

On Good Friday the Church commemorates the Passion of Christ, adores the Cross, remembers her birth from the opened side of Christ and, through the universal prayers, intercedes for the salvation of the world.

Good Friday is a day of hope and trust in God amid sorrow: Christ's suffering attracts the mercy of God the Father over the world. The Cross, symbol of the scaffold and of dishonor, receives adoration: the instrument of humiliation has become the scepter of glory.

As Christians, we are to encounter the Cross in a special way. Being a faithful disciple of Christ means taking up His Cross daily. The Christian also remembers that the Cross is the only answer to humanity's desires for salvation; a humanity that groans under the weight of sin.

According to a very ancient tradition, the Church does not celebrate the Eucharist today or tomorrow. The altar is completely bare, without cloths, candles, or Cross.

CELEBRATION OF THE LORD'S PASSION

The Celebrant and Deacon, wearing red Mass vestments, approach the altar. There they bow and prostrate themselves, or they may kneel. All the faithful also kneel. All pray silently for some period of time.

The Celebrant goes to the chair with the ministers.

Prayer

Reminiscere miseratiónum tuárum, Dómine, et fámulos tuos æténa protectióne sanctífica, pro quibus Christus, Fílius tuus, per suum cruórem instítuit paschále mystérium. Qui vivit et regnat in sæcula sæculórum.

R. Amen.

Lord, by shedding His Blood for us, your Son, Jesus Christ, established the paschal mystery. In your goodness, make us holy and watch over us always. We ask this through Christ our Lord.

R. Amen.

First Reading

A reading from the book of the Prophet Isaiah

52: 13—53: 12

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ‘Who could believe what we have heard, and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him.

And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth.

By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth.

The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done.

His soul’s anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and let-

ting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

Verbum Dómini.

R. Deo grátias.

The Word of the Lord.

R. Thanks be to God.

Responsorial Psalm

Psalm 30: 2 and 6. 12-13. 15-16. 17 and 25 (R.: Lc 23: 46)

R. Pater, in manus tuas comméndo spíritum meum.

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, set me free. Into your hands I commend my spirit. It is you who will redeem me, Lord. R.

In the face of all my foes I am a reproach, an object of scorn to my neighbours and of fear to my friends. Those who see me in the street run far away from me. I am like a dead man, forgotten in men's hearts, like a thing thrown away. R.

But as for me, I trust in you, Lord, I say: 'You are my God'. My life is in your hands, deliver me from the hands of those who hate me. R.

Let your face shine on your servant. Save me in your love. Be strong, let your heart take courage, all who hope in the Lord. R.

Second Reading

A reading from the letter to the Hebrews

4: 14-16; 5: 7-9

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer

was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Verbum Dómini.
R. Deo grátias.

The Word of the Lord.
R. Thanks be to God.

Gospel Acclamation

Christus factus est pro nobis obœdiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high, and gave him a name above all other names.

Gospel

The Passion of our Lord Jesus Christ according to John 18: 1—19: 42

They seized Jesus and bound him

C. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

◆ Who are you looking for?

C. They answered,

P. Jesus the Nazarene.

C. He said,

◆ I am he.

C. Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

◆ Who are you looking for?

C. They said,

P. Jesus the Nazarene.

C. Jesus replied,

◆ I have told you that I am he. If I am the one you are looking for, let these others go.

C. This was to fulfill the words he had spoken: 'Not one of those you gave me have I lost'.

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

◆ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

They took him first to Annas

C. The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

P. Aren't you another of that man's disciples?

C. He answered,

P. I am not.

C. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

◆ I have spoken openly for all the world to hear; I have always

taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. But why ask me? Ask my hearers what I taught; they know what I said.

C. At these words, one of the guards standing by gave Jesus a slap in the face, saying,

P. Is that the way to answer the high priest?

C. Jesus replied,

◆ If there is something wrong in what I said, point it out; but if there is no offense in it, why do you strike me?

C. Then Annas sent him, still bound, to Caiaphas, the high priest.

Aren't you another of his disciples? I am not

C. As Simon Peter stood there warming himself, someone said to him,

P. Aren't you another of his disciples?

C. He denied it saying,

P. I am not.

C. One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

P. Didn't I see you in the garden with him?

C. Again Peter denied it; and at once a cock crew.

Mine is not a kingdom of this world

C. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So Pilate came outside to them and said,

P. What charge do you bring against this man?

C. They replied,

P. If he were not a criminal, we should not be handing him over to you.

C. Pilate said,

P. Take him yourselves, and try him by your own Law.

C. The Jews answered,

P. We are not allowed to put a man to death.

C. This was to fulfill the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, and asked,

P. Are you the king of Jews?

C. Jesus replied,

◆ Do you ask this of your own accord, or have others spoken to you about me?

C. Pilate answered,

P. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

C. Jesus replied,

◆ Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

C. Pilate said,

P. So you are the king then?

C. Jesus answered,

◆ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

C. Pilate said,

P. Truth? What is that?

C. And with that he went out again to the Jews and said,

P. I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of Jews?

C. At this they shouted:

P. Not this man, but Barabbas.

C. Barabbas was a brigand.

Hail, king of the Jews!

C. Pilate then had Jesus taken away and scourged; and after this,

the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and said,

P. Hail, king of the Jews!

C. and they slapped him in the face. Pilate came outside again and said to them,

P. Look, I am going to bring him out to you to let you see that I find no case.

C. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

P. Here is the man.

C. When they saw him the chief priests and the guards shouted,

P. Crucify him! Crucify him!

C. Pilate said,

P. Take him yourselves and crucify him: I can find no case against him.

C. The Jews replied,

P. We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.

C. When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

P. Where do you come from?

C. But Jesus made no answer. Pilate then said to him,

P. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

C. Jesus replied,

◆ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Take him away, take him away. Crucify him!

C. From that moment Pilate was anxious to set him free, but the Jews shouted,

P. If you set him free you are no friend of Caesar's; anyone who

makes himself king is defying Caesar.

C. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgment at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

P. Here is your king.

C. They said,

P. Take him away, take him away. Crucify him!

C. Pilate said,

P. Do you want me to crucify your king?

C. The chief priests answered,

P. We have no king except Caesar.

They crucified him with two others

C. So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own Cross he went out of the city to the place of the skull, or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle.

Pilate wrote out a notice and had it fixed to the Cross; it ran: 'Jesus the Nazarene, King of the Jews'. This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

P. You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.

C. Pilate answered,

P. What I have written, I have written.

They shared out my clothing among them

C. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

P. Instead of tearing it, let's throw dice to decide who is to have it.

C. In this way the words of scripture were fulfilled; 'They shared

out my clothing among them. They cast lots for my clothes'. This is exactly what the soldiers did.

Woman, this is your son. This is your mother

C. Near the Cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

◆ Woman, this is your son.

C. Then to the disciple he said,

◆ This is your mother.

C. And from that moment the disciple made a place for her in his home.

It is accomplished

C. After this, Jesus knew that everything had now been completed, and to fulfill the scripture perfectly he said:

◆ I am thirsty.

C. A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

◆ It is accomplished!

C. And bowing his head he gave up the spirit.

All kneel and pause for a moment.

And immediately there came out blood and water

C. It was Preparation Day, and to prevent the bodies remaining on the Cross during the sabbath—since that sabbath was a day of special solemnity—the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found that he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water.

This is the evidence of one who saw it—trustworthy evidence, and he knows he speaks the truth—and he gives it so that you may believe as well. Because all this happened to fulfill the words of scripture: Not

one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced.

They wrapped the body of Jesus in linen cloths, with the spices

C. After this, Joseph of Arimathaea, who was a disciple of Jesus –though a secret one because he was afraid of the Jews– asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well –the same one who had first come to Jesus at night-time– and he brought a mixture of myrrh and aloes, weighing about a hundred pounds.

They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At 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. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

Verbum Dómini.

R. Laus tibi, Christe.

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

After the reading of the passion, there may be a brief homily.

General Intercessions

The general intercessions conclude the liturgy of the word. The Deacon, standing at the ambo, sings or says the introduction in which each intention is stated. Then he says: *Flectámus génuá* (Let us kneel). All kneel and pray silently for some period of time. The Deacon then invites the faithful to stand by saying: *Leváte* (Let us stand). All stand, and the Celebrant sings or says the prayer.

For the Church.

Orémus, dilectíssimi nobis, pro Ecclésia sancta Dei, ut eam Deus et Dóminus noster pacificáre, adunáre et custodíre dignétur toto orbe terrárum, detque nobis, quiétam et tranquíllam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

Let us pray, dear friends, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together so that we may worship him in peace and tranquility.

Silent prayer. Then the Celebrant sings or says:

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiæ tuæ, ut Ecclésia tua, toto orbe diffúsa, stábili fide in confessióne tui nóminis persevéret. Per Christum Dóminum nostrum.

R. Amen.

Almighty and eternal God, you have shown your glory to all nations in Christ, your Son. Guide the work of your Church. Help it to persevere in faith, proclaim your name, and bring your salvation to people everywhere. We ask this through Christ our Lord.

R. Amen.

For the Pope.

Orémus et pro beatíssimo Papa nostro **N.**, ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum atque incólumem custódiat Ecclésiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Let us pray for our Holy Father, Pope **N.** That God who chose him to be bishop may give him health and strength to guide and govern God's holy people.

Silent prayer. Then the Celebrant sings or says:

Omnípotens sempitérne Deus, cuius iudício univérsa fundántur, réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva, ut christiána plebs, quæ te gubernátur auctóre, sub ipso Pontífice, fidei suæ méritis augeátur. Per Christum Dóminum nostrum.

R. Amen.

Almighty and eternal God, you guide all things by your word, you govern all Christian people. In your love protect the Pope you have chosen for us. Under his leadership deepen our faith and make us better Christians. We ask this through Christ our Lord.

R. Amen.

For the clergy and laity of the Church.

Orémus et pro Epíscopo nostro **N.**, pro ómnibus Epíscopis, presbýteris, diáconis Ecclésiæ, et univérsa plebe fidélium.

Let us pray for **N.**, our bishop, for all bishops, priests, and deacons; for all who have a special ministry in the Church and for all God's people.

Silent prayer. Then the Celebrant sings or says:

Omnípotens sempitérne Deus, cuius Spírítu totum corpus Ecclésiæ sanctificátur et régitur, exáudi nos pro mínistris tuis supplicántes, ut, grátiae tuæ múne-re, ab ómnibus tibi fidéliter serviátur. Per Christum Dóminum nostrum.

R. Amen.

Almighty and eternal God, your Spirit guides the Church and makes it holy. Listen to our prayers and help each of us in his own vocation to do your work more faithfully. We ask this through Christ our Lord.

R. Amen.

For those in special need.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundo purget erróribus, morbos áuferat, famem depéllat, apériat cárceres, víncula solvat, viatóri-bus securitátem, peregrinánti-bus réditum, infirmántibus sani-tátem atque moriéntibus salútem indúlgeat.

Let us pray, dear friends, that God the almighty Father may heal the sick, comfort the dying, give safety to travellers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

Silent prayer. Then the Celebrant sings or says:

Omnípotens sempitérne Deus, mæstórum consolátio, laborán-tium fortitúdo, pervéniant ad te preces de quacúmque tribula-tióne clamántium, ut omnes sibi in necessitátibus suis misericór-diam tuam gáudeant affuísse. Per Christum Dóminum nostrum.

R. Amen.

Almighty, ever-living God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on you in any trouble that they may have the joy of re-ceiving your help in their need. We ask this through Christ our Lord.

R. Amen.

PART TWO: VENERATION OF THE CROSS

After the general intercessions, the veneration of the Cross takes place.

Showing of the Cross

The Deacon, accompanied by two ministers with lighted candles, carries the veiled Cross. Three times—near the church door, in the middle of the church, and in the sanctuary—sings the invitation *Ecce lignum Crucis* (This is the wood of the Cross). All respond: *Veníte, adorémus* (Come, let us worship). After each response all kneel and venerate the Cross briefly in silence. Before singing each invitation the Celebrant gradually uncovers the Cross, first the upper part, then the right arm, and when he reaches the sanctuary, the entire Cross.

The Deacon:

V. *Ecce lignum Crucis, in quo salus mundi pepéndit.*

V. This is the wood of the cross, on which hung the Savior of the world.



All: Ve- ní- te, ad- o- ré- mus.

R. *Veníte, adorémus.*

R. Come, let us worship.

Veneration of the Cross

The Deacon, accompanied by two ministers with lighted candles, takes the Cross to the entrance of the sanctuary. There, the Celebrant, clergy, and faithful approach to venerate the Cross in a kind of procession. They make a simple genuflection or perform some other appropriate sign of reverence, for example, kissing the Cross.

During the veneration, the antiphon *Crucem Tuam*, the Reproaches, the hymn *Crux Fidélis* and other suitable songs are sung.

R. Crucem tuam adorámus, Dómine, et sanctam resurrectionem tuam laudámus et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.

R. We worship you, Lord, we venerate your cross, we praise your Resurrection. Through the cross you brought joy to the world.

Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.

May God be gracious and bless us; and let his face shed its light upon us.

R. Crucem tuam...

R. We worship you...

The Reproaches

I

Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! Quia edúxi te de terra Ægypti: parásti Crucem Salvatóri tuo.

My people, what have I done to you? How have I offended you? Answer me! I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.

Hágios o Theós. Sanctus Deus. Hágios Ischyrós. Sanctus Fortis. Hágios Athánatos, eléison himás. Sanctus Immortális, misereére nobis.

Holy is God! Holy and strong! Holy immortal One, have mercy on us!

Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introduxí te in terram satís bonam: parásti Crucem Salvatóri tuo.

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Savior to the cross.

Hágios o Theós...

Holy is God!...

Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi

What more could I have done for you? I planted you as my fairest

te véneam eléctam meam specio-
síssimam: et tu facta es mihi ni-
mis amára: acéto namque sitim
meam potásti, et láncea perforá-
sti latus Salvatóri tuo.

Hágios o Theós...

vine, but you yielded only bit-
terness: when I was thirsty you
gave me vinegar to drink, and
you pierced your Savior with a
lance.

Holy is God!...

II

Choir:

Ego propter te flagellávi Ægýp-
tum cum primogénitis suis: et tu
me flagellátum tradidísti.

Pópule meus, quid feci tibi? Aut
in quo contristávi te? Respónde
mihi!

Ego edúxi te de Ægýpto, demér-
so Pharaóne in Mare Rubrum: et
tu me tradidísti princípibus sa-
cerdótum.

Pópule meus...

Ego ante te apéruí mare: et tu
aperuísti láncea latus meum.

Pópule meus...

Ego ante te præívi in colúm-
na nubis: et tu me duxísti ad
prætóriúm Piláti.

Pópule meus...

Ego te pavi manna per desér-
tum: et tu me cecidísti álapis et

For your sake I scourged your
captors and their firstborn sons,
but you brought your scourges
down on me.

My people, what have I done to
you? How have I offended you?
Answer me!

I led you from slavery to freedom
and drowned your captors in the
sea, but you handed me over to
your high priests.

My people...

I opened the sea before you, but
you opened my side with a spear.

My people...

I led you on your way in a pillar
of cloud, but you led me to Pi-
late's court.

My people...

I bore you up with manna in the
desert, but you struck me down

flagéllis.

and scourged me.

Pópule meus...

My people...

Ego te potávi aqua salútis de
petra: et tu me potásti felle et
acéto.

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

Pópule meus...

My people...

Ego propter te Chananæórum
reges percússi: et tu percussísti
arúndine caput meum.

For you I struck down the kings
of Canaan, but you struck my
head with a reed.

Pópule meus...

My people...

Ego dedi tibi sceptrum regále:
et tu dedísti cápiti meo spíneam
corónam.

I gave you a royal scepter, but you
gave me a crown of thorns.

Pópule meus...

My people...

Ego te exaltávi magna virtúte:
et tu me suspendísti in patíbu-
lo Crucis.

I raised you to the height of ma-
jesty, but you have raised me high
on a cross.

Pópule meus...

My people...

Hymn: Crux Fidelis



Crux fi-dé-lis, in-ter om-nes Ar-bor u-na nó-bi- lis:



Nul-la ta-lem sil-va pro-fert, Fronde, flo-re, gé-rmi-ne.



*Dul-ce li-gnum dulci cla-vo, Dulce pondus sústi-nens.

All:

A. Crux fidélis, inter omnes arbor una nóbilis, Nulla silva talem profert, flore, fronde, gérmine!

B. Dulce lignum dulci clavo dulce pondus sústinens!

Choir: Pange, lingua, gloriósi prælium certáminis, Et super crucis tropæo dic triúmphum nóbilem, Quáliter Redémptor orbis immolátus vícerit.

All: Crux fidélis...

Choir: De paréntis protoplásti fraude factor cóndolens, Quando pomi noxiális morte morsu

A. Faithful Cross! above all other, one and only one noble tree! None in foliage, none in blossom, none in fruit thy peer may be.

B. Sweetest wood and sweetest nails, sweetest weight is hung on thee.

Choir: Sing, my tongue, the glori-ous battle, sing the ending of the fray; now, above the Cross, the trophy, sound the loud triumphant lay: tell how Christ the world's Redeemer, as a Victim won the day.

All: Faithful cross...

Choir: God in pity saw man fallen, shamed and sunk in misery, when he fell on death by tasting

córruit, Ipse lignum tunc notávit,
damna ligni ut sólveret.

All: Dulce lignum...

Choir: Hoc opus nostræ salútis
ordo depopóscerat, Multifórmis
perditóris arte ut artem fálleret,
Et medélam ferret inde, hostis
unde læserat.

All: Crux fidélis...

Choir: Quando venit ergo sacri
plenitúdo témporis, Missus est
ab arce Patris Natus, orbis cón-
ditor, Atque ventre virgináli car-
ne factus pródiit.

All: Dulce lignum...

Choir: Vagit infans inter arta cón-
ditus præsépia, Membra pannis
involúta Virgo Mater álligat, Et
manus pedésque et crura stricta
cingit fáscia.

All: Crux fidélis...

Choir: Lustra sex qui iam perácta
tempus implens córporis, se volé-
nte, natus ad hoc, passióni dédi-
tus, agnus in crucis levátur im-
molándus stípíte.

All: Dulce lignum...

fruit of forbidden tree; then an-
other tree was chosen which the
world from death should free.

All: Sweetest wood...

Choir: Thus the scheme of our
salvation was of old in order laid,
that the manifold deceiver's art
by art might be outweighed, and
the lure the foe put forward into
means of healing made.

All: Faithful cross...

Choir: Therefore, when the ap-
pointed fullness of the holy time
was come, He was sent who
maketh all things, forth from
God's eternal home; thus he came
to earth, incarnate, offspring of
maiden's womb.

All: Sweetest wood...

Choir: Hear the helpless baby
crying, where the narrow man-
ger stands; see how she, his Vir-
gin Mother, ties his limbs with
slender bands, swaddling clothes,
she wraps about him, and con-
fines God's feet and hands!

All: Faithful cross...

Choir: Thirty years among us
dwelling, his appointed time ful-
filled, born for this, he meets his
passion, for that this he freely
willed, on the Cross the Lamb is
lifted, where his life-blood shall
be spilled.

All: Sweetest wood...

Choir: En acétum, fel, arúndo, sputa, clavi, láncea; Mite corpus perforátur, sanguis, unda prófluit; Terra, pontus, astra, mundus quo lavántur flúmine!

All: Crux fidélis...

Choir: Flecte ramos, arbor alta, tensa laxa víscera, Et rigor lentéscat ille, quem dedit natívtas, Ut supérni membra Regis miti tendas stípíte.

All: Dulce lignum...

Choir: Sola digna tu fuísti ferre sæcli prétium Atque portum præparáre nauta mundo náufra-go, Quem sacer cruor perúnxit fusus Agni córpore.

All: Crux fidélis...

The conclusion below may not be omitted.

Choir: Æqua Patri Filióque, ínclito Paráclito, Sempitérna sit beátæ Trinitáti glória; cuius alma nos redémit atque servat grátia. Amen.

Choir: He endured the nails, the spitting, Vinegar, and spear, and reed; From that holy body broken blood and water forth proceed: Earth, and stars, and sky, and ocean by that flood from stain are freed.

All: Faithful cross...

Choir: Bend thy boughs, O Tree of Glory! Thy relaxing sinews bend; for a while the ancient rigour; that thy birth bestowed, suspend; and King of heavenly beauty, on thy bosom gently tend!

All: Sweetest wood...

Choir: Thou alone wast counted worthy, this world's ransom to uphold; for a ship-wreck'd race preparing Harbour, like the Ark of old; with the sacred Blood anointed, from the smitten Lamb that rolled.

All: Faithful cross...

Choir: To the Trinity be glory everlasting, as is meet; equal to the Father, equal to the Son, and Paraclete: Trinal Unity, whose praises all created things repeat. Amen.

Stabat Mater



Stabat Mater do-lo-ró-sa iuxta crucem la-crimósa,



Dum pen-dé-bat Fí-li-us.

1. Stabat Mater dolorósa
Iuxta crucem lacrimósa,
Dum pendébat Fílius.

1. At the Cross her station keeping,
stood the mournful Mother weep-
ing, close to Jesus to the last.

2. Cuius ánimam geméntem,
Contristátam et doléntem
Pertransívit gládius.

2. Through her heart, his sorrow
sharing, all his bitter anguish
bearing, now at length the sword
had passed.

3. O quam tristis et afflícta
Fuit illa benedícta
Mater Unigéniti!

3. Oh, how sad and sore distressed
was that Mother highly blessed of
the sole-begotten One!

After the veneration, the Cross is carried to its place at the altar, and the lighted candles are placed around the altar or near the Cross.

PART THREE: HOLY COMMUNION

The Deacon brings the ciborium with the Blessed Sacrament from the place of reposition to the altar. Two ministers with lighted candles accompany the Blessed Sacrament and they place their candles on the altar.

The Celebrant comes from his chair, genuflects, and goes up to the altar.

The Celebrant:

Præcēptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

Let us pray with confidence to the Father in the words our Saviour gave us:

All:

Pater noster, qui es in cælis: sanctificétur nomen tuum; advéniat regnum tuum; fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie; et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris; et ne nos indúcas in tentatiónem; sed líbera nos a malo.

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.

The Celebrant:

Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri: exspectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.

Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.

R. Quia tuum est regnum, et potéstas, et glória in sæcula.

R. For the kingdom, the power, and the glory are yours, now and forever.

The Celebrant says inaudibly:

Percéptio Córporis tui, Dómine Iesu Christe, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam.

Lord Jesus Christ, with faith in your love and mercy I eat your Body and drink your Blood. Let it not bring me condemnation, but health in mind and body.

The Celebrant:

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.

All:

Dómine, non sum dignus, ut in tres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy to receive you, but only say the word and I shall be healed.

Prayer after Communion

Orémus.

Omnípotens sempitérne Deus, qui nos Christi tui beáta morte et resurrectiÓe reparásti, consérva in nobis opus misericórdiæ tuæ, ut huius mystérii participatiÓe perpétua devotiÓe vivámus. Per Christum Dóminum nostrum.

R: Amen.

Let us pray.

Almighty and eternal God, you have restored us to life by the triumphant Death and Resurrection of Christ. Continue this healing work within us. May we who participate in this mystery never cease to serve you. We ask this through Christ our Lord.

R: Amen.

CONCLUDING RITE

For the dismissal the Celebrant says:

Super pópulum tuum, quæsumus, Dómine, qui mortem Fílii tui in spe suæ resurrectiόνis recóluit, benedíctio copiósá descendat, indulgéntia véniat, consolátio tribuátur, fides sancta succré-scat, redémptio sempitérna firmétur. Per Christum Dóminum nostrum.

R̄. Amen.

Lord, send down your abundant blessing upon your people who have devoutly recalled the Death of your Son in the sure hope of the Resurrection. Grant them pardon; bring them comfort. May their faith grow stronger and their eternal salvation be assured. We ask this through Christ our Lord.

R̄. Amen.

All depart in silence. The Cross and the candles remain on the altar.

HOLY SATURDAY

On Holy Saturday the Church waits at the Lord's tomb, meditating on his Passion and Death. The altar is left bare, and the sacrifice of the Mass is not celebrated. Only after the Solemn Vigil does the Easter celebration begin, with a spirit of joy that overflows into the following period of fifty days.

On this day, Christians gather themselves in silence, praying and fasting, awaiting the Resurrection of the Lord. The faithful, united with Mary in her sorrow, know that God's silence in the world is only apparent, and they are filled with hope for the future life.