

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord. Amen.

▷ page 15

EUCHARISTIC PRAYER

Eucharistic Prayer I, II, or III may be used with Preface I of the Most Holy Eucharist, p 73.
When the Roman Canon (Eucharistic Prayer I) is used, the proper forms of the Communicantes (in communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before he was to suffer) are said, pp 19-21.

The celebration of the Lord's Passion consists of three parts
The Priest and the Deacon, if a Deacon is present, 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.

Then the Priest says one of the following prayers, omitting the invitation 'Let us pray'.

PRAYER

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. Amen.

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.

we may bear the image of the Man of heaven.
through Christ our Lord. Amen.

THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the Prayer after Communion, the Priest incenses the Blessed Sacrament. After this, a procession is formed which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose.

Meanwhile a suitable eucharistic chant is sung. If the hymn *Pange, lingua, gloriosi* (Of the glorious body tellin') is sung, the last two stanzas are reserved until the procession reaches the place of repose.

When the procession reaches the place of repose, the Priest, kneeling, incenses the Blessed Sacrament, while Tantum ergo Sacramentum (Therefore, we before him bending) or another eucharistic chant is sung.

After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.

The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

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FIRST PART: LITURGY OF THE WORD**FIRST READING**

Isaiah 52:13-53:12

He was pierced through for our faults.

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

will 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 slaughterhouse, 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 harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughterhouse, 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 letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM

Psalm 30:2, 6, 12-13, 15-17, 25 response Luke 23:46

Father, into your hands I commend my spirit.

1 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 will redeem me, Lord.

2 In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends.

3 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.

4 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.

5 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.

SECOND READING *Hebrews 4:14-16; 5:7-9*
He learnt to obey through suffering and became for all who obey him the source of eternal salvation.

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

GOSPEL ACCLAMATION *Philippians 2:8-9*

Glory and praise to you, O Christ!
Christ was humbler yet,

even to accepting death, death on a cross.

But God raised him high
and gave him the name which is above all names.
The word of the Lord.
Thanks be to God.

GOSPEL

John 18:1-19:42

The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

N = Narrator; J = Jesus; O = Other speaker; C = Crowd, or more than one speaker

The passion of our Lord Jesus Christ according to John

N 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,

J Who are you looking for?

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.

The word of the Lord.

Thanks be to God.

TRIDIUM

Philippians 2:8-9

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Philippians 2:8-9

Glory and praise to you, O Christ!

Christ was humbler yet,

even to accepting death, death on a cross.

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

N This was to fulfil 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,

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

N 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,

O Aren't you another of that man's disciples?

N He answered,

O I am not.

N 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,

J 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.

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

O Is that the way to answer the high priest?

N Jesus replied,

J If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me? Then Annas sent him, still bound, to Caiaphas, the high priest.

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

O Aren't you another of his disciples?

N He denied it saying,

O I am not.

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

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

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

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,

O What charge do you bring against this man?

N They replied,

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

N Pilate said,

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

N The Jews answered,

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

N This was to fulfil 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,

O Are you the king of the Jews?

N Jesus replied,

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

N Pilate answered,

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

N Jesus replied,

J 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.

N Pilate said,

O Here is the man.

N When they saw him the chief priests and the guards shouted,

C Crucify him! Crucify him!

N Pilate said,

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

N Pilate said,

O So you are a king then?

N Jesus answered,

J 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.

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

O Where do you come from?

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

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

O 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 the Jews?

N At this they shouted:

C Not this man, but Barabbas.

N Barabbas was a brigand.

N 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 saying,

C Hail, king of the Jews!

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

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

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

O Here is the man.

N When they saw him the chief priests and the guards shouted,

C Crucify him! Crucify him!

N Pilate said,

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

N The Jews replied,

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

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

O Where do you come from?

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

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

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

N Jesus replied

J 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.

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

C If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

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

O Here is your king.

N They said,

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

N Pilate said,

O Do you want me to crucify your king?

N The chief priests answered,

C We have no king except Caesar.

N 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,

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

N Pilate answered,

O What I have written, I have written.

N 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,

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

N 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.

N 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,

J Woman, this is your son.

N Then to the disciple he said,

J This is your mother.

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

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

J I am thirsty.

N 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,

J It is accomplished; and bowing his head he gave up the spirit.

All kneel and pause a moment.

N 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 fulfil the words of scripture:

The reading ends in silence without any acclamation or response.

HOMILY

THE SOLEMN INTERCESSIONS

A Deacon or lay reader says or sings each invitation to pray.

All pray in silence for a while, then the Priest says or sings the prayer for that 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 tranquillity and quiet, we may glorify God the Father almighty.

Holy in silence. Then the Priest says:

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.

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.

After this, Joseph of Arimathea, 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.

II For the Pope

Let us pray also for our most Holy Father Pope N.,
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.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
by whose decree all things are founded,
look with favour 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. Amen.

III For all orders and degrees of the faithful

Let us pray also for our Bishop N.¹,
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

Prayer in silence. Then the Priest says:

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. 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.

Prayer in silence. Then the Priest says:

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. 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.

Prayer in silence. Then the Priest says:

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. 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.

Prayer in silence. Then the Priest says:

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

Prayer in silence. Then the Priest says:

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. Amen.

VIII For those who do not believe in God

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

¹ Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops.

Then the Priest says:

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. Amen.

X 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.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
in whose hand lies every human heart

and the rights of peoples,
look with favour, 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. 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 travellers safety, to pilgrims return,
health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:

Almighty ever-living God,

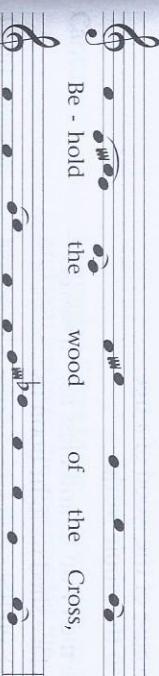
comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation
come before you,

that all may rejoice,
because in their hour of need

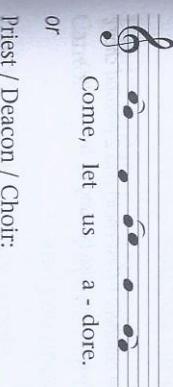
your mercy was at hand.
Through Christ our Lord. Amen.

The Holy Cross is shown three times to the assembly. This is done either by a progressive unveiling of the Cross at the front of the church, or by a procession through the church to the sanctuary. After each showing, the Priest (assisted, if need be, by the Deacon or the choir) sings or says:

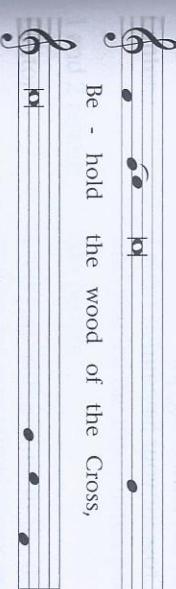
Priest / Deacon / Choir:



People:



Priest / Deacon / Choir:



People:



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.

THE ADORATION OF THE HOLY CROSS

The Cross is placed or held at the entrance to the sanctuary (or another suitable place), with candles placed on either side.

After the Priest Celebrant has venerated the Cross, other clergy, lay ministers, and the assembly approach in procession. They show reverence to the Cross by a simple genuflection or by some other appropriate sign, for example, by kissing the Cross.

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.

SINGING DURING THE ADORATION OF THE HOLY CROSS

*While the adoration of the Holy Cross is taking place, the following, or other suitable chants, are sung.
During the singing, all who have already adored the Cross remain seated.*

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.

May God have mercy on us and bless us; *cf Psalm 66:2*
may he let his face shed its light upon us
and have mercy on us.

We adore your Cross...

Reproaches

- I -

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.

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 Saviour.

Hagios o Theos,
Holy is God,

1

2

Hagios Ischyros,

1

2

Holy and Mighty,

1

2

Hagios Athanatos, eleison himas.

1

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 Saviour.

1

2

Hagios o Theos,

1

2

Holy is God,

1

2

Hagios Ischyros,

1

2

Holy and Mighty,

1

2

Hagios Athanatos, eleison himas.

1

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 Saviour'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...

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

1 and 2 repeat: My people...

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

1 and 2 repeat: My people...

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

1 and 2 repeat: My people...

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...

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...

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

1 and 2 repeat: My people...

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

1 and 2 repeat: My people...

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 Saviour 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 ocean-tide.

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 fibres 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 jewelled 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:

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

Cantors:

LORD'S PRAYER
Priest: At the Saviour's command
and formed by divine teaching,
we dare to say:

All:

Our Father, who art in heaven,
hallowed be thy name;

All:

thy kingdom come,
thy will be done

All:

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;

but deliver us from evil.

Priest:

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 Saviour, Jesus Christ.

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

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.

THIRD PART: HOLY COMMUNION*The Altar is prepared.**As the Blessed Sacrament is brought to the Altar, all stand in silence.***ALL STAND**

INVITATION TO COMMUNION

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

Priest:

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.

All:

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

COMMUNION

During Communion, Psalm 21 or another appropriate chant may be sung.

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, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord. Amen.

PRAYER OVER THE PEOPLE:

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured 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. Amen.

After genuflecting to the Cross, all depart in silence.

HOLY SATURDAY



On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.

The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.

Some or all of the Preparation Rites for Baptism may be celebrated in a liturgy during the day:

Recitation of the Creed, Ephphatha Rite, Choosing a Baptismal Name, Anointing with the Oil of Catechumens (Rite of Christian Initiation of Adults nn 172–197)

ALL KNEEL



EASTER TIME

ABOUT THE READINGS

The Easter Vigil, in the holy night when the Lord rose again, is considered the 'mother of all holy Vigils', in which the Church, keeping watch, awaits the Resurrection of Christ and celebrates it in the Sacraments. Therefore, the entire celebration of this sacred Vigil must take place at night, so that it both begins after nightfall and ends before the dawn on the Sunday.

The fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one 'great Sunday'.

These are the days above all others in which the *Alleluia* is sung.

The Sundays of this time of year are considered to be Sundays of Easter and are called, after Easter Sunday itself, the Second, Third, Fourth, Fifth, Sixth, and Seventh Sundays of Easter. This sacred period of fifty days concludes with Pentecost Sunday.

The first eight days of Easter Time constitute the Octave of Easter and are celebrated as Solemnities of the Lord.

On the fortieth day after Easter the Ascension of the Lord is celebrated, except where, not being observed as a Holyday of Obligation, it has been assigned to the Seventh Sunday of Easter.

The weekdays from the Ascension up to and including the Saturday before Pentecost prepare for the coming of the Holy Spirit, the

ABOUT THE SEASON
The Easter Vigil, in the holy night when the Lord rose again, is considered the 'mother of all holy Vigils', in which the Church, keeping watch, awaits the Resurrection of Christ and celebrates it in the Sacraments. Therefore, the entire celebration of this sacred Vigil must take place at night, so that it both begins after nightfall and ends before the dawn on the Sunday.

ABOUT THE READINGS
On the holy night of the Easter Vigil there are seven Old Testament readings, recalling the wonderful works of God in the history of salvation. There are two New Testament readings, the announcement of the resurrection according to one of the Synoptic Gospels and a reading from St. Paul on Christian baptism as the sacrament of Christ's resurrection.

The gospel reading for the Mass on Easter day is from John on the finding of the empty tomb. There is also, however, the option to use the gospel texts from the Easter Vigil or, when there is an evening Mass on Easter Sunday, to use the account in Luke of the Lord's appearance to the disciples on the road to Emmaus. The first reading is from Acts, which throughout the Easter season replaces the Old Testament reading. The reading from St. Paul concerns the living out of the paschal mystery in the Church.

The gospel readings for the first three Sundays recount the appearances of the risen Christ. The readings about the Good Shepherd are assigned to the Fourth Sunday. On the Fifth, Sixth, and Seventh Sundays, there are excerpts from the Lord's discourse and prayer at the last supper.

The first reading is from Acts, in a three-year cycle of parallel and progressive selections: material is presented on the life of the primitive Church, its witness, and its growth. For the reading from the apostles... 1 Peter [is used in] Year A... These are the texts that seem to fit in especially well with the spirit of joyous faith and sure hope proper to this season.

Introduction to the Lectionary nn 99–100

Universal Norms on the Liturgical Year and the Calendar
nn 21–26

EASTER