



# Prayers

## FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY)

1. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.
3. The altar should be completely bare: without a cross, without candles and without cloths.

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## THE CELEBRATION OF THE PASSION OF THE LORD

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4. On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

In the United States, if the size or nature of a parish or other community indicates the pastoral need for an additional liturgical service, the Diocesan Bishop may permit the service to be repeated later. This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.

5. The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.
6. Then the Priest, with the ministers, goes to the chair where, facing the people, who are standing, he says, with hands extended, one of the following prayers, omitting the invitation Let us pray.

Remember your mercies, O Lord,  
and with your eternal protection sanctify your servants,  
for whom Christ your Son,  
by the shedding of his Blood,  
established the Paschal Mystery.  
Who lives and reigns for ever and ever.

Or:

O God, who by the Passion of Christ your Son, our Lord,  
abolished the death inherited from ancient sin  
by every succeeding generation,  
grant that just as, being conformed to him,  
we have borne by the law of nature

the image of the man of earth,  
so by the sanctification of grace  
we may bear the image of the Man of heaven.  
Through Christ our Lord.

**R. Amen.**

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## LITURGY OF THE WORD

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7. Then all sit and the First Reading, from the Book of the Prophet Isaiah (52: 13-53:12), is read with its Psalm.

### FIRST READING

**A reading from the Book of the Propet Isaiah**

**Is 52:13-53:12**

*He himself was wounded for our sins*

**S**ee, my servant shall prosper,  
he shall be raised high and greatly exalted.  
Even as many were amazed at him—  
so marred was his look beyond human semblance  
and his appearance beyond that of the sons of man—  
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 ponder it.

Who would believe what we have heard?  
To whom has the arm of the LORD been revealed?  
He grew up like a sapling before him,  
like a shoot from the parched earth;  
there was in him no stately bearing to make us look at him,  
nor appearance that would attract us to him.  
He was spurned and avoided by people,  
a man of suffering, accustomed to infirmity,  
one of those from whom people hide their faces,  
spurned, and we held him in no esteem.

Yet 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 afflicted.  
But he was pierced for our offenses,  
crushed for our sins;  
upon him was the chastisement that makes us whole,  
by his stripes we were healed.  
We had all gone astray like sheep,  
each following his own way;  
but the LORD laid upon him  
the guilt of us all.

Though he was harshly treated, he submitted

and opened not his mouth;  
like a lamb led to the slaughter  
or a sheep before the shearers,  
he was silent and opened not his mouth.  
Oppressed and condemned, he was taken away,  
and who would have thought any more of his destiny?  
When he was cut off from the land of the living,  
and smitten for the sin of his people,  
a grave was assigned him among the wicked  
and a burial place with evildoers,  
though he had done no wrong  
nor spoken any falsehood.  
But the LORD was pleased  
to crush him in infirmity.

If he gives his life as an offering for sin,  
he shall see his descendants in a long life,  
and the will of the LORD shall be accomplished through him.

Because of his affliction  
he shall see the light in fullness of days;  
through his suffering, my servant shall justify many,  
and their guilt he shall bear.  
Therefore I will give him his portion among the great,  
and he shall divide the spoils with the mighty,  
because he surrendered himself to death  
and was counted among the wicked;  
and he shall take away the sins of many,  
and win pardon for their offenses.

## RESPONSORIAL PSALM

Ps 31:2, 6, 12-13, 15-16, 17, 25

**R. (Lk 23:46) Father, into your hands I commend my spirit.**

In you, O LORD, I take refuge;  
let me never be put to shame.  
In your justice rescue me.  
Into your hands I commend my spirit;  
you will redeem me, O LORD, O faithful God.

**R. Father, into your hands I commend my spirit.**

For all my foes I am an object of reproach,  
a laughingstock to my neighbors, and a dread to my friends;  
they who see me abroad flee from me.  
I am forgotten like the unremembered dead;  
I am like a dish that is broken.

**R. Father, into your hands I commend my spirit.**

But my trust is in you, O LORD;  
I say, "You are my God.

In your hands is my destiny; rescue me  
from the clutches of my enemies and my persecutors.”

**R. Father, into your hands I commend my spirit.**

Let your face shine upon your servant;  
save me in your kindness.  
Take courage and be stouthearted,  
all you who hope in the LORD.

**R. Father, into your hands I commend my spirit.**

8. The Second Reading, from the Letter to the Hebrews (4: 14-16; 5: 7-9), follows, and then the chant before the Gospel.

## **SECOND READING**

**A reading from the Letter to the Hebrews**

**Heb 4:14-16; 5:7-9**

*Jesus learned obedience and became the source of salvation for all who obey him.*

**B**rothers and sisters:

Since we have a great high priest who has passed through the heavens,  
Jesus, the Son of God,  
let us hold fast to our confession.

For we do not have a high priest  
who is unable to sympathize with our weaknesses,  
but one who has similarly been tested in every way,  
yet without sin.

So let us confidently approach the throne of grace  
to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh,  
he offered prayers and supplications with loud cries and tears  
to the one who was able to save him from death,  
and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered;  
and when he was made perfect,  
he became the source of eternal salvation for all who obey him.

## **VERSE BEFORE THE GOSPEL**

**Phil 2:8-9**

Christ became obedient to the point of death,  
even death on a cross.  
Because of this, God greatly exalted him  
and bestowed on him the name which is above every other name.

9. Then the narrative of the Lord's Passion according to John (18: 1-19: 42) is read in the same way as on the preceding Sunday.

[iBreviary note: the Passion is given here as divided into parts, in line with the most common practice of reading

the Gospel]

**Narrator: The Passion of our Lord Jesus Christ according to John**

**J**esus went out with his disciples across the Kidron valley  
to where there was a garden,  
into which he and his disciples entered.  
Judas his betrayer also knew the place,  
because Jesus had often met there with his disciples.  
So Judas got a band of soldiers and guards  
from the chief priests and the Pharisees  
and went there with lanterns, torches, and weapons.  
Jesus, knowing everything that was going to happen to him,  
went out and said to them,

**Jesus:** “Whom are you looking for?”

**Narrator:** They answered him,

**Chorus:** “**Jesus the Nazorean.**”

**Narrator:** He said to them,

**Jesus:** “I AM.”

**Narrator:** Judas his betrayer was also with them.  
When he said to them, “I AM,”  
they turned away and fell to the ground.  
So he again asked them,

**Jesus:** “Whom are you looking for?”

**Narrator:** They said,

**Chorus:** “**Jesus the Nazorean.**”

**Narrator:** Jesus answered,

**Jesus:** “I told you that I AM.  
So if you are looking for me, let these men go.”

**Narrator:** This was to fulfill what he had said,  
“I have not lost any of those you gave me.”  
Then Simon Peter, who had a sword, drew it,  
struck the high priest’s slave, and cut off his right ear.  
The slave’s name was Malchus.  
Jesus said to Peter,

**Jesus:** “Put your sword into its scabbard.  
Shall I not drink the cup that the Father gave me?”

**Narrator:** So the band of soldiers, the tribune, and the Jewish guards seized Jesus,  
bound him, and brought him to Annas first.

He was the father-in-law of Caiaphas,  
who was high priest that year.  
It was Caiaphas who had counseled the Jews  
that it was better that one man should die rather than the people.  
Simon Peter and another disciple followed Jesus.  
Now the other disciple was known to the high priest,  
and he entered the courtyard of the high priest with Jesus.  
But Peter stood at the gate outside.  
So the other disciple, the acquaintance of the high priest,  
went out and spoke to the gatekeeper and brought Peter in.  
Then the maid who was the gatekeeper said to Peter,

**Speaker:** “You are not one of this man’s disciples, are you?”

**Narrator:** He said,

**Speaker:** “I am not.”

**Narrator:** Now the slaves and the guards were standing around a charcoal fire  
that they had made, because it was cold,  
and were warming themselves.  
Peter was also standing there keeping warm.  
The high priest questioned Jesus  
about his disciples and about his doctrine.  
Jesus answered him,

**Jesus:** “I have spoken publicly to the world.  
I have always taught in a synagogue  
or in the temple area where all the Jews gather,  
and in secret I have said nothing. Why ask me?  
Ask those who heard me what I said to them.  
They know what I said.”

**Narrator:** When he had said this,  
one of the temple guards standing there struck Jesus and said,

**Speaker:** “Is this the way you answer the high priest?”

**Narrator:** Jesus answered him,

**Jesus:** “If I have spoken wrongly, testify to the wrong;  
but if I have spoken rightly, why do you strike me?”

**Narrator:** Then Annas sent him bound to Caiaphas the high priest.  
Now Simon Peter was standing there keeping warm.  
And they said to him,

**Chorus:** “**You are not one of his disciples, are you?**”

**Narrator:** He denied it and said,

**Speaker:** “I am not.”

**Narrator:** One of the slaves of the high priest,

a relative of the one whose ear Peter had cut off, said,

**Speaker:** “Didn’t I see you in the garden with him?”

**Narrator:** Again Peter denied it.  
And immediately the cock crowed.  
Then they brought Jesus from Caiaphas to the praetorium.  
It was morning.  
And they themselves did not enter the praetorium,  
in order not to be defiled so that they could eat the Passover.  
So Pilate came out to them and said,

**Speaker:** “What charge do you bring against this man?”

**Narrator:** They answered and said to him,

**Chorus:** “**If he were not a criminal,  
we would not have handed him over to you.**”

**Narrator:** At this, Pilate said to them,

**Speaker:** “Take him yourselves, and judge him according to your law.”

**Narrator:** The Jews answered him,

**Chorus:** “**We do not have the right to execute anyone,**”

**Narrator:** in order that the word of Jesus might be fulfilled  
that he said indicating the kind of death he would die.  
So Pilate went back into the praetorium  
and summoned Jesus and said to him,

**Speaker:** “Are you the King of the Jews?”

**Narrator:** Jesus answered,

**Jesus:** “Do you say this on your own  
or have others told you about me?”

**Narrator:** Pilate answered,

**Speaker:** “I am not a Jew, am I?  
Your own nation and the chief priests handed you over to me.  
What have you done?”

**Narrator:** Jesus answered,

**Jesus:** “My kingdom does not belong to this world.  
If my kingdom did belong to this world,  
my attendants would be fighting  
to keep me from being handed over to the Jews.  
But as it is, my kingdom is not here.”

**Narrator:** So Pilate said to him,

**Speaker:** “Then you are a king?”

**Narrator:** Jesus answered,

**Jesus:** “You say I am a king.  
For this I was born and for this I came into the world,  
to testify to the truth.  
Everyone who belongs to the truth listens to my voice.”

**Narrator:** Pilate said to him,

**Speaker:** “What is truth?”

**Narrator:** When he had said this,  
he again went out to the Jews and said to them,

**Speaker:** “I find no guilt in him.  
But you have a custom that I release one prisoner to you at Passover.  
Do you want me to release to you the King of the Jews?”

**Narrator:** They cried out again,

**Chorus:** “**Not this one but Barabbas!**”

**Narrator:** Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.  
And the soldiers wove a crown out of thorns and placed it on his head,  
and clothed him in a purple cloak,  
and they came to him and said,

**Chorus:** “**Hail, King of the Jews!**”

**Narrator:** And they struck him repeatedly.  
Once more Pilate went out and said to them,

**Speaker:** “Look, I am bringing him out to you,  
so that you may know that I find no guilt in him.”

**Narrator:** So Jesus came out,  
wearing the crown of thorns and the purple cloak.  
And he said to them,

**Speaker:** “Behold, the man!”

**Narrator:** When the chief priests and the guards saw him they cried out,

**Chorus:** “**Crucify him, crucify him!**”

**Narrator:** Pilate said to them,

**Speaker:** “Take him yourselves and crucify him.  
I find no guilt in him.”



**Narrator:** The Jews answered,

**Chorus:** “We have a law, and according to that law he ought to die,  
because he made himself the Son of God.”

**Narrator:** Now when Pilate heard this statement,  
he became even more afraid,  
and went back into the praetorium and said to Jesus,

**Speaker:** “Where are you from?”

**Narrator:** Jesus did not answer him.  
So Pilate said to him,

**Speaker:** “Do you not speak to me?  
Do you not know that I have power to release you  
and I have power to crucify you?”

**Narrator:** Jesus answered him,

**Jesus:** “You would have no power over me  
if it had not been given to you from above.  
For this reason the one who handed me over to you  
has the greater sin.”

**Narrator:** Consequently, Pilate tried to release him; but the Jews cried out,

**Chorus:** “If you release him, you are not a Friend of Caesar.  
Everyone who makes himself a king opposes Caesar.”

**Narrator:** When Pilate heard these words he brought Jesus out  
and seated him on the judge’s bench  
in the place called Stone Pavement, in Hebrew, Gabbatha.  
It was preparation day for Passover, and it was about noon.  
And he said to the Jews,

**Speaker:** “Behold, your king!”

**Narrator:** They cried out,

**Chorus:** “Take him away, take him away! Crucify him!”

**Narrator:** Pilate said to them,

**Speaker:** “Shall I crucify your king?”

**Narrator:** The chief priests answered,

**Chorus:** “We have no king but Caesar.”

**Narrator:** Then he handed him over to them to be crucified.  
So they took Jesus, and, carrying the cross himself,  
he went out to what is called the Place of the Skull,

in Hebrew, Golgotha.  
There they crucified him, and with him two others,  
one on either side, with Jesus in the middle.  
Pilate also had an inscription written and put on the cross.  
It read,  
“Jesus the Nazorean, the King of the Jews.”  
Now many of the Jews read this inscription,  
because the place where Jesus was crucified was near the city;  
and it was written in Hebrew, Latin, and Greek.  
So the chief priests of the Jews said to Pilate,

**Chorus: “Do not write ‘The King of the Jews,’  
but that he said, ‘I am the King of the Jews’.”**

**Narrator:** Pilate answered,

**Speaker:** “What I have written, I have written.”

**Narrator:** When the soldiers had crucified Jesus,  
they took his clothes and divided them into four shares,  
a share for each soldier.  
They also took his tunic, but the tunic was seamless,  
woven in one piece from the top down.  
So they said to one another,

**Chorus: “Let’s not tear it, but cast lots for it to see whose it will be,”**

**Narrator:** in order that the passage of Scripture might be fulfilled that says:  
*They divided my garments among them,  
and for my vesture they cast lots.*

This is what the soldiers did.  
Standing by the cross of Jesus were his mother  
and his mother’s sister, Mary the wife of Clopas,  
and Mary of Magdala.  
When Jesus saw his mother and the disciple there whom he loved  
he said to his mother,

**Jesus:** “Woman, behold, your son.”

**Narrator:** Then he said to the disciple,

**Jesus:** “Behold, your mother.”

**Narrator:** And from that hour the disciple took her into his home.  
After this, aware that everything was now finished,  
in order that the Scripture might be fulfilled,  
Jesus said,

**Jesus:** “I thirst.”

**Narrator:** There was a vessel filled with common wine.  
So they put a sponge soaked in wine on a sprig of hyssop  
and put it up to his mouth.  
When Jesus had taken the wine, he said,

**Jesus:** “It is finished.”

**Narrator:** And bowing his head, he handed over the spirit.

**Here all kneel and pause for a short time.**

Now since it was preparation day,  
in order that the bodies might not remain on the cross on the sabbath,  
for the sabbath day of that week was a solemn one,  
the Jews asked Pilate that their legs be broken  
and that they be taken down.

So the soldiers came and broke the legs of the first  
and then of the other one who was crucified with Jesus.

But when they came to Jesus and saw that he was already dead,  
they did not break his legs,  
but one soldier thrust his lance into his side,  
and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true;  
he knows that he is speaking the truth,  
so that you also may come to believe.

For this happened so that the Scripture passage might be fulfilled:  
*Not a bone of it will be broken.*

And again another passage says:  
*They will look upon him whom they have pierced.*

After this, Joseph of Arimathea,  
secretly a disciple of Jesus for fear of the Jews,  
asked Pilate if he could remove the body of Jesus.

And Pilate permitted it.

So he came and took his body.

Nicodemus, the one who had first come to him at night,  
also came bringing a mixture of myrrh and aloes  
weighing about one hundred pounds.

They took the body of Jesus  
and bound it with burial cloths along with the spices,  
according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden,  
and in the garden a new tomb, in which no one had yet been buried.  
So they laid Jesus there because of the Jewish preparation day;  
for the tomb was close by.

**At the end of the Gospel, the Deacon, or the Priest, acclaims:**The Gospel of the Lord.

**All reply:**

**Praise to you, Lord Jesus Christ.**

**Then he kisses the book, saying quietly:**

Through the words of the Gospel  
may our sins be wiped away.

10. After the reading of the Lord's Passion, the Priest gives a brief homily and, at its end, the faithful may be invited to spend a short time in prayer.

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## THE SOLEMN INTERCESSIONS

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11. The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer.

The faithful may remain either kneeling or standing throughout the entire period of the prayers.

12. Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations Let us kneel—Let us stand, with all kneeling for silent prayer.

The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

13. In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

### I. For Holy Church

Let us pray, dearly beloved, for the holy Church of God,  
that our God and Lord be pleased to give her peace,  
to guard her and to unite her throughout the whole world  
and grant that, leading our life in tranquility and quiet,  
we may glorify God the Father almighty.

The prayer is sung in the simple tone or, if the invitations Let us kneel—Let us stand are used, in the solemn tone.

Almighty ever-living God,  
who in Christ revealed your glory to all the nations,  
watch over the works of your mercy,  
that your Church, spread throughout all the world,  
may persevere with steadfast faith in confessing your name.  
Through Christ our Lord.

**R. Amen.**

### II. For the Pope

Let us pray also for our most Holy Father Pope Francis,  
that our God and Lord,  
who chose him for the Order of Bishops,  
may keep him safe and unharmed for the Lord's holy Church,  
to govern the holy People of God.

Almighty ever-living God,  
by whose decree all things are founded,  
look with favor on our prayers  
and in your kindness protect the Pope chosen for us,  
that, under him, the Christian people,  
governed by you their maker,  
may grow in merit by reason of their faith.

Through Christ our Lord.

**R. Amen.**

### III. **For all orders and degrees of the faithful**

Let us pray also for our Bishop **N.**,  
for all Bishops, Priests, and Deacons of the Church  
and for the whole of the faithful people.

Almighty ever-living God,  
by whose Spirit the whole body of the Church  
is sanctified and governed,  
hear our humble prayer for your ministers,  
that, by the gift of your grace,  
all may serve you faithfully.  
Through Christ our Lord.

**R. Amen.**

### IV. **For catechumens**

Let us pray also for (our) catechumens,  
that our God and Lord  
may open wide the ears of their inmost hearts  
and unlock the gates of his mercy,  
that, having received forgiveness of all their sins  
through the waters of rebirth,  
they, too, may be one with Christ Jesus our Lord.

Almighty ever-living God,  
who make your Church ever fruitful with new offspring,  
increase the faith and understanding of (our) catechumens,  
that, reborn in the font of Baptism,  
they may be added to the number of your adopted children.  
Through Christ our Lord.

**R. Amen.**

### V. **For the unity of Christians**

Let us pray also for all our brothers and sisters who believe in Christ,  
that our God and Lord may be pleased,  
as they live the truth,  
to gather them together and keep them in his one Church.

Almighty ever-living God,  
who gather what is scattered  
and keep together what you have gathered,  
look kindly on the flock of your Son,  
that those whom one Baptism has consecrated  
may be joined together by integrity of faith  
and united in the bond of charity.  
Through Christ our Lord.

**R. Amen.**

### VI. **For the Jewish people**

Let us pray also for the Jewish people,  
to whom the Lord our God spoke first,  
that he may grant them to advance in love of his name  
and in faithfulness to his covenant.

Almighty ever-living God,  
who bestowed your promises on Abraham and his descendants,  
hear graciously the prayers of your Church,  
that the people you first made your own  
may attain the fullness of redemption.  
Through Christ our Lord.

**R. Amen.**

#### **VII. For those who do not believe in Christ**

Let us pray also for those who do not believe in Christ,  
that, enlightened by the Holy Spirit,  
they, too, may enter on the way of salvation.

Almighty ever-living God,  
grant to those who do not confess Christ  
that, by walking before you with a sincere heart,  
they may find the truth  
and that we ourselves, being constant in mutual love  
and striving to understand more fully the mystery of your life,  
may be made more perfect witnesses to your love in the world.  
Through Christ our Lord.

**R. Amen.**

#### **VIII. For those who do not believe in God**

Let us pray also for those who do not acknowledge God,  
that, following what is right in sincerity of heart,  
they may find the way to God himself.

Almighty ever-living God,  
who created all people  
to seek you always by desiring you  
and, by finding you, come to rest,  
grant, we pray,  
that, despite every harmful obstacle,  
all may recognize the signs of your fatherly love  
and the witness of the good works  
done by those who believe in you,  
and so in gladness confess you,  
the one true God and Father of our human race.  
Through Christ our Lord.

**R. Amen.**

#### **IX. For those in public office**

Let us pray also for those in public office,  
that our God and Lord

may direct their minds and hearts according to his will  
for the true peace and freedom of all.

Almighty ever-living God,  
in whose hand lies every human heart  
and the rights of peoples,  
look with favor, we pray,  
on those who govern with authority over us,  
that throughout the whole world,  
the prosperity of peoples,  
the assurance of peace,  
and freedom of religion  
may through your gift be made secure.  
Through Christ our Lord.

**R. Amen.**

#### **X. For those in tribulation**

Let us pray, dearly beloved,  
to God the Father almighty,  
that he may cleanse the world of all errors,  
banish disease, drive out hunger,  
unlock prisons, loosen fetters,  
granting to travelers safety, to pilgrims return,  
health to the sick, and salvation to the dying.

Almighty ever-living God,  
comfort of mourners, strength of all who toil,  
may the prayers of those who cry out in any tribulation  
come before you,  
that all may rejoice,  
because in their hour of need  
your mercy was at hand.  
Through Christ our Lord.

**R. Amen.**

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## **SECOND PART: THE ADORATION OF THE HOLY CROSS**

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14. After the Solemn Intercessions, the solemn Adoration of the Holy Cross takes place. Of the two forms of the showing of the Cross presented here, the more appropriate one, according to pastoral needs, should be chosen.

### **The Showing of the Holy Cross**

#### **FIRST FORM**

15. The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the middle of the sanctuary. The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.

Behold the wood of the Cross,  
on which hung the salvation of the world.

**R. Come, let us adore.**

Then the Priest uncovers the right arm of the Cross and again, raising up the Cross, begins, Behold the wood of the Cross and everything takes place as above.

Finally, he uncovers the Cross entirely and, raising it up, he begins the invitation Behold the wood of the Cross a third time and everything takes place like the first time.

## SECOND FORM

16. The Priest or the Deacon accompanied by ministers, or another suitable minister, goes to the door of the church, where he receives the unveiled Cross, and the ministers take lighted candles; then the procession sets off through the church to the sanctuary. Near the door, in the middle of the church and before the entrance of the sanctuary, the one who carries the Cross elevates it, singing, Behold the wood of the Cross, to which all respond, Come, let us adore. After each response all kneel and for a brief moment adore in silence, as above.

### The Adoration of the Holy Cross

17. Then, accompanied by two ministers with lighted candles, the Priest or the Deacon carries the Cross to the entrance of the sanctuary or to another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed on the right and left sides of the Cross.

18. For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.

19. Only one Cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence.

20. While the adoration of the Holy Cross is taking place, the antiphon *Crucem tuam adoramus* (We adore your Cross, O Lord), the Reproaches, the hymn *Crux fidelis* (Faithful Cross) or other suitable chants are sung, during which all who have already adored the Cross remain seated.

### Chants to Be Sung during the Adoration of the Holy Cross

**Ant.** We adore your Cross, O Lord,  
we praise and glorify your holy Resurrection,  
for behold, because of the wood of a tree  
joy has come to the whole world.

**Cf. Ps 67 (66): 2**

May God have mercy on us and bless us;  
may he let his face shed its light upon us  
and have mercy on us.

**And the antiphon is repeated:**

We adore your Cross, O Lord,



we praise and glorify your holy Resurrection,  
for behold, because of the wood of a tree  
joy has come to the whole world.

## THE REPROACHES

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2 . Some of the verses may also be sung by two cantors.

### I

1 and 2 My people, what have I done to you?  
Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,  
you have prepared a Cross for your Savior.

1 Hagios o Theos,  
2 Holy is God,  
1 Hagios Ischyros,  
2 Holy and Mighty,  
1 Hagios Athanatos, eleison himas.  
2 Holy and Immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years  
and fed you with manna and brought you into a land of plenty,  
you have prepared a Cross for your Savior.

1 Hagios o Theos,  
2 Holy is God,  
1 Hagios Ischyros,  
2 Holy and Mighty,  
1 Hagios Athanatos, eleison himas.  
2 Holy and Immortal One, have mercy on us.

1 and 2 What more should I have done for you and have not done?  
Indeed, I planted you as my most beautiful chosen vine  
and you have turned very bitter for me,  
for in my thirst you gave me vinegar to drink  
and with a lance you pierced your Savior's side.

1 Hagios o Theos,  
2 Holy is God,  
1 Hagios Ischyros,  
2 Holy and Mighty,  
1 Hagios Athanatos, eleison himas.  
2 Holy and Immortal One, have mercy on us.

### II

#### Cantors:

I scourged Egypt for your sake with its firstborn sons,  
and you scourged me and handed me over.

1 and 2 repeat:

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I led you out from Egypt as Pharaoh lay sunk in the Red Sea,  
and you handed me over to the chief priests.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I opened up the sea before you,  
and you opened my side with a lance.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I went before you in a pillar of cloud,  
and you led me into Pilate's palace.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I fed you with manna in the desert,  
and on me you rained blows and lashes.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I gave you saving water from the rock to drink,  
and for drink you gave me gall and vinegar.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I struck down for you the kings of the Canaanites,  
and you struck my head with a reed.

**1 and 2 repeat:**

My people, what have I done to you?  
Or how have I grieved you? Answer me!

**Cantors:**

I put in your hand a royal scepter,  
and you put on my head a crown of thorns.

1 and 2 repeat:

My people, what have I done to you?  
Or how have I grieved you? Answer me!

Cantors:

I exalted you with great power,  
and you hung me on the scaffold of the Cross.

1 and 2 repeat:

My people, what have I done to you?  
Or how have I grieved you? Answer me!

## HYMN

All:

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.  
Sweet the timber, sweet the iron,  
Sweet the burden that they bear!**

Cantors:

Sing, my tongue, in exultation  
Of our banner and device!  
Make a solemn proclamation  
Of a triumph and its price:  
How the Savior of creation  
Conquered by his sacrifice!

All:

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.**

Cantors:

For, when Adam first offended,  
Eating that forbidden fruit,  
Not all hopes of glory ended  
With the serpent at the root:  
Broken nature would be mended  
By a second tree and shoot.

All:

**Sweet the timber, sweet the iron,  
Sweet the burden that they bear!**

Cantors:

Thus the tempter was outwitted  
By a wisdom deeper still:  
Remedy and ailment fitted,  
Means to cure and means to kill;

That the world might be acquitted,  
Christ would do his Father's will.

**All:**

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.**

**Cantors:**

So the Father, out of pity  
For our self-inflicted doom,  
Sent him from the heavenly city  
When the holy time had come:  
He, the Son and the Almighty,  
Took our flesh in Mary's womb.

**All:**

**Sweet the timber, sweet the iron,  
Sweet the burden that they bear!**

**Cantors:**

Hear a tiny baby crying,  
Founder of the seas and strands;  
See his virgin Mother tying  
Cloth around his feet and hands;  
Find him in a manger lying  
Tightly wrapped in swaddling-bands!

**All:**

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.**

**Cantors:**

So he came, the long-expected,  
Not in glory, not to reign;  
Only born to be rejected,  
Choosing hunger, toil and pain,  
Till the scaffold was erected  
And the Paschal Lamb was slain.

**All:**

**Sweet the timber, sweet the iron,  
Sweet the burden that they bear!**

**Cantors:**

No disgrace was too abhorrent:  
Nailed and mocked and parched he died;  
Blood and water, double warrant,  
Issue from his wounded side,  
Washing in a mighty torrent  
Earth and stars and oceantide.

All:

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.**

Cantors:

Lofty timber, smooth your roughness,  
Flex your boughs for blossoming;  
Let your fibers lose their toughness,  
Gently let your tendrils cling;  
Lay aside your native gruffness,  
Clasp the body of your King!

All:

**Sweet the timber, sweet the iron,  
Sweet the burden that they bear!**

Cantors:

Noblest tree of all created,  
Richly jeweled and embossed:  
Post by Lamb's blood consecrated;  
Spar that saves the tempest-tossed;  
Scaffold-beam which, elevated,  
Carries what the world has cost!

All:

**Faithful Cross the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
Never leaf or flower so rare.**

The following conclusion is never to be omitted:

All:

**Wisdom, power, and adoration  
To the blessed Trinity  
For redemption and salvation  
Through the Paschal Mystery,  
Now, in every generation,  
And for all eternity. Amen.**

In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the *Stabat Mater* may be sung, as found in the *Graduale Romanum*, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.

21. When the adoration has been concluded, the Cross is carried by the Deacon or a minister to its place at the altar. Lighted candles are placed around or on the altar or near the Cross.

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**THIRD PART: HOLY COMMUNION**

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22. A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

23. Then the Priest, with hands joined, says aloud:

At the Savior's command  
and formed by divine teaching,  
we dare to say:

The Priest, with hands extended says, and all present continue:

**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.**

24. With hands extended, the Priest continues alone:

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.

He joins his hands. The people conclude the prayer, acclaiming:

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

25. Then the Priest, with hands joined, says quietly:

May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgment and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.

26. The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:

Behold the Lamb of God,  
behold him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

**Lord, I am not worthy  
that you should enter under my roof,  
but only say the word  
and my soul shall be healed.**

27. And facing the altar, he reverently consumes the Body of Christ, saying quietly: May the Body of Christ keep me safe for eternal life.

28. He then proceeds to distribute Communion to the faithful. During Communion, Psalm 22 (21) or another appropriate chant may be sung.

29. When the distribution of Communion has been completed, the ciborium is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.

30. Then the Priest says: Let us pray, and, after a period of sacred silence, if circumstances so suggest, has been observed, he says the Prayer after Communion.

Almighty ever-living God,  
who have restored us to life  
by the blessed Death and Resurrection of your Christ,  
preserve in us the work of your mercy,  
that, partaking of this mystery,  
we may have a life unceasingly devoted to you.

Through Christ our Lord.

R. Amen.

31. For the dismissal the Deacon or, if there is no Deacon, the Priest himself, may say the invitation:

Bow down for the blessing.

Then the Priest, standing facing the people and extending his hands over them says the Prayer over the People:

May abundant blessing, O Lord, we pray,  
descend upon your people,  
who have honored the Death of your Son  
in the hope of their resurrection:  
may pardon come,  
comfort be given,  
holy faith increase,  
and everlasting redemption be made secure.  
Through Christ our Lord.

R. Amen.

32. And all, after genuflecting to the Cross, depart in silence.

32. After the celebration, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.

34. Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration.

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