

The Daily Office

Holy Week

Daily Morning Prayer	1
Daily Evening Prayer	30

Daily Morning Prayer

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From Morning Prayer on Maundy Thursday onward, the Invitatory is omitted and the Office begins on p. 3 with the Psalm or Psalms appointed.

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From Palm Sunday through Wednesday in Holy Week, the Officiant may begin with one or more of these sentences from Scripture

All we like sheep have gone astray; we have turned every one to our own way; and the Lord has laid on him the iniquity of us all. *Isaiah 53:6*

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, whom the Lord has afflicted. *Lamentations 1:12*

Christ Jesus, being found in human form, humbled himself and became obedient unto death, even death on a cross. *Philippians 2:8*

The Invitatory and Psalter

All stand

Officiant Lord, open our lips.

People **And our mouth shall proclaim your praise.**

Officiant and People

**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.**

Then follows the Invitatory Psalm, Psalm 95.

Venite Psalm 95:1-7

Antiphon

Christ is reigning from the tree: O come let us worship.

Come, let us sing to the Lord; *

let us shout for joy to the Rock of our salvation.

Let us come before God's presence with thanksgiving *

and raise to the Lord a shout with psalms.

For you are a great God; *

you are great above all gods.

In your hand are the caverns of the earth, *

and the heights of the hills are yours also.

The sea is yours, for you made it, *

and your hands have molded the dry land.

Come, let us bow down, and bend the knee, *

and kneel before the Lord our Maker.

For you are our God,

and we are the people of your pasture and the sheep of your hand. *

Oh, that today we would hearken to your voice!

“Harden not your hearts,

as your forebears did in the wilderness, *

at Meribah, and on that day at Massah,

when they tempted me.

They put me to the test, *

though they had seen my works.

“Forty years long I detested that generation and said, *

‘This people are wayward in their hearts;

they do not know my ways.’

So I swore in my wrath, *

‘They shall not enter into my rest.’”

The Psalm or Psalms Appointed

From Palm Sunday through Wednesday of Holy Week, at the end of the Psalms is sung or said

**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.**

From Maundy Thursday onward the Gloria is omitted.

The Readings

Two Readings, as appointed, are read, the Reader first saying

A Reading from _____.

After each Reading the Reader may say

Here ends the Reading.

Silence may be kept after each Reading.

After the first Reading, the Canticle or Respond appointed (pp. 4-8) is sung or said.

On Palm Sunday, after the second Reading, the Office continues as usual with the Benedictus (pp. 20-21).

From Monday through Wednesday, after the second Reading, a period of silence is kept, and then a devotional reading is added (pp. 10-13). The Benedictus (pp. 20-21) follows.

From Maundy Thursday onward, after the second Reading, the Respond appointed (p. 9) is said, and then a devotional reading is added (pp. 14-19). The Benedictus (pp. 20-21) follows.

A Song of Lamentation

(First Cantic: Palm Sunday)

Lamentations 1:12, 16; 3:19, 22-24, 26

Is it nothing to you, all you who pass by? *

Look and see if there is any sorrow like my sorrow,
Which was brought upon me, *
inflicted by God's fierce anger.

For these things I weep; my eyes flow with tears, *
for a comforter is far from me, one to revive my courage.

Remember my affliction and my bitterness, *
wormwood and gall!

The steadfast love of God never ceases, *
God's mercies never end.

They are new every morning; *
great is your faithfulness.

"God is my portion," says my soul, *
"therefore will I hope in God."

It is good that we should wait quietly *
for the coming of God's salvation.

Though in the form of God, *

Christ Jesus did not cling to equality with God,
But emptied himself, taking the form of a servant, *
and was born in human likeness.

Being found in human form, he humbled himself *
and became obedient to death, even death on a cross.

Therefore, God has highly exalted him *
and given him the name above every name,

That at the name of Jesus, every knee shall bow, *
in heaven and on earth and under the earth,

And every tongue confess that Jesus Christ is Lord, *
to the glory of God the Father.

A Song of Hosea

(First Canticle: Tuesday)

Hosea 6:1-3

Come, let us return to our God, *
 who has torn us and will heal us.
God has struck us and will bind up our wounds, *
 after two days revive us,
On the third day restore us, *
 that in God's presence we may live.
Let us humble ourselves, let us strive to know the Lord, *
 whose justice dawns like morning light,
 its dawning as sure as the sunrise.
God's justice will come to us like a shower, *
 like spring rains that water the earth.

I called to you, O God, out of my distress, and you answered me; *

out of the belly of Sheol I cried, and you heard my voice.

You cast me into the deep, into the heart of the seas, *

and the flood surrounded me;

all your waves and billows passed over me.

Then I said, "I am driven away from your sight; *

how shall I ever look again upon your holy temple?"

The waters closed in over me, the deep was round about me; *

weeds were wrapped around my head at the roots of the mountains.

I went down to the land beneath the earth, *

yet you brought up my life from the depths, O God.

As my life was ebbing away, I remembered you, O God, *

and my prayer came to you, into your holy temple.

With the voice of thanksgiving, I will sacrifice to you; *

what I have vowed I will pay, for deliverance belongs to the Lord!

First Respond for Maundy Thursday

O my vineyard, did I not plant you? I fenced you and gathered out the stones.

O my people, what have I done to you? Tell me how I have wearied you.

I have built a watchtower in the middle and hewn out a winepress.

O my people, what have I done to you? Tell me how I have wearied you.

First Respond for Good Friday

He had no beauty, no majesty to draw our eyes, no grace to make us delight in him.

He was pierced for our transgressions, and by his scourging we are healed.

On himself he bore our sufferings; our torments he endured.

He was pierced for our transgressions, and by his scourging we are healed.

First Respond for Holy Saturday

He was afflicted; he submitted to be struck down and did not open his mouth.

He was put to death for the people's transgressions.

He was cut off from the world of the living and assigned a grave with the wicked.

He was put to death for the people's transgressions.

Second Respond for Maundy Thursday

Judas Iscariot went to the chief priests and said, What will you give me to betray Jesus to you?

They weighed out to him thirty silver pieces.

The traitor gave them this sign: The one I kiss is your man; seize him.

They weighed out to him thirty silver pieces.

Second Respond for Good Friday

All my friends have forsaken me; those who laid wait have prevailed against me.

They have smitten me with blows; they gave me vinegar to drink.

One whom I love has betrayed me; they have cast me out among the wicked.

They have smitten me with blows; they gave me vinegar to drink.

Second Respond for Holy Saturday

The chief priests and the Pharisees came in a body to Pilate and asked for the grave to be made secure.

They sealed the stone and left the guard in charge.

Pilate said, Go and make it as secure as you can.

They sealed the stone and left the guard in charge.

Devotional Reading for Monday in Holy Week

*From the book Centuries of Meditations, by Thomas Traherne, presbyter
First Century, nos. 55, 56, 58–60: Seventeenth century manuscript (first published 1908)*

Would men consider what God hath done, they would be ravished in spirit with the glory of his doings. For heaven and earth are full of the majesty of his glory. And how happy would men be could they see and enjoy it! But above all these our Savior's Cross is the throne of delights. That Center of Eternity, that Tree of Life in the midst of the Paradise of God!

There are we entertained with the wonder of all ages. There we enter into the heart of the universe. There we behold the admiration of angels. There we find the price and elixir of our joys. As on every side of the earth all heavy things tend to the center; so all nations ought on every side to flow in unto it. It is not by going with the feet, but by journeys of the soul, that we travel thither. By withdrawing our thoughts from wandering in the streets of this world, to the contemplation and serious meditation of his bloody sufferings. Where the carcass is, thither will the eagles be gathered together. Our eyes must be towards it, our hearts set upon it, our affections drawn, and our thoughts and minds united to it. When I am lifted up, saith the Son of Man, I will draw all men unto me. As fishes are drawn out of the water, as Jeremy was drawn out of the dungeon, as St. Peter's sheet was drawn up into heaven; so shall we be drawn by that sight from ignorance and sin, and earthly vanities, idle sports, companions, feast and pleasures, to the joyful contemplation of that eternal object. But by what cords? The cords of a man, and the cords of love.

The Cross is the abyss of wonders, the center of desires, the school of virtues, the house of wisdom, the throne of love, the theater of joys, and the place of sorrows. It is the root of happiness, and the gate of heaven. Of all the things in heaven and earth it is the most peculiar. It is the most exalted of all objects. It is an ensign lifted up for all nations, to it shall the Gentiles seek, his rest shall be glorious; the dispersed of Judah shall be gathered together to it from the four corners of the earth. If love be the weight of the soul, and its object the center, all eyes and hearts may convert and turn unto this object. Cleave unto this center, and by it enter into rest. There we might see all nations assembled with their eyes and hearts upon it. . . .

The Cross of Christ is the Jacob's ladder by which we ascend into the highest heavens. There we see joyful patriarchs, expecting saints, prophets ministering, apostles publishing, and doctors teaching, all nations centering, and angels praising. That Cross is a tree set on fire with invisible flame, that illuminateth all the world. The flame is love: the love in his bosom who died on it. In the light of which we see how to possess all the things in heaven and earth after his similitude. For he that suffered on it was the Son of God as you are, though he seemed only a mortal man. He had acquaintance and relations as you have, but he was a lover of men and angels. Was he not the Son of God, and heir of the whole world? To this poor, bleeding, naked man did all the corn and wine, and oil, and gold and silver in the world minister in an invisible manner, even as he was exposed lying and dying upon the Cross.

Devotional Reading for Tuesday in Holy Week

*From the book On the Holy Spirit, by Basil the Great, bishop
Cap. 15, 35: PG 32, 127-130*

When mankind was estranged from him by disobedience, God our Savior made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we could be saved by imitation of him, and recover our original status as sons of God by adoption.

To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life.

We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless a man is born again. In other words, we have to begin a new life, and we cannot do so until our previous life has been brought to an end. When runners reach the turning point on a racecourse, they have to pause briefly before they can go back in the opposite direction. So also when we wish to reverse the direction of our lives there must be a pause, or a death, to mark the end of one life and the beginning of another.

Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptized are in a sense buried in the water as a symbol of their renunciation of the sins of their unregenerate nature. As the Apostle says: The circumcision you have undergone is not an operation performed by human hands, but the complete stripping away of your unregenerate nature. This is the circumcision that Christ gave us, and it is accomplished by our burial with him in baptism. Baptism cleanses the soul from the pollution of worldly thoughts and inclinations: You will wash me, says the psalmist, and I shall be whiter than snow. We receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol.

Devotional Reading for Wednesday in Holy Week

*From a Paschal Homily by Melito of Sardis, bishop
Nn. 65-71: SC 123, 95-101*

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 kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac 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 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.

Devotional Reading for Maundy Thursday

*From a homily by Gregory of Nazianzus, bishop
Oratorio 45, 23-24: PG 36, 654-655*

We are soon going to share in the Passover, and although we still do so only in a symbolic way, the symbolism already has more clarity than it possessed in former times because, under the law, the Passover was, if I may dare to say so, only a symbol of a symbol. Before long, however, when the Word drinks the new wine with us in the kingdom of his Father, we shall be keeping the Passover in a yet more perfect way, and with deeper understanding. He will then reveal to us and make clear what he has so far only partially disclosed. For this wine, so familiar to us now, is eternally new.

It is for us to learn what this drinking is, and for him to teach us. He has to communicate this knowledge to his disciples, because teaching is food, even for the teacher.

So let us take our part in the Passover prescribed by the law, not in a literal way, but according to the teaching of the Gospel; not in an imperfect way, but perfectly; not only for a time, but eternally. Let us regard as our home the heavenly Jerusalem, not the earthly one; the city glorified by angels, not the one laid waste by armies. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. We must now pass through the first veil and approach the second, turning our eyes toward the Holy of Holies. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honoring his blood by shedding our own. We must be ready to be crucified.

If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. For your sake, and because of your sin, Christ himself was regarded as a sinner; for his sake, therefore, you must cease to sin. Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame;

purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen. Contemplate the glories there, and leave the other scoffing thief to die outside in his blasphemy.

If you are a Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body. Make your own the expiation for the sins of the whole world. If you are a Nicodemus, like the man who worshiped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself.

Devotional Reading for Good Friday

*From the Catecheses by John Chrysostom, bishop
Cat. 3, 13-19: SC 50, 174-177*

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.

Devotional Reading for Holy Saturday

From an ancient homily on the holy and great Sabbath
PG 43, 439.451.462-463

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.

Antiphons on the Benedictus

Antiphon on Palm Sunday

Hosanna to the Son of David; **blessed is the one who comes in the name of the Lord; O Ruler of Israel, hosanna in the highest.**

Antiphon on Monday in Holy Week

Righteous Father, **the world has not known you; but I have known you, because you have sent me.**

Antiphon on Tuesday in Holy Week

Glorify me, O Father, **in your own presence with the glory which I had with you before the world was made.**

Antiphon on Wednesday in Holy Week

I have power to lay down my life, **and I have power to take it up again.**

Antiphon on Maundy Thursday

Earnestly have I desired **to eat this Passover with you before I suffer.**

Antiphon on Good Friday

Over his head they put the charge against him which read: **Jesus of Nazareth, the King of the Jews.**

Antiphon on Holy Saturday

Savior of the world, **by your cross and precious blood you have redeemed us; save us, and help us, we humbly beseech you, O Lord.**

Luke 1:68-79

+ Blessed are you, Lord, the God of Israel, *
you have come to your people and set them free.
You have raised up for us a mighty Savior, *
born of the house of your servant David.
Through your holy prophets you promised of old
to save us from our enemies, *
from the hands of all who hate us,
To show mercy to our forebears, *
and to remember your holy covenant.
This was the oath you swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship you without fear, *
holy and righteous before you all the days of our life.
And you, child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare the way,
To give God's 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.

[From Palm Sunday through Wednesday in Holy Week:]

**[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.]**

From Palm Sunday through Wednesday in Holy Week, the Office continues as usual with the Apostles' Creed on the next page.

From Maundy Thursday onward, the Office continues with the Ending on p. 28.

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.

On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The people stand or kneel

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.

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.
For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen.

Our Father in heaven,
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.

Give us today our daily bread.
Forgive us our sins
 as we forgive those
 who sin against us.

Save us from the time of trial,
 and deliver us from evil.
For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.

The Suffrages

- V. Help us, O God our Savior;
R. **Deliver us and forgive us our sins.**
- V. Look upon your congregation;
R. **Give to your people the blessing of peace.**
- V. Declare your glory among the nations;
R. **And your wonders among all peoples.**
- V. Do not let the oppressed be shamed and turned away;
R. **Never forget the lives of your poor.**
- V. Continue your loving-kindness to those who know you;
R. **And your favor to those who are true of heart.**
- V. Satisfy us by your loving-kindness in the morning;
R. **So shall we rejoice and be glad all the days of our life.**

The Officiant says the Collect of the Day as appointed below

Sunday of the Passion: Palm Sunday

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Monday in Holy Week

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Tuesday in Holy Week

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Wednesday in Holy Week

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Then the Officiant adds one of these prayers for mission

(Sunday, Wednesday)

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. **Amen.**

(Monday)

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

(Tuesday)

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **Amen.**

Here may be sung a hymn or anthem.

Prayers of thanksgiving and intercession may be offered.

Then may be said

Let us bless the Lord.
Thanks be to God.

The Triduum Ending

All recite the following

Maundy Thursday

Christ, for our sake, **in obedience accepted death.**

Good Friday

Christ, for our sake, **in obedience accepted death, even death on a cross.**

Holy Saturday

Christ, for our sake, **in obedience accepted death, even death on a cross, and therefore was raised by God to the heights and given the name above all names.**

The Lord's Prayer is said by all entirely silently. Then the Officiant says the Collect for the Day

Maundy Thursday

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Good Friday

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Holy Saturday

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Nothing further is added.

Daily Evening Prayer

+ + +

From Morning Prayer on Maundy Thursday onward, the Invitatory is omitted and the Office begins on p. 31 with the Psalm or Psalms appointed.

+ + +

From Palm Sunday through Wednesday in Holy Week

The Invitatory and Psalter

All stand

Officiant O God, make speed to save us.

People O Lord, make haste to help us.

Officiant and People

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.

O Gracious Light *Phos hilaron*

O gracious light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.

You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

The Psalm or Psalms Appointed

From Palm Sunday through Wednesday of Holy Week, at the end of the Psalms is sung or said

**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.**

From Maundy Thursday onward the Gloria is omitted.

The Readings

One or two Readings, as appointed, are read, the Reader first saying

A Reading from _____.

After each Reading the Reader may say

Here ends the Reading.

Silence may be kept after each Reading.

From Sunday through Wednesday, after the first Reading, the Office continues as usual with the Magnificat (pp. 34-35).

From Maundy Thursday onward, after the first and second Readings, the Responds appointed (pp. 32-33) are said. After the second Respond, the Magnificat (pp. 34-35) follows.

First Respond for Maundy Thursday

My heart is ready to break with grief; stop here and stay awake with me.
They will come out as against a bandit, with swords and cudgels.

The hour is come: the Anointed One is betrayed to sinners.
They will come out as against a bandit, with swords and cudgels.

First Respond for Good Friday

At noon darkness fell over the whole land and lasted till mid-afternoon,
when Jesus cried, Eli, Eli, lama sabachthani?
Jesus again gave a loud cry and breathed his last.

Jesus said, Abba, into your hands I commit my spirit.
Jesus again gave a loud cry and breathed his last.

First Respond for Holy Saturday

I am counted among those who go down to the pit.
I have become like those with no strength left.

Lost among the dead, like the slain who lie in the grave.
I have become like those with no strength left.

Second Respond for Maundy Thursday

Upon the Mount of Olives he prayed: Abba, if it be possible, let this cup pass me by.

The spirit is willing, but the flesh is weak.

Wake up now, and pray that you may be spared the test.

The spirit is willing, but the flesh is weak.

Second Respond for Good Friday

The curtain of the temple was torn in two from top to bottom.

There was an earthquake, the rocks split, and the graves opened.

Many of God's saints were raised from sleep, coming out of their graves after Jesus' resurrection.

There was an earthquake, the rocks split, and the graves opened.

Second Respond for Holy Saturday

Behold how the righteous perish, and no one lays it to heart.

They are taken from the presence of evil and shall enter into peace.

The upright are oppressed and condemned, and no one is distressed.

They are taken from the presence of evil and shall enter into peace.

Antiphons on the Magnificat

Antiphon on the Eve of Palm Sunday

Glory to our Sovereign, **the Heir of David and Redeemer of the world, whom the prophets foretold would come to the house of Israel to be their Savior.**

Antiphon on Palm Sunday

It is written, **I will strike the shepherd, and the sheep will be scattered. But after I have risen again, I will go before you into Galilee.**

Antiphon on Monday in Holy Week

As Moses lifted up the serpent in the wilderness, **so must the Son of Humanity be lifted up.**

Antiphon on Tuesday in Holy Week

The hour has come **for the Son of Humanity to be glorified.**

Antiphon on Wednesday in Holy Week

Now is the judgment of this world, **now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw the whole world to myself.**

Antiphon on Maundy Thursday

As they were eating, **Jesus took bread, and blessed it, and broke it, and gave it to his disciples.**

Antiphon on Good Friday

God spared not the Only-Begotten, **but offered him up for us all.**

Antiphon on Holy Saturday

O Death, I will be your death; O Grave, I will be your destruction.

+ My soul proclaims the greatness of the Lord,
my spirit rejoices in you, O God my Savior, *
for you have looked with favor on your lowly servant.
From this day all generations will call me blessed: *
you, the Almighty, have done great things for me,
and holy is your name.
You have mercy on those who fear you *
from generation to generation.
You have shown strength with your arm *
and scattered the proud in their conceit,
Casting down the mighty from their thrones *
and lifting up the lowly.
You have filled the hungry with good things *
and sent the rich away empty.
You have come to the help of your servant Israel, *
for you have remembered your promise of mercy,
The promise made to our forebears, *
to Abraham and his children for ever.

[From Palm Sunday through Wednesday in Holy Week:]

**[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.]**

From Palm Sunday through Wednesday in Holy Week, the Office continues as usual with the Apostles' Creed on the next page (or the Lord's Prayer, if the Apostles' Creed is omitted).

From Maundy Thursday onward, the Office continues with the Ending on p. 42.

The Apostles' Creed

The Creed may be omitted when it has been used earlier at Morning Prayer.

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.

On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The people stand or kneel

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

Officiant and People

Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.

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.

For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen.

Our Father in heaven,
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.

Give us today our daily bread.

Forgive us our sins
 as we forgive those
 who sin against us.

Save us from the time of trial,
 and deliver us from evil.

For the kingdom, the power,
 and the glory are yours,
 now and for ever. Amen.

Then follow the Suffrages

That this evening may be holy, good, and peaceful,
We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,
We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace to your Church and to the whole world,
We entreat you, O Lord.

That we may depart this life in your faith and fear, and not be condemned
before the great judgment seat of Christ,
We entreat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of
[_____ and] all your saints, entrusting one another and all our life to
Christ,
We entreat you, O Lord.

The Officiant says the Collect of the Day as appointed below

Sunday of the Passion: Palm Sunday

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Monday in Holy Week

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Tuesday in Holy Week

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Wednesday in Holy Week

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Then the Officiant adds one of these prayers for mission

(Sunday, Wednesday)

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. **Amen.**

(Monday)

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. **Amen.**

(Tuesday)

O God, you manifest in your servants the signs of your presence: Send forth upon us the Spirit of love, that in companionship with one another your abounding grace may increase among us; through Jesus Christ our Lord. **Amen.**

Here may be sung a hymn or anthem.

Prayers of thanksgiving and intercession may be offered.

Then may be said

Let us bless the Lord.
Thanks be to God.

The Triduum Ending

All recite the following

Maundy Thursday

Christ, for our sake, **in obedience accepted death.**

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The Lord's Prayer is said by all entirely silently. Then the Officiant says the Collect for the Day

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Amen.

Good Friday

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Holy Saturday

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Nothing further is added.

Daily Morning and Evening Prayer are Rite II from the Book of Common Prayer with supplementary texts from Enriching Our Worship 1. Certain texts have been slightly adapted for gender-inclusive language. The Offices of the Triduum have been adapted to follow the shape from A Monastic Breviary (West Park, NY: Holy Cross Publications, 1976) and The St. Helena Breviary (New York: Church Publishing, 2006).

The antiphons on the Benedictus and Magnificat and the devotional readings are from The Prayer Book Office, compiled and edited by Howard E. Galley (New York: Seabury Press, 1988). Certain texts have been slightly adapted for gender-inclusive language. The Responds, the antiphon on the Venite, and the Triduum Ending are from The St. Helena Breviary, with some texts slightly adapted.

Images are from Gertrud Mueller Nelson, Clip Art for Feasts and Seasons, Celebrations and Service (Collegeville, MN: Liturgical Press, 2002).

