

Morning Prayer

Holy Saturday

Adapted from: www.ibreviary.com

INTRODUCTION

Stand

(L) God, + come to my assistance.

(All) – Lord, make haste to help me.

(L) Glory to the Father, and to the Son, and to the Holy Spirit:

(All) – as it was in the beginning, is now, and will be for ever.

Amen.

HYMN

(tune: Old Hundredth)

Now Christ, O Sun of righteousness,
Let dawn our darkened spirits bless:
The light of grace to us restore
While day to earth returns once more.

To us you give the accepted time,
Give, too, a heart that mourns for crime,
Let those by mercy now be cured
Whom loving-kindness long endured.

Soon will that day, your day, appear
And all things with its brightness cheer:
We will rejoice in it, as we
Return thereby to grace, and thee.

Let all the world from shore to shore
O gracious Trinity, adore;
Right soon your loving pardon grant,
That we our new-made song may chant. Amen.

PSALMODY

Directions: Be seated. The psalms are prayed alternatively by those sitting on the left and right side of the chapel or church. The leader offers the antiphon and opening line of the psalm and the left side joins in on the second.

(L) **Ant. 1** Though sinless, the Lord has been put to death. The world is in mourning as for an only son.

Psalm 64

Prayer for help against enemies

Hear my voice, O God, as I complain,
guard my life from dread of the foe.
Hide me from the band of the wicked,
from the throng of those who do evil.

They sharpen their tongues like swords;
they aim bitter words like arrows
to shoot at the innocent from ambush,
shooting suddenly and recklessly.

They scheme their evil course;
they conspire to lay secret snares.
They say: "Who will see us?
Who can search out our crimes?"

He will search who searches the mind
and knows the depth of the heart.
God has shot them with his arrow
and dealt them sudden wounds.
Their own tongue has brought them to ruin
and all who see them mock.

Then will all men fear;
they will tell what God has done.
They will understand God's deeds.
The just will rejoice in the Lord
and fly to him for refuge.
All the upright hearts will glory.

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

as it was in the beginning, is now,
and will be forever. Amen.

Psalm Prayer

(L) Father, you gave your Son victory over the men who plotted evil against him; when he cried to you in his agony, you delivered him from fear of his enemies. May those who suffer with him in this life find refuge and success in you.

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

(L) **Ant. 2** From the jaws of hell, Lord, rescue my soul.

Canticle: Isaiah 38:10-14, 17b-20

Anguish of a dying man and joy in his restoration

Once I said,
“In the noontime of life I must depart!
To the gates of the nether world I shall be consigned
for the rest of my years.”

I said, “I shall see the Lord no more
in the land of the living.
No longer shall I behold my fellow men
among those who dwell in the world.”

My dwelling, like a shepherd's tent,
is struck down and borne away from me;
you have folded up my life, like a weaver
who severs the last thread.

Day and night you give me over to torment;
I cry out until the dawn.
Like a lion he breaks all my bones;
day and night you give me over to torment.

Like a swallow I utter shrill cries;
I moan like a dove.
My eyes grow weak, gazing heavenward:
O Lord, I am in straits; be my surety!

You have preserved my life
from the pit of destruction,
When you cast behind your back
all my sins.

For it is not the nether world that gives you thanks,
nor death that praises you;
Neither do those who go down into the pit
await your kindness.

The living, the living give you thanks,
as I do today.
Fathers declare to their sons,
O God, your faithfulness.

The Lord is our savior;
we shall sing to stringed instruments
In the house of the Lord
all the days of our life.

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

as it was in the beginning, is now,
and will be forever. Amen.

(All) **Ant.** From the jaws of hell, Lord, rescue my soul.

(L) **Ant. 3** I was dead, but now I live forever, and I hold the keys of death and of hell..

Psalm 150 **Praise the Lord**

Praise God in his holy place,
praise him in his mighty heavens.
Praise him for his powerful deeds,
praise his surpassing greatness.

O praise him with sound of trumpet,
praise him with lute and harp.
Praise him with timbrel and dance,
praise him with strings and pipes.

O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

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

s it was in the beginning, is now,
and will be forever. Amen.

Psalm Prayer

(L) Lord God, maker of heaven and earth and of all created things, you make your just ones holy and you justify sinners who confess your name. Hear us as we humbly pray to you: give us eternal joy with your saints.

(All) **Ant.** I was dead, but now I live forever, and I hold the keys of death and of hell.

READING

Hosea 5:15b-16:2

(L) Thus says the Lord,
In their affliction, they shall look for me:
“Come, let us return to the Lord,
For it is he who has rent, but he will heal us;
he has struck us, but he will bind our wounds.
He will revive us after two days;
on the third day he will raise us up,
to live in his presence.”

In place of the responsory the following is said:

(All) **Ant.** For our sake Christ was obedient, accepting even death, death on a cross. Therefore, God raised him on high and gave him the name above all other names.

GOSPEL CANTICLE

*Directions: **Stand.** The leader offers the antiphon. The canticle is then prayed in unison by all. The sign of the cross is made at the beginning.*

(L) **Ant.** Save us, O Savior of the world. On the cross you redeemed us by the shedding of your blood; we cry out for your help, O God.

Canticle of Zechariah

Luke 1:68-79

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 forever. Amen.

(All) **Ant.** Save us, O Savior of the world. On the cross you redeemed us by the shedding of your blood; we cry out for your help, O God.

INTERCESSIONS

(L) Our Redeemer suffered and was buried for us in order to rise again. With sincere love we adore him, and aware of our needs we cry out:

(All) *Lord, have mercy on us.*

(L) Christ our Savior, your sorrowing Mother stood by you at your death and burial, in our sorrows may we share your suffering.

Lord, have mercy on us.

Christ our Lord, like the seed buried in the ground, you brought forth for us the harvest of grace, may we die to sin and live for God.

Lord, have mercy on us.

Christ the Good Shepherd, in death you lay hidden from the world, teach us to love a life hidden with you in the Father.

Lord, have mercy on us.

Christ, the new Adam, you entered the kingdom of death to release all the just since the beginning of the world, may all who lie dead in sin hear your voice and rise to life.

Lord, have mercy on us.

Christ Son of the living God, through baptism we were buried with you, risen also in baptism, may we walk in newness of life.

Lord, have mercy on us.

THE LORD'S PRAYER

(All) Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done
on earth as it is in heavenn.
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

(L) 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.

(All) Amen.

DISMISSAL

The Lord be with you.
– And with your spirit.

May almighty God bless you,
the Father, and the Son, and the Holy Spirit.
– Amen.

Go in peace.
– Thanks be to God.

The Liturgy of the Hours, an explanation

(from USCCB.org)

The Liturgy of the Hours, also known as the Divine Office or the Work of God (*Opus Dei*), is the daily prayer of the Church, marking the hours of each day and sanctifying the day with prayer. The Hours are a meditative dialogue on the mystery of Christ, using scripture and prayer. At times the dialogue is between the Church or individual soul and God; at times it is a dialogue among the members of the Church; and at times it is even between the Church and the world. The Divine Office "is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father." (SC 84) The dialogue is always held, however, in the presence of God and using the words and wisdom of God. Each of the five canonical Hours includes selections from the Psalms that culminate in a scriptural proclamation. The two most important or hinge Hours are Morning and Evening Prayer. These each include a Gospel canticle: the Canticle of Zechariah from Luke 1:68-79 for Morning Prayer (known as the *Benedictus*), and the Canticle of Mary from Luke 1:46-55 for Evening Prayer (known as the *Magnificat*). The Gospel canticle acts as a kind of meditative extension of the scriptural proclamation in light of the Christ event. Morning and Evening Prayer also include intercessions that flow from the scriptural proclamation just as the Psalms prepare for it.

In the Hours, the royal priesthood of the baptized is exercised, and this sacrifice of praise is thus connected to the sacrifice of the Eucharist, both preparing for and flowing from the Mass.

"The hymns and litanies of the Liturgy of the Hours integrate the prayer of the psalms into the age of the Church, expressing the symbolism of the time of day, the liturgical season, or the feast being celebrated. Moreover, the reading from the Word of God at each Hour (with the subsequent responses or *troparia*)

and readings from the Fathers and spiritual masters at certain Hours, reveal more deeply the meaning of the mystery being celebrated, assist in understanding the psalms, and prepare for silent prayer." (CCC 1177)

Morning Prayer

"As is clear from many of the elements that make it up, morning prayer is intended and arranged to sanctify the morning. St. Basil the Great gives an excellent description of this character in these words: "It is said in the morning in order that the first stirrings of our mind and will may be consecrated to God and that we may take nothing in hand until we have been gladdened by the thought of God, as it is written: 'I was mindful of God and was glad' (Ps 77:4 [Jerome's translation from Hebrew]), or set our bodies to any task before we do what has been said: 'I will pray to you, Lord, you will hear my voice in the morning; I will stand before you in the morning and gaze on you' (Ps 5:4-5)."

"Celebrated as it is as the light of a new day is dawning, this hour also recalls the resurrection of the Lord Jesus, the true light enlightening all people (see Jn 1:9) and "the sun of justice" (Mal 4:2), "rising from on high" (Lk 1:78). Hence, we can well understand the advice of St. Cyprian: "There should be prayer in the morning so that the resurrection of the Lord may thus be celebrated" (GILH, no. 38).