

GOOD FRIDAY CELEBRATION OF THE PASSION OF OUR LORD

LINKS TO THE PARTS OF THE CEREMONY.

PRAYER

FIRST PART: THE LITURGY OF THE WORD

READING I: Is 52:13–53:12

RESPONSORIAL PSALM

READING II: Heb 4:14–16; 5:7–9

VERSE BEFORE THE GOSPEL

GOSPEL: Jn 18:1–19:42

SOLEMN INTERCESSIONS

SECOND PART: THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE CROSS

FIRST FORM

SECOND FORM

The Adoration of the Holy Cross

THIRD PART: HOLY COMMUNION

PRAYER AFTER COMMUNION

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. 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. The altar should be completely bare: without a cross, without candles and without cloths.

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.

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.

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."

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.

All: Amen.

Or:

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

All: Amen.

FIRST PART: THE LITURGY OF THE WORD

Then all sit and the first reading, from the Book of the Prophet Isaiah (52: 1-53:12), is read with its Psalm. The second reading, from the Letter to the Hebrews (4:14-16; 5:7-9), follows, and then the chant before the Gospel. 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.

[→ Proper readings]

READING I: Is 52:13–53:12

See, 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

R. 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.

READING II: Heb 4:14–16; 5:7–9

Brothers 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

*Christus factus est pro nobis oboédiens 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: Jn 18:1–19:42

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom 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, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that 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." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Here all kneel and pause for a short time.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing 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, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

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. Then, the Liturgy of the Word concludes with the Solemn Intercessions.

[→ Solemn Intercessions]

SOLEMN INTERCESSIONS

The Liturgy of the Word concludes with the Solemn Intercessions, which takes 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. 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. In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.]

I. For the 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.

Prayer in silence. Then the Priest says:

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

Amen.

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 fourided, 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.

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.

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 in integrity of faith and united by 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, 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.

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 that those who do not confess Christ, by walking before you with a sincere heart, 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 that, following what is right in sincerity of heart, they may find the way to God himself.

Prayer in silence. 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.

IX. For all 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 favor 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.

IX b. For the afflicted in time of pandemic

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families and salvation to all the victims who have died.

Prayer in silence. Then the Priest says:

Almighty ever-living God,
only support of our human weakness,
look with compassion upon the sorrowful condition of your children
who suffer because of this pandemic;
relieve the pain of the sick,

give strength to those who care for them,
welcome into your peace those who have died
and, throughout this time of tribulation,
grant that we may all find comfort in your merciful love.
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.

Prayer in silence. Then the Priest says:

Almighty ever-living God, comfort of mourners, strength of those 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.

SECOND PART: THE ADORATION OF THE HOLY CROSS

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 CROSS

FIRST FORM

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.

All. 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 Behold the wood of the Cross a third time and everything takes place like the first time.

SECOND FORM

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

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.

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.

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.

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]

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.

When the adoration is finished, 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.

THIRD PART: HOLY COMMUNION

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.

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.

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 dimúttimus debitóribus nostris; et ne nos indúcas in tentatiónem; sed líbera nos a malo.

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.

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

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.

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.

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

And facing the altar, he reverently consumes the Body of Christ, saying quietly: The Body of Christ. He then proceeds to distribute Communion to the faithful. During Communion" Psalm 21 or another appropriate chant may be sung.

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. 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.

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.

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 this 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 ever-living redemption be made secure. Through Christ our Lord.

Amen.

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

After the celebration, the altar is stripped, but the Cross remains on the altar with two or three candlesticks. Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration.