



The Tenebrae

*Good Friday
St. Mary Magdalene Catholic Church*

The Tenebrae

Introduction:

Tenebrae is Latin for “darkness” or “shadows”. The Tenebrae, from the middle ages and recreates the emotional aspects of the Passion. As the Tenebrae progresses, candles are extinguished except for one which symbolizes the light of Christ. The Tenebrae ends in darkness and with a striking sound, the “Streptus” that signifies the closing of the Tomb and the tumult in Heaven

Abbreviations:

L – Leader’s verse

I – Side 1 (left side facing Altar)

2 – Side 2 (right side facing Altar)

R – Response by all

Office of Readings

STAND

L: God, come to my assistance.

R: Lord, make haste to help me.

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

HYMN

O Sacred Head Surrounded

1. O Sa-cred Head sur-round-ed By crown of pierc-ing
2. I see your strength and vig-or All fad-ing in the
3. In this, your bit-ter pas-sion, Good Shep-herd, think of
thorn! O bleed-ing Head, so wound-ed, Re -
strife, And death with cru-el rig-or, Be -
me With your most sweet com-pas-sion, Un -
viled and put to scorn! The pow'r of death comes
reav-ing you of life; O ag-o-ny and
worth-y though I be: Be -neath your cross a -
o'er you, The glow of life de-cays, Yet
dy-ing! O love to sin-ners free! Je -
bid-ing For ev-er would I rest, In
an-gel hosts a-dore you, And trem-ble as they gaze.
sus, all grace sup-ply-ing, O turn your face on me.
your dear love con-fid-ing, And with your pres-ence blest.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091-1153; tr. by Henry Baker, 1821-1877
Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; harm. by J. S. Bach, 1685-1750

SIT OR KNEEL

Psalmody

Antiphon 1

L: Earthly kings rise up, in revolt; princes conspire together against the Lord and his Anointed.

R: Earthly kings rise up, in revolt; princes conspire together against the Lord and his Anointed.

Psalm 2

The Messiah, king and conqueror. The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).

I: Why this tumult among nations,
among peoples this useless murmuring?
They arise, the kings of the earth,
princes plot against the Lord and his Anointed.
“Come let us break their fetters,
come, let us cast off their yoke.”

2: He who sits in the heavens laughs;
the Lord is laughing them to scorn.
Then he will speak in his anger,
his rage will strike them with terror.
“It is I who have set up my king
on Zion, my holy mountain.”

I: I will announce the decree of the Lord:
The Lord said to me: “You are my Son.
It is I who have begotten you this day.

2: Ask and I shall bequeath you the nations,
put the ends of the earth in your possession.
With a rod of iron you will break them,
shatter them like a potter’s jar.”

I: Now, O kings, understand,
take warning, rulers of the earth;
serve the Lord with awe
and trembling, pay him your homage
lest he be angry, and you perish;
for suddenly his anger will blaze.

2: Blessed are they
who put their trust in God.

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: Earthly kings rise up, in revolt; princes conspire together against the Lord and his Anointed.

Antiphon 2

L: They divided my garments among them; they cast lots for my clothing.

R: They divided my garments among them; they cast lots for my clothing.

Psalm 22:2-23

God hears the suffering of his Holy One.

Jesus cried with a loud voice: My God, my God, why have you forsaken me? (Mt 27:46).

I: My God, my God, why have you forsaken me?
You are far from my plea and the cry of my distress.
O my God, I call by day and you give no reply;
I call by night and I find no peace.

2: Yet you, O God, are holy,
enthroned on the praises of Israel.
In you our fathers put their trust;
they trusted, and you set them free.
When they cried to you, they escaped.
In you they trusted and never in vain.

I: But I am a worm and no man,
scorned by men, despised by the people.
All who see me deride me.
They curl their lips, they toss their heads.
“He trusted in the Lord, let him save him;
let him release him if this is his friend.”

2: Yes, it was you who took me from the womb,
entrusted me to my mother’s breast.
To you I was committed from my birth,
from my mother’s womb you have been my God.
Do not leave me alone in my distress;
come close, there is none else to help.

I: Many bulls have surrounded me,
fierce bulls of Bashan close me in.
Against me they open wide their jaws,
like lions, rending and roaring.

2: Like water I am poured out,
disjointed are all my bones.
My heart has become like wax,
it is melted within my breast.

I: Parched as burnt clay is my throat,
my tongue cleaves to my jaws.

2: Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
and lay me in the dust of death.

1: I can count every one of my bones.
These people stare at me and gloat;
they divide my clothing among them.
They cast lots for my robe.

2: O Lord, do not leave me alone,
my strength, make haste to help me!

1: Rescue my soul from the sword,
my life from the grip of these dogs.
Save my life from the jaws of these lions,
my poor soul from the horns of these oxen.

2: I will tell of your name to my brethren
and praise you where they are assembled.

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: They divided my garments among them; they cast lots for my clothing.

Antiphon 3

L: They sought to take my life by violence.

R: They sought to take my life by violence.

Psalm 38

*A sinner in extreme danger prays earnestly to God
All his friends were standing at a distance (Luke 23:49).*

1: O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.
Your arrows have sunk deep in me;
your hand has come down upon me.
Through your anger all my body is sick:
through my sin, there is no health in my limbs.

2: My guilt towers higher than my head;
it is a weight too heavy to bear.
My wounds are foul and festering,
the result of my own folly.
I am bowed and brought to my knees.
I go mourning all the day long.

I: All my frame burns with fever;
all my body is sick.
Spent and utterly crushed,
I cry aloud in anguish of heart.

2: O Lord, you know all my longing:
my groans are not hidden from you.
My heart throbs, my strength is spent;
the very light has gone from my eyes.

I: My friends avoid me like a leper;
those closest to me stand afar off.
Those who plot against my life lay snares;
those who seek my ruin speak of harm,
planning treachery all the day long.

2: But I am like the deaf who cannot hear,
like the dumb unable to speak.
I am like a man who hears nothing,
in whose mouth is no defense.

I: I count on you, O Lord:
it is you, Lord God, who will answer.
I pray: "Do not let them mock me,
those who triumph if my foot should slip."

2: For I am on the point of falling
and my pain is always before me.
I confess that I am guilty
and my sin fills me with dismay.

I: My wanton enemies are numberless
and my lying foes are many.
They repay me evil for good
and attack me for seeking what is right.

2: O Lord, do not forsake me!
My God do not stay afar off!
Make haste and come to my help,
O Lord, my God, my savior!

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: They sought to take my life by violence.

Verse

L: They brought false evidence against me.

R: They were breathing out fury.

SIT

Readings

First reading

From the letter to the Hebrews

Hebrews 9:11-28

By the shedding of his blood, Christ, the high priest, entered the sanctuary once and for all

When Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation. He entered, not with the blood of goats and calves, but with his own blood, and achieved eternal redemption.

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God!

This is why he is mediator of a new covenant: since his death has taken place for deliverance from transgressions committed under the first covenant, those who are called may receive the promised eternal inheritance. Where there is a testament, it is necessary that the death of the testator be confirmed. For a testament comes into force only in the case of death; it has no force while the testator is alive. Hence, not even the first covenant was inaugurated without blood.

When Moses had read all the commandments of the law to the people, he took the blood of goats and calves, together with water and crimson wool and hyssop, and sprinkled the book and all the people, saying, "This is the blood of the covenant which God has enjoined upon you." He also sprinkled the tabernacle and all the vessels of worship with blood. According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness.

It was necessary that the copies of the heavenly models be purified in this way, but the heavenly realities themselves called for better sacrifices. For Christ did not enter into a sanctuary made by hands, a mere copy of the true one; he entered heaven itself that he might appear before God now on our behalf. Not that he might offer himself there again and again, as the high priest enters year after year into the sanctuary with blood that is not his own; if that were so, he would have had to suffer death over and over from the creation of the world. But now he has appeared at the end of the ages to take away sins once for all by his sacrifice. Just as it is appointed that men die once, and after death be judged, so Christ was offered up once to take away the sins of many; he will appear a second time not to take away sin but to bring salvation to those who eagerly await him.

Responsory

Isaiah 53:7, 12

L: He was led like a lamb to the slaughter; no complaint from his lips
against the evil done to him. He was given up to death,

R: to give his people life.

L: He surrendered himself to death and was counted among the wicked.

R: to give his people life.

Second reading

From the Catechesis by Saint John Chrysostom, bishop (Cat. 3, 13-19: SC 50, 174-177)

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy Eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy Eucharist. From these two sacraments the Church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

Responsory

1 Peter 1:18-19; Ephesians 2:18; 1 John 1:7

L: The price of your redemption was not something of fleeting value like gold or silver, but the costly shedding of the blood of Christ, the lamb without blemish.

R: Through him, in the one Spirit, we can approach the Father.

L: The blood of Jesus Christ washes away all our sins.

R: Through him, in the one Spirit, we can approach the Father.

A Reading from the Book of Lamentations (1:1-14)

L: Deliver me, my God, from the hand of the wicked:

R: From the clutches of the evildoer and the oppressor.

How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.

Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations but finds no resting place; all her pursuers overtook her in the midst of her anguish.

The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

R: Jerusalem, Jerusalem, return to the Lord your God!

L: On the Mount of Olives Jesus prayed to the Father: Father, if it be possible, let this cup pass from me. The spirit indeed is willing, but the flesh is weak.

R: Watch and pray, that you may not enter into temptation. *The spirit indeed is willing, but the flesh is weak.*

And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her and mocked at her downfall.

Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs and turns her face away.

Uncleanness clung to her skirts, she took no thought of her doom; therefore, her fall is terrible, she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed."

R: Jerusalem, Jerusalem, return to the Lord your God!

L: My soul is very sorrowful, even to the point of death; remain here and watch with me. Now you shall see the crowd who will surround me; you will flee, and I will go to be offered up for you.

R: Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. You will flee, and I will go to be offered up for you.

The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

All her people groan as they search for bread; they sell their own children for food to revive their strength. "Behold, O Lord, and consider, for I am now beneath contempt!"

Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted, on the day of his burning anger.

From on high he sent fire, into my bones it descended; he spread a net for my feet and turned me back; he has left me desolate and faint all the day long.

My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up.

R: Jerusalem, Jerusalem, return to the Lord your God!

L: Lo, we have seen him without beauty or majesty, with no looks to attract our eyes. He bore our sins and grieved for us, He was wounded for our transgressions, and by his scourging we are healed.

R: Surely, he has borne our grief and carried our sorrows: And by his scourging we are healed.

SILENT PRAYER

A Reading from the Treatise of Saint Augustine the Bishop on the Psalms.

Responsory

L: They divide my garments among them. They cast lots for my clothing.

R: False witnesses have risen up against me, and also those who speak malice.

“Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.”

These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer.

“I mourn in my trial,” he says, “and am troubled.”

When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

Responsory

L: Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me; But now, behold, you scourge me, and lead me away to be crucified.

R: When they had laid hands on Jesus and were holding him, he said: Day after day I sat in the temple teaching, and you did not seize me; but now, behold, you scourge me, and lead me away to be crucified.

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy; you are hating your brother without knowing it.

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, "We are not contending against flesh and blood," that is, not against human beings whom we see, "but against the principalities, against the powers, against the rulers of the darkness of this world." So that you may not think that demons are the rulers of heaven and earth, he says, "of the darkness of this world."

He says, "Of the world," meaning the lovers of the world -- of the "world," meaning the ungodly and wicked -- the "world" of which the Gospel says, "And the world knew him not."

Responsory

L: Darkness covered the whole land when Jesus had been crucified; and about the ninth hour he cried with a loud voice: My God, my God, why have you forsaken me? And he bowed his head and handed over his spirit.

R: Jesus, crying with a loud voice, said: Father, into your hands I commend my spirit. And he bowed his head and handed over his spirit.

"For I have seen unrighteousness and strife in the city."

See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, "If you are the Son of God, come down from the cross." He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore, when he says "unrighteousness," understand that it is unbelief. The Lord then saw unrighteousness and strife in the city and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, "Father, forgive them, for they know not what they do."

L: See how the righteous one perishes, and no one takes it to heart. The righteous are taken away, and no one understands. From the face of evil the righteous one is taken away, and his memory shall be in peace.

R: Like a sheep before its shearers is mute, so he opened not his mouth. By oppression and judgment, he was taken away: And his memory shall be in peace.

SILENT PRAYER

Evening Prayer

SIT OR KNEEL

Psalmody

Antiphon 1

L: Look well, all you peoples, and see my suffering.

R: Look well, all you peoples, and see my suffering.

Psalm 116:10-19

Thanksgiving in the Temple

Through Christ let us offer God a continual sacrifice of praise (Heb 13:15).

I: I trusted, even when I said:

“I am sorely afflicted,”

and when I said in my alarm:

“No man can be trusted.”

2: How can I repay the Lord

for his goodness to me?

The cup of salvation I will raise;

I will call on the Lord’s name.

I: I My vows to the Lord I will fulfill

before all his people.

O precious in the eyes of the Lord

is the death of his faithful.

2: Your servant, Lord, your servant am I;

you have loosened my bonds.

A thanksgiving sacrifice I make:

I will call on the Lord’s name.

I: I My vows to the Lord I will fulfill

before all his people,

in the courts of the house of the Lord,

in your midst, O Jerusalem.

R: Glory to the Father, and to the Son,

and to the Holy Spirit:

as it was in the beginning, is now,

and will be forever. Amen.

Antiphon

R: Look well, all you peoples, and see my suffering.

Antiphon 2

L: My soul is in anguish my heart is in torment.

R: My soul is in anguish my heart is in torment.

Psalm 143:1-11

Prayer in distress

A man is not justified by observance of the law but only
through faith in Jesus Christ (Gal 2:16).

1: Lord, listen to my prayer;
turn your ear to my appeal.
You are faithful, you are just; give answer.
Do not call your servant to judgment
for no one is just in your sight.

2: The enemy pursues my soul;
he has crushed my life to the ground;
he has made me dwell in darkness
like the dead, long forgotten.
Therefore my spirit fails;
my heart is numb within me.

1: I remember the days that are past:
I ponder all your works.
I muse on what your hand has wrought
and to you I stretch out my hands.
Like a parched land my soul thirsts for you.

2: Lord, make haste and answer;
for my spirit fails within me.
Do not hide your face
lest I become like those in the grave.

1: In the morning let me know your love
for I put my trust in you.
Make me know the way I should walk:
to you I lift up my soul.

2: Rescue me, Lord, from my enemies;
I have fled to you for refuge.
Teach me to do your will
for you, O Lord, are my God.
Let your good spirit guide me
in ways that are level and smooth.

1: For your name's sake, Lord, save my life;
in your justice save my soul from distress.

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: My soul is in anguish my heart is in torment.

Antiphon 3

L: When Jesus had taken the vinegar, he said: “It is accomplished.” Then he bowed his head and died.

R: When Jesus had taken the vinegar, he said: “It is accomplished.” Then he bowed his head and died.

Canticle – Philippians 2:6-11

Christ, God’s holy servant

I: Though he was in the form of God,
Jesus did not deem equality with God
something to be grasped at.

2: Rather, he emptied himself †
and took the form of a slave,
being born in the likeness of men.

I: He was known to be of human estate,
and it was thus that he humbled himself,
obediently accepting even death,
death on a cross!

2: Because of this,
God highly exalted him
and bestowed on him the name
above every other name,

I: So that at Jesus’ name
every knee must bend
in the heavens, on the earth,
and under the earth,
and every tongue proclaim †
to the glory of God the Father:
JESUS CHRIST IS LORD!

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: When Jesus had taken the vinegar, he said: “It is accomplished.” Then he bowed his head and died.

SIT

Reading

1 Peter 2:21-24

Christ suffered for you and left you an example, to have you follow in his footsteps. He did no wrong; no deceit was found in his mouth. When he was insulted, he returned no insult. When he was made to suffer, he did not counter with threats. Instead, he delivered himself up to the One who judges justly. In his own body he brought your sins to the cross, so that all of us, dead to sin, could live in accord with God's will. By his wounds you were healed.

Antiphon

R: For our sake Christ was obedient, accepting even death, death on a cross.

STAND

Gospel Cantic

Antiphon

L: When we were his enemies, God reconciled us to himself by the death of his Son.

R: When we were his enemies, God reconciled us to himself by the death of his Son.

Luke 1:46-55

The soul rejoices in the Lord

R: My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.

R: From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

R: He has mercy on those who fear him
in every generation.

R: He has shown the strength of his arm,
he has scattered the proud in their conceit.

R: He has cast down the mighty from their thrones,
and has lifted up the lowly.

R: He has filled the hungry with good things,
and the rich he has sent away empty.

R: He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.

R: Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be forever. Amen.

Antiphon

R: When we were his enemies, God reconciled us to himself by the death of his Son.

Intercessions

L: Today we lovingly remember the death of our Lord Jesus Christ, from which was born new life for the whole world. Let us turn to God the Father, and say:

R: By the merits of your Son's death, hear us, Lord.

L: Give unity to your Church.

R: By the merits of your Son's death, hear us, Lord.

L: Protect Francis, our Pope.

R: By the merits of your Son's death, hear us, Lord.

L: Sanctify your people, both clergy and faithful, by your Spirit.

R: By the merits of your Son's death, hear us, Lord.

L: Increase faith and understanding in those under instruction.

R: By the merits of your Son's death, hear us, Lord.

L: Gather all Christians in unity.

R: By the merits of your Son's death, hear us, Lord.

L: Lead the Jewish people to the fullness of redemption.

R: By the merits of your Son's death, hear us, Lord.

L: Enlighten with your glory those who do not yet believe in Christ.

R: By the merits of your Son's death, hear us, Lord.

L: Show the marks of your love in creation to those who deny them.

R: By the merits of your Son's death, hear us, Lord.

L: Guide the minds and hearts of those who govern us.

R: By the merits of your Son's death, hear us, Lord.

L: Console all who are troubled.

R: By the merits of your Son's death, hear us, Lord.

L: Have pity on those who have died.

R: By the merits of your Son's death, hear us, Lord.

The Our Father

Concluding Prayer

L: Father, look with love upon your people,
the love which our Lord Jesus Christ showed us
when he delivered himself to evil men
and suffered the agony of the cross,
for he lives and reigns with you and the Holy Spirit,
one God, forever and ever.

R: Amen.