

THE LITURGY OF THE LORD'S PASSION



THE ORATORY, OXFORD

The wood of the Cross became the vehicle for our redemption, just as the tree from which it was fashioned had occasioned the Fall of our first parents. Suffering and death, which had been a consequence of sin, were to become the very means by which sin was vanquished. The innocent Lamb was slain on the altar of the Cross, and yet from the immolation of the victim new life burst forth: the power of evil was destroyed by the power of self-sacrificing love.

The Cross, then, is something far greater and more mysterious than it at first appears. It is indeed an instrument of torture, suffering and defeat, but at the same time it expresses the complete transformation, the definitive reversal of these evils: that is what makes it the most eloquent symbol of hope that the world has ever seen. It speaks to all who suffer—the oppressed, the sick, the poor, the outcast, the victims of violence—and it offers them hope that God can transform their suffering into joy, their isolation into communion, their death into life. It offers unlimited hope to our fallen world.

That is why the world needs the Cross. While no earthly power can save us from the consequences of our sins, and no earthly power can defeat injustice at its source, nevertheless the saving intervention of our loving God has transformed the reality of sin and death into its opposite. That is what we celebrate when we glory in the Cross of our Redeemer. Rightly does Saint Andrew of Crete describe the Cross as “more noble, more precious than anything on earth for in it and through it and for it all the riches of our salvation were stored away and restored to us.”

Pope Benedict XVI

*All kneel while the sacred ministers prostrate themselves
before the altar, and all pray for a while in silence.*

DEUS, qui peccati veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi Filii tui, Domini nostri, passione solvisti, da, ut conformes eidem facti, sicut imaginem terreni hominis naturæ necessitate portavimus, ita imaginem cælestis, gratiæ sanctificatione portemus. Per Christum Dominum nostrum. Amen.

O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. Amen.

A reading from the prophet Isaiah

52:13–53:12

BEHOLD, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The word of the Lord. Thanks be to God.

TRACT

Psalm 101:2–5,14

DOMINE exaudi orationem meam, et clamor meus ad te veniat. *ψ*. Ne avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam. *ψ*. In quacumque die invocavero te, volociter exaudi me. *ψ*. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confixa sunt. *ψ*. Percussus sum sicut fenum, et aruit cor meum: quia oblitus sum manducare panem meum. *ψ*. Tu exurgens, Domine, misereberis Sion: quia venit tempus miserendi eius.

O Lord, hear my prayer, and let my cry come unto you. *ψ*. Do not turn your face away from me; in the day of my distress, lend me your ear. *ψ*. On each day that I call upon you, please make haste to hear me. *ψ*. For my days pass away like smoke, and my bones burn as if in a furnace. *ψ*. I am smitten like grass, and my heart is withered; I have forgotten even to eat my bread. *ψ*. O Lord, will arise have pity on Zion; for the time has come to have mercy on her.

SINCE then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

The word of the Lord. Thanks be to God.

GRADUAL

Philippians 2:8, 9

CHRISTUS factus est pro nobis obediens usque ad mortem, mortem autem crucis. ✠. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen. Christ became obedient for us unto death, even death on a cross. ✠. Therefore God has highly exalted him, and bestowed on him the name which is above every name.

The Passion of Our Lord Jesus Christ, according to John

18:1–19:42

AT THAT TIME: Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, ‘Whom do you seek?’ They answered him, ‘Jesus of Nazareth.’ Jesus said to them, ‘I am he.’ Judas, who betrayed him, was standing with them. When he said to them, ‘I am he,’ they drew back and fell to the ground. Again he asked them, ‘Whom do you seek?’ And they said, ‘Jesus of Nazareth.’ Jesus answered, ‘I told you that I am he; so,

if you seek me, let these men go.’ This was to fulfil the word which he had spoken, ‘Of those whom thou gavest me I lost not one.’ Then Simon Peter, having a sword, drew it and 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 into its sheath; shall I not drink the cup which the Father has given me?’

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, ‘Are not you also one of this man’s disciples?’ He said, ‘I am not.’ Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, ‘I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.’ When he had said this, one of the officers standing by struck Jesus with his hand, saying, ‘Is that how you answer the high priest?’ Jesus answered him, ‘If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?’ Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, ‘Are not you also one of his disciples?’ He denied it and said, ‘I am not.’ One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered him, 'If this man were not an evildoer, we would not have handed him over.' Pilate said to them, 'Take him yourselves and judge him by your own law.' The Jews said to him, 'It is not lawful for us to put any man to death.' This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, 'Are you the King of the Jews?' Jesus answered, 'Do you say this of your own accord, or did others say it to you about me?' Pilate answered, 'Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?' Jesus answered, 'My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.' Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.' Pilate said to him, 'What is truth?'

After he had said this, he went out to the Jews again, and told them, 'I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?' They cried out again, 'Not this man, but Barab'bas!' Now Barab'bas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, 'Hail, King of the Jews!' and struck him with their hands. Pilate went out again, and said to them, 'Behold, I am bringing him out to you, that you may know that I find no crime in 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 officers saw him, they cried out, 'Crucify him, crucify him!' Pilate said to them, 'Take him yourselves

and crucify him, for I find no crime in him.’ The Jews answered him, ‘We have a law, and by that law he ought to die, because he has made himself the Son of God.’ When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, ‘Where are you from?’ But Jesus gave no answer. Pilate therefore said to him, ‘You will not 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 he who delivered me to you has the greater sin.’

Upon this Pilate sought to release him, but the Jews cried out, ‘If you release this man, you are not Caesar’s friend; every one who makes himself a king sets himself against Caesar.’ When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab’batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, ‘Here is your King!’ They cried out, ‘Away with him, away with him, crucify him!’ Pilate said to them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but Caesar.’ Then he handed him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol’gotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then 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 garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, ‘Let us not tear it, but cast lots for it to see whose it shall be.’ This was to fulfil the scripture,

‘They parted my garments among them, and for my clothing they cast lots.’

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), 'I thirst.' A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, 'It is finished'; and he bowed his head and gave up his spirit. *All kneel.*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So 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. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him shall be broken.' And again another scripture says, 'They shall look on him whom they have pierced.'

After this Joseph of Arimathe'a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicode'mus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

For the 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.

✠. Flectamus genua.

✠. Let us kneel.

All kneel and pray silently.

✠. Levate.

✠. Let us stand.

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

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.

✠. Flectamus genua. ✠. Levate.

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.**

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.

✠. Flectamus genua. ✠. Levate.

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.**

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.

ψ. Flectamus genua. ψ. Levate.

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.**

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.

ψ. Flectamus genua. ψ. Levate.

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.**

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.

ψ. Flectamus genua. ψ. Levate.

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.**

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.

✠. Flectamus genua. ✠. Levate.

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.**

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.

✠. Flectamus genua. ✠. Levate.

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.**

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.

✠. Flectamus genua. ✠. Levate.

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.**

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.

✠. Flectamus genua. ✠. Levate.

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. Amen.

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.

✠. Flectamus genua. ✠. Levate.

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 Cross is gradually unveiled. Each time the following is sung:

The image shows musical notation for a hymn. It consists of two staves. The first staff begins with a large, bold letter 'E' on the left. The notes on the staff correspond to the lyrics: CCE li- gnum Cru- cis, in quo sa- lus mun-di. The second staff continues the melody with the lyrics: pe-pén- dit. The music is written in a simple, square-note style on a five-line staff.

E CCE li- gnum Cru- cis, in quo sa- lus mun-di
pe-pén- dit.

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

CRUX FIDELIS, inter omnes
Arbor una nobilis,
Nulla talem silva profert
Flore, fronde, germine,
Dulce lignum dulce clavo
Dulce pondus sustinens.

Pange, lingua, gloriosi
Proelium certaminis
Et super crucis trophaeo
Dic triumphum nobilem,
Qualiter redemptor orbis
Immolatus vicerit.

Crux fidelis, inter omnes
Arbor una nobilis,
Nulla talem silva profert
Flore, fronde, germine,

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille
Quem dedit nativitas,
Ut superni membra regis
Mite tendas stipite.

Dulce lignum dulce clavo
Dulce pondus sustinens.

Aequa Patri Filioque,
Inclito Paraclito,
Sempiterna sit beatae
Trinitati gloria,
Cuius alma nos redemit
Atque servat gratia. Amen.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest Wood and sweetest Iron!
Sweetest Weight is hung on thee.

Sing, my tongue, the glorious battle
Sing the last, the dread affray;
O'er the Cross, the victor's trophy,
Sound the high triumphal lay:
Tell how Christ, the world's Redeemer,
As a victim won the day.

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

Bend thy boughs, O Tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor,
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!

Sweetest Wood and sweetest Iron!
Sweetest Weight is hung on thee.

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.

All remain kneeling for the prayers that follow.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cælis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

Libera nos, quæsumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

Quia tuum est regnum, et potestas, et gloria in sæcula.

Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.

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

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.

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.

For the Kingdom, the power, and the glory are yours, now and forever.

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.

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

GLORY be to Jesus,
Who in bitter pains
Poured for me the life-blood
From his sacred veins.

Grace and life eternal
In that Blood I find;
Blest be his compassion,
Infinitely kind.

Blest through endless ages
Be the precious stream
Which from endless torment
Doth the world redeem.

Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

Oft as earth exulting
Wafts its praise on high,
Hell with horror trembles,
Heav'n is filled with joy.

Lift ye, then, your voices;
Swell the mighty flood;
Louder still and louder,
Praise the Precious Blood.

Oremus.

OMNIPOTENS sempiternæ
Deus, qui nos Christi tui
beata morte et resurrectione
reparasti, conserva in nobis opus
misericordiæ tuæ, ut huius mysterii
participatione perpetua devotione
vivamus. Per Christum Dominum
nostrum. Amen.

Humiliate capita vestra Deo.

Super populum tuum, quæsumus,
Domine, qui mortem Filii tui in
spe suæ resurrectionis recoluit, be-
nedictio copiosa descendat, indul-
gentia veniat, consolatio tribuatur,
fides sancta succrescat, redemptio
sempiterna firmetur. Per Christum
Dominum nostrum. Amen.

Let us pray.

Almighty ever-living God, who have
restored us to life by the blessed Death
and Resurrection of your Christ, pre-
serve 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.

Bow down for the blessing.

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 redemp-
tion be made secure. Through Christ
our Lord. Amen.