rest **in** hope.

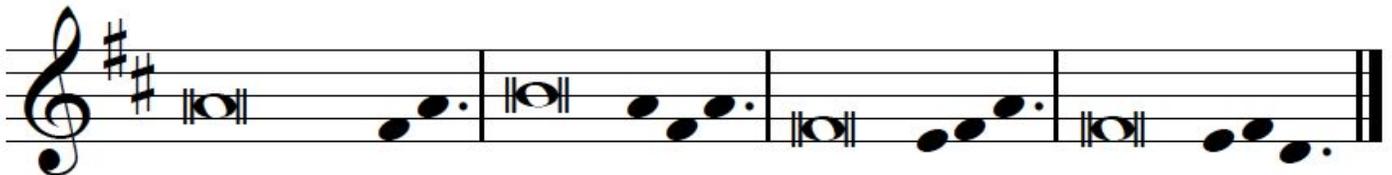
Psalm 24
 Meinrad Tone 5

A

B

C

D



Ant.

a Lift high the **ancient** portals.
d The King of **glory** enters.

a The Lord's is the earth and **its** fullness,
b the world and **all** its peoples.
c It is he who set it **on** the seas;
d on the waters he **made** it firm.

- a Who shall climb the mountain of **the** Lord?
- b Who shall stand in his **holy** place?
- c The man with clean hands and pure heart, †
who desires not **worth**less things,
- d who has not sworn so as to **deceive** his neighbor.

- a He shall receive blessings from the Lord
- b and reward from the **God** who saves him.
- c Such are the **men** who seek him,
- d seek the face of the **God** of Jacob.

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

- a Who is the king **of** glory?
- b The Lord, the mighty, the valiant,
- d the Lord, the **valiant** in war.

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

- a Who is he, the king **of** glory?
- b He, the **Lord** of armies, *
- d he is the **king** of glory.

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

Ant.

- a Lift high the **ancient** portals.
- d The King of **glory** enters.

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:

“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.

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.

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 itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

RESPONSORY

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.

CONCLUDING 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.

ACCLAMATION

Let us praise the Lord.

– And give him thanks.