

**order**  
**for the**  
**sacred**  
**triduum**

**according to the**  
**monastic rite**  
**of saint bernard**  
**abbey**

**lectionary**

**issued by order**  
**of**  
**the right reverend abbot**

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17 March 2004

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# good friday

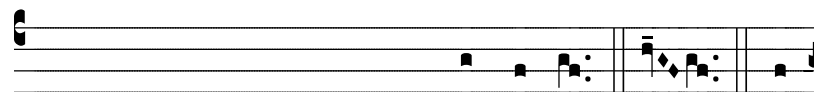
## AT matins

### In i nocturn

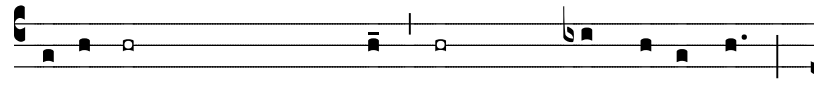
#### Reading

*Lamentations 2 : 8-15 ; 3 : 1-9*

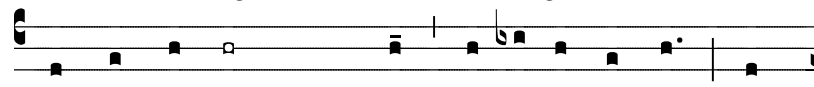
**H**ERE be-gin the Lam-en-ta-tions of the prophet Jer-  
e- mi-ah. Heth. The Lord determined to lay in ruins the wall  
of the daughter of Si- on ; he marked it off by the line ; he  
restrained not his hand from destroying ; he caused rampart  
and wall to lament, they languish to-geth-er. Teth. Her gates  
have sunk into the ground ; he has ruined and broken her bars ;  
her king and princes are among the na-tions ; the law is no more,



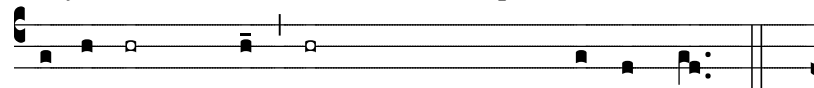
and her prophets obtain no vision from the Lord. Iod. The



elders of the daughter of Sion sit on the ground in si-lence ;



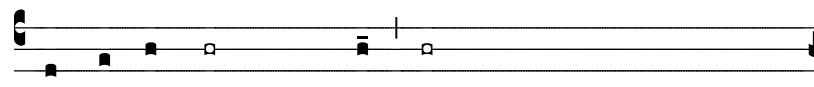
they have cast dust on their heads and put on sackcloth ; the



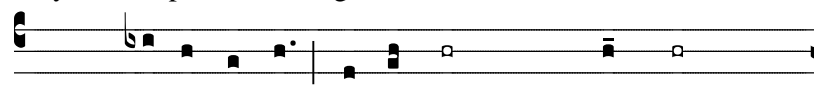
virgins of Jerusalem have bowed their heads to the ground.



Caph. My eyes are spent with weeping ; my soul is in tumult ;



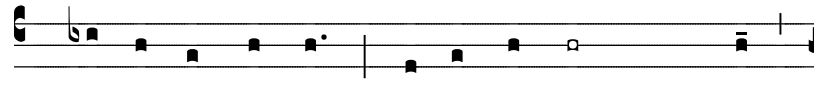
my heart is poured out in grief because of the destruction of the



daughter of my peo-ple, because infants and babes faint in the



streets of the cit-y. La-med. They cry to their mothers,

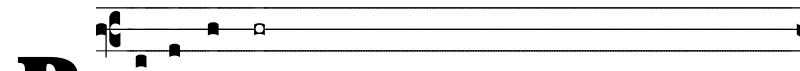


‘ Where is bread and wine ? ’ as they faint like wounded men

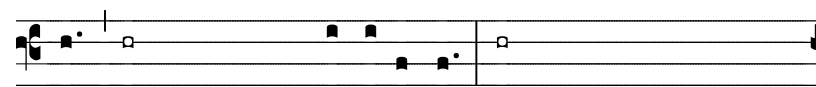
## AT vespers

Little Chapter

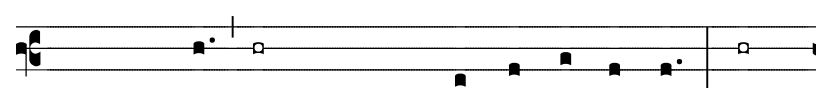
1 Peter 1:18-21



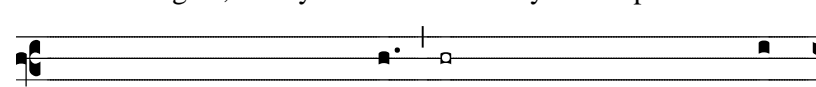
**R** E- al-ize that you were delivered from the futile way of



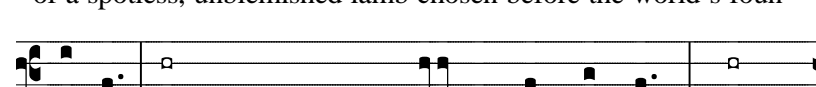
life your fathers hand-ed on to you, not by any diminishable sum



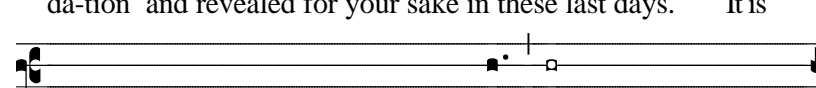
of silver or gold, but by Christ’s blood be-yond all price : the blood



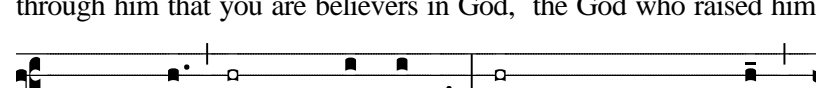
of a spotless, unblemished lamb chosen before the world’s foun-



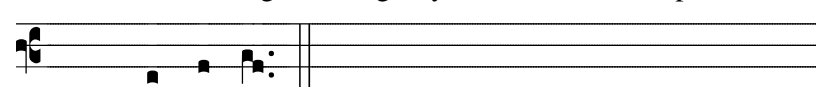
da-tion and revealed for your sake in these last days. It is



through him that you are believers in God, the God who raised him



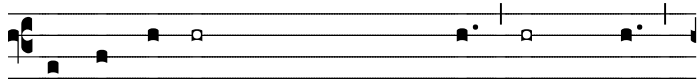
from the dead and gave him glo-ry. Your faith and hope, then,



are centered in God.

## AT sext

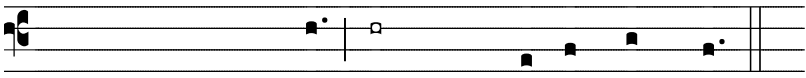
## Little Chapter

*1 John 2:1b-2***W**


E have, in the presence of the Father, Jesus Christ,



an interces-sor who is just. He is an offering for our sins, and



not just for our sins only, but for those of the whole world.



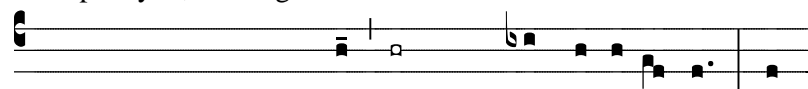
in the streets of the cit-y, as their life is poured out on their



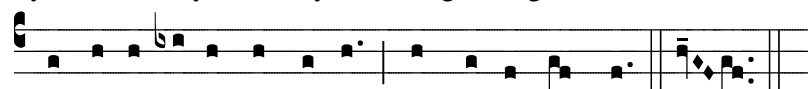
moth-er's bos-om. Mem. What can I say for you, to what



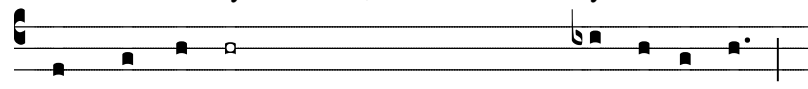
compare you, O daughter of Je-ru-sa-lem ? What can I liken to



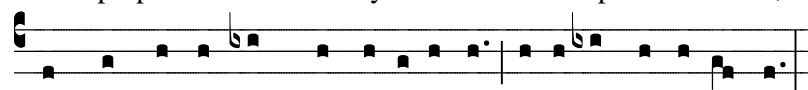
you, that I may comfort you, O virgin daughter of Si- on ? for



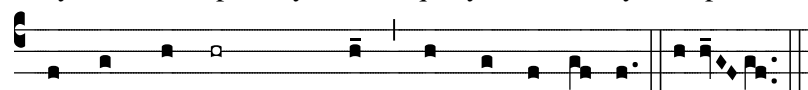
vast as the sea is your ru- in ; who can re-store you ? Nun.



Your prophets have seen for you false and de-cep-tive vi-sions ;



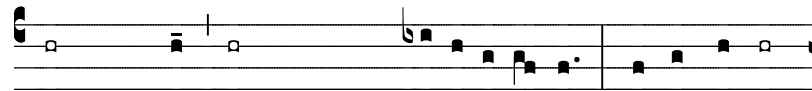
they have not exposed your in- i-qui-ty to excite you to penance,



but have seen for you oracles false and misleading. Samech.



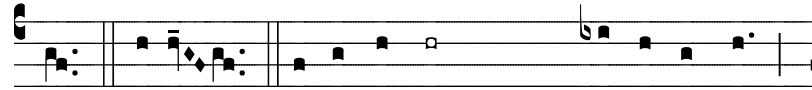
All who pass by the way clap their hands at you ; they hiss and



wag their heads at the daughter of Je-ru-sa-lem ; ‘ Is this the cit-y



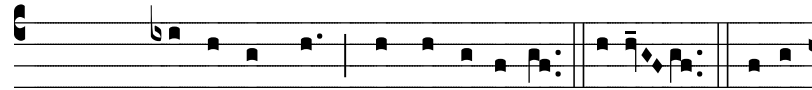
which was called the perfection of beauty, the joy of all the



earth ? ’ A-leph. I am the man who has seen af-flic-tion



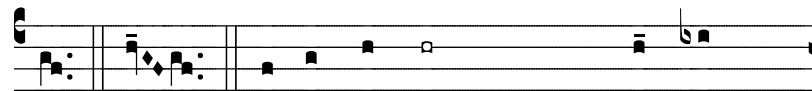
under the rod of his wrath. A-leph. He has driv-en and



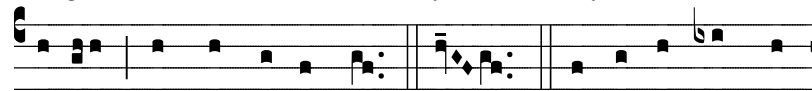
brought me in-to darkness without an-y light. A-leph. Surely



against me he turns his hand again and again the whole day



long. Beth. He has made my flesh and my skin waste



a-way, and brok-en my bones. Beth. He has besieged and

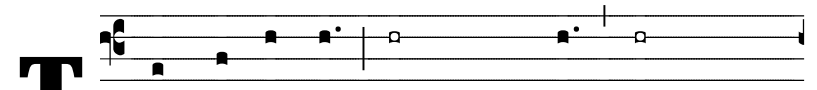


en-vel-oped me with bitterness and tri-bu-la-tion. Beth. He

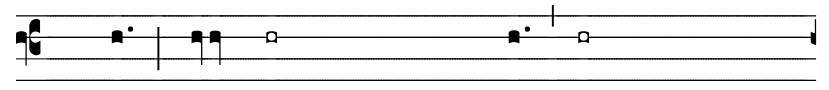
## AT LAUDS

Little Chapter

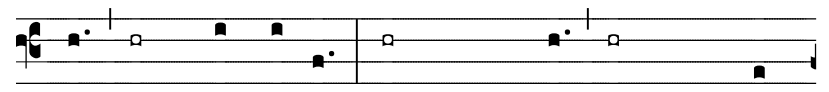
Hosea 5: 15b-16: 2



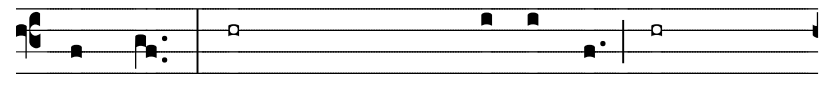
**T**HUS says the Lord : In their affliction, they shall look



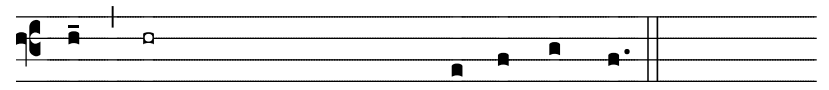
for me : ‘ Come, let us return to the Lord, for it is he who has



rent, but he will heal us ; he has struck us, but he will bind



our wounds. He will revive us af- ter two days ; on the third



day he will raise us up, to live in his pres-ence.

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 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.

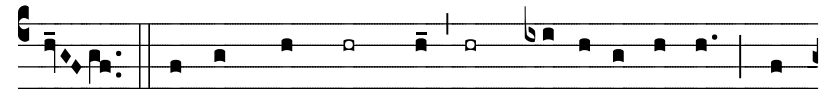
## In ill nocturn

### Reading

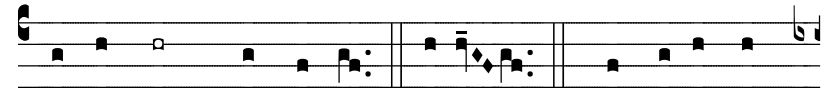
*Hebrews 4: 1-13*



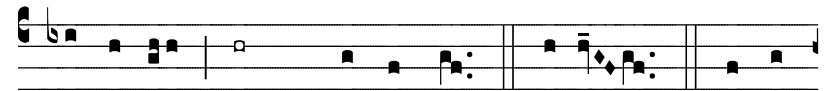
has made me dwell in darkness like the dead of long a- go. Ghi-



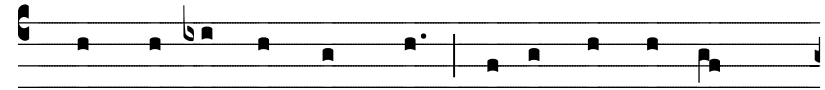
mel. He has walled me about so that I cannot escape ; he



has put heavy chains on me. Ghimel. Though I call and



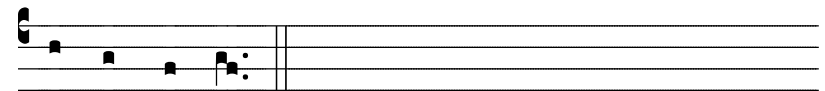
cry for help, he shuts out my prayer. Ghimel. He has



blocked my way with hewn stones, he has made my paths



crooked. Je-ru-sa-lem, Je- ru-sa-lem, turn back a-gain to



the Lord your God.

## In il nocturn

## Reading

From the Catecheses by Saint John Chrystostom, bishop

(Cat. 3: 13-19 : SC 50: 174-177)

*The power of Christ's blood*

**I**F 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 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 the 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 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 bone and flesh from my flesh!* As God then took a rib from Adam's

## In il nocturn

## Reading

From an ancient homily on Holy Saturday

(PG 43: 439.462-463)

*The Lord descends into hell*

**S**omething 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.

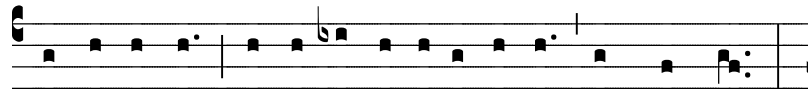
He has gone to search for our first parents, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that 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.

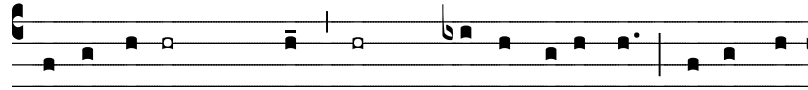
For your sake I, your God, became your son ; I, the Lord, took the form of a slave ; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was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

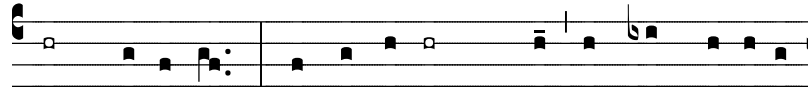




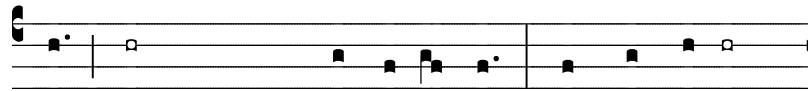
rule o- ver us ; there is no one to rescue us from their hands.



At the per-il of our lives we bring in our sustenance, in the face



of the desert heat ; our skin is shriveled up, as though by a fur-



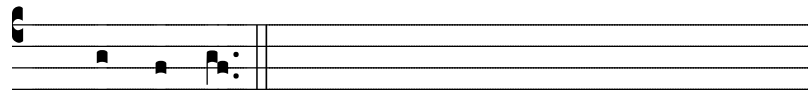
nace, with the searing blasts of fam-ine. The wives of Sion



were ravished by the en- e- my, the maidens in the cit-ies of



Ju-dah. Je- ru- sa- lem, Je- ru- sa- lem, turn back a- gain to



the Lord your God.

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.

**In ill nocturn****Reading**

*Hebrews 9 : 11-28*

## AT LAUDS

Little Chapter

Isaiah 52: 13-15

**S**

EE, my servant shall prosper, he shall be raised high and

greatly ex- alt- ed. Even as many were amazed at him— so

marred was his look beyond that of man, and his appearance

beyond that of mor- tals— So shall he startle many nations,

because of him kings shall stand speechless ; For those who

have not been told shall see, those who have not heard shall

pon- der it.

**H**

ERE be- gins the prayer of the prophet Jer- e- mi- ah.

Remember, O Lord, what has be- fal- len us, look, and see our dis-

grace : our in- her- it- ed lands have been turned o- ver to strangers,

our homes to foreigners. We have become orphans, fatherless ;

widowed are our moth- ers. The wa- ter we drink we must buy,

for our own wood we must pay. On our necks is the yoke of those

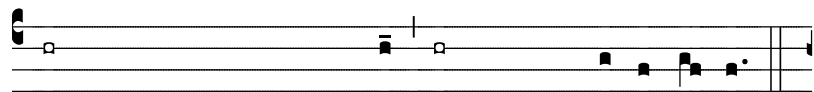
who drive us ; we are worn out, but allowed no rest. To E- gypt

we submitted, and to As- sy- ri- a, to fill our need of bread. Our

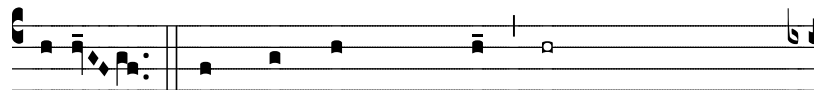
fathers, who sinned, are no more ; but we bear their guilt. Slaves



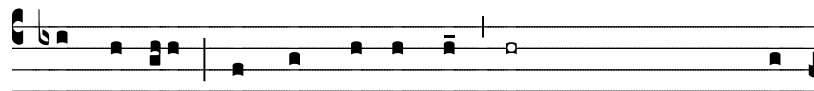
jackals bare their breasts and suckle their young ; the daughter of



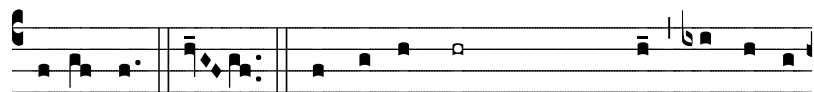
my people has become as cruel as the ostrich in the des-ert.



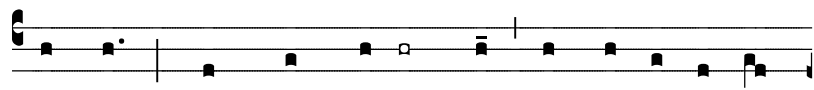
Da-leth. The tongue of the suckling cleaves to the roof of its



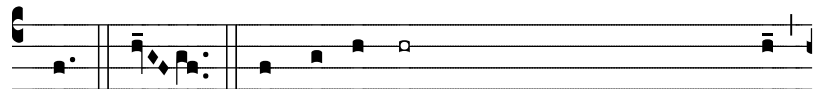
mouth in thirst ; the babes cry for food but there is no one to give



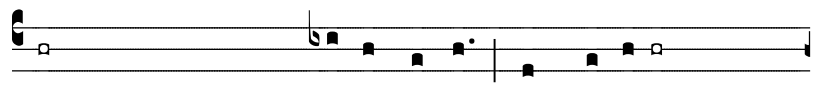
it to them. He. Those accustomed to dainty food per-ish in



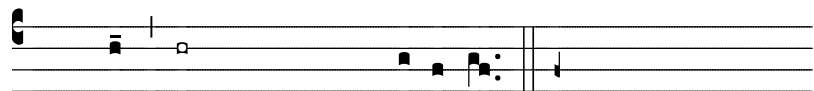
the streets ; those brought up in purple now cling to the ash



heaps. Vau. The punishment of the daughter of my people



is greater than the penalty of Sodom which was overthrown in

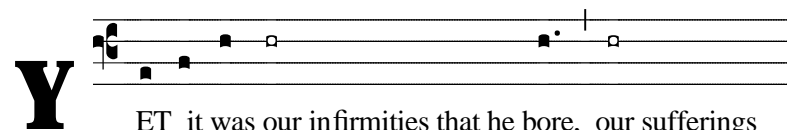


an instant without the turning of a hand.

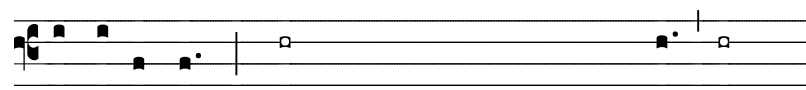
## AT sext

## Little Chapter

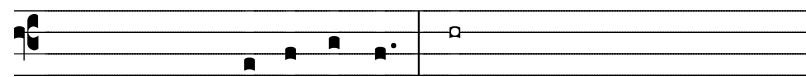
## Isaiah 53: 4-5



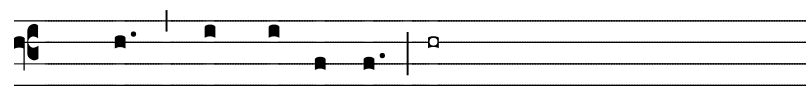
ET it was our infirmities that he bore, our sufferings



that he endured, while we thought of him as stricken, as one



smitten by God and af-flict-ed. But he was pierced for our



offences, crushed for our sins, upon him was the chastisement



that makes us whole, by his stripes we were healed.

# holy saturday

## AT tenebrae

### In i nocturn

Reading

*Lamentations 3: 22-30;  
4: 1-6; 5: 1-11*

**H**ERE conclude the la-men-ta-tions of the prophet Jer-e-  
mi-ah. Heth. The favors of the Lord are not exhausted, his  
mercies are not spent. Heth. They are renewed each morning,  
so great is his faithfulness. Heth. My portion is the Lord, says  
my soul ; therefore will I hope in him. Teth. Good is the Lord  
to the one who waits for him, to the soul that seeks him.

Teth. It is good to hope in silence for the saving help of the

## At Tenebrae

I I

Lord. Teth. It is good for a man to bear the yoke from his  
youth. Jod. Let him sit a-lone and in si-lence, when it is laid  
up- on him. Jod. Let him put his mouth to the dust ; there  
may yet be hope. Jod. Let him of-fer his cheek to be struck,  
let him be filled with disgrace. A-leph. How tarnished is the  
gold, how changed the no-ble met-al ; how the sacred stones lie  
strewn at every street cor-ner ! Beth. Si-on's precious sons,  
fine gold their counterpart, now worth no more than earthen

jars made by the hand of a pot-ter ! Ghi-mel. E-ven the

**order**  
**for the**  
**sacred**  
**triduum**

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**lectionary**