

Morning Prayer

Holy Thursday

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

The Word of God, Proceeding Forth

(tune: Old Hundredth)

The word of God, proceeding forth
Yet leaving not his Father's side,
And going to his work on earth,
Had reached at length life's eventide

Soon by his own false friend betrayed,
Giv'n to his foes to death went he;
His own true self in form of bread,
He gave his friends, their life to be.

A double gift his love did plan,
His flesh to feed, his blood to cheer,
That flesh and blood, the whole of man,
Might find its own fulfillment here.

All praise and thanks to thee ascend
For ever more, blest One in Three;
O grant us life that shall not end
In our true native land with thee.

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** Look, O Lord, and see my suffering. Come quickly to my aid.

Psalm 80

Lord, come, take care of your vineyard

O shepherd of Israel, hear us,
you who lead Joseph's flock,
shine forth from your cherubim throne
upon Ephraim, Benjamin, Manasseh.
O Lord, rouse up your might,
O Lord, come to our help.

God of hosts, bring us back;
let your face shine on us and we shall be saved.

Lord God of hosts, how long
will you frown on your people's plea?
You have fed them with tears for their bread,
an abundance of tears for their drink.
You have made us the taunt of our neighbors,
our enemies laugh us to scorn.

God of hosts, bring us back;
let your face shine on us and we shall be saved.

You brought a vine out of Egypt;
to plant it you drove out the nations.
Before it you cleared the ground;
it took root and spread through the land.

The mountains were covered with its shadow,
the cedars of God with its boughs.
It stretched out its branches to the sea,
to the Great River it stretched out its shoots.

Then why have you broken down its walls?
It is plucked by all who pass by.
It is ravaged by the boar of the forest,
devoured by the beasts of the field.

God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted.
Men have burnt it with fire and destroyed it.
May they perish at the frown of your face.

May your hand be on the man you have chosen,
the man you have given your strength.
And we shall never forsake you again:
give us life that we may call upon your name.

God of hosts, bring us back;
let your face shine on us and we shall be saved.

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) Lord God, eternal shepherd, you so tend the vineyard you planted that now it extends its branches even to the farthest coast. Look down on your Church and come to us. Help us remain in your Son as branches on the vine, that, planted firmly in your love, we may testify before the whole world to your great power working everywhere.

(All) **Ant.** Look, O Lord, and see my suffering. Come quickly to my aid.

(L) **Ant. 2** God is my savior; I trust in him and shall not fear.

Canticle: Isaiah 12:1-6
Joy of God's ransomed people

I give you thanks, O Lord;
though you have been angry with me,
your anger has abated, and you have consoled me.

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the Lord,
and he has been my savior.

With joy you will draw water
at the fountain of salvation, and say on that day:
Give thanks to the Lord, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

Sing praise to the Lord for his glorious achievement;
let this be known throughout all the earth.

Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel!

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.** God is my savior; I trust in him and shall not fear.

(L) **Ant. 3** The Lord has fed us with the finest wheat; he has filled us with honey from the rock.

Psalm 81

Solemn renewal of the Covenant

Ring out your joy to God our strength,
shout in triumph to the God of Jacob.

Raise a song and sound the timbrel,
the sweet-sounding harp and the lute,
blow the trumpet at the new moon,
when the moon is full, on our feast.

For this is Israel's law,
a command of the God of Jacob.
He imposed it as a rule on Joseph,
when he went out against the land of Egypt.

A voice I did not know said to me:
"I freed your shoulder from the burden;
your hands were freed from the load.
You called in distress and I saved you.

I answered, concealed in the storm cloud,
at the waters of Meribah I tested you.
Listen, my people, to my warning,
O Israel, if only you would heed!

Let there be no foreign god among you,
no worship of an alien god.
I am the Lord your God,
who brought you from the land of Egypt.
Open wide your mouth and I will fill it.

But my people did not heed my voice
and Israel would not obey,
so I left them in their stubbornness of heart
to follow their own designs.

O that my people would heed me,
that Israel would walk in my ways!
At once I would subdue their foes,
turn my hand against their enemies.

The Lord's enemies would cringe at their feet
and their subjection would last forever.
But Israel I would feed with finest wheat
and fill them with honey from the rock."

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) Lord God, open our mouths to proclaim your glory. Help us to leave sin behind and to rejoice in professing your name.

(All) **Ant.** The Lord has fed us with the finest wheat; he has filled us with honey from the rock.

READING

Hebrews 2:9-10

(L) We see Jesus crowned with glory and honor because he suffered death, that through God's gracious will he might taste death for the sake of all men. Indeed, it was fitting that when bringing many sons to glory God, for whom and through whom all things exist, should make their leader in the work of salvation perfect through suffering.

RESPONSORY

(L) By your own blood, Lord, you brought us back to God.

(All) By your own blood, Lord, you brought us back to God.

(L) From every tribe, and tongue, and people and nation,

(All) you brought us back to God.

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

(All) By your own blood, Lord, you brought us back to God.

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.** I have longed to eat this meal with you before I suffer.

Canticle of Zechariah

Luke 1:68-79

The Messiah and his forerunner

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.

INTERCESSIONS

(L) The Father anointed Christ with the Holy Spirit to proclaim forgiveness to those in bondage. Let us humbly call upon the eternal priest:

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

(L) You went up to Jerusalem to suffer and so enter into your glory, bring your Church to the Passover feast of heaven.

Lord, have mercy on us.

(L) You were lifted high on the cross and pierced by the soldier's lance, heal our wounds.

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

(L) You made the cross the tree of life, give its fruit to those reborn in baptism.

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

(L) On the cross you forgave the repentant thief, forgive us our sins.

(All) *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) 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.

(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).