



GOOD FRIDAY PRAYER AT HOME

Sisters and brothers, this Good Friday is unique as we gather in family groups and alone in our homes. In all instances God is with us and the Church is at prayer.

Ko te whanau whakapono, ngā tuahine, tūngane rānei ko tēnei te Paraire o te Mamaetangata o te Ariki he wā ahurei ka taea e tātou ka huihui i roto i ngā rōpū ā whanau, anake hoki ki roto i ōu tātou kainga. I ngā wā katoa kei konei te Atua kei te inoia e te Hāhi.

This prayer recalls the Passover and the Exodus. It is celebrated standing, except for the first and second readings. Standing is the bodily posture of the redeemed. The people of Israel stood for the paschal meal in readiness to move. We stand in remembrance of this and because God has redeemed us and called us into his presence to stand before him and give him praise.

Ko tēnei karakia ka hāmanao e te Pākate me te Ekorehu. Kei te whakatū te hākari, hāunga mo te pānui tuatahi, tuarua rānei. Ko te Tangi ka tū ki te kōrero. Ko te tū te poutura kua hokona. Ko ngā tāngata o Īharaira i tū rātou mo te kai Pākate i roto i te whakaritenga ki te nuku. Kua tū i roto i te whakamaharatanga o tēnei natemea ko te Atua i hāunga i a tātou i karangatia e ia i a tātou ki roto i tona aroaro me tū ki mua i a ia hoatu ia te whakanuia.

This prayer uses a cross without a corpus if you have one. You could fashion a cross with two branches. A crucifix can be used if a plain cross isn't available. We remember the Wood of the Cross as the sign of our salvation.

Ko tēnei karakia ka whakamahia e te rīpeka kore rawa he tinana ki runga nei ra koe tētehi, kia whakamahia e ngā peka ka hangaia tētehi rīpeka. Ka whakamaumaharatia te Wāhie o te Rīpeka hei tohu mo to tātou whakaoranga.

This prayer uses the Readings of the Day, the Passion reading, Prayers of Intercession followed by the Adoration of the Cross and the Reproaches, and the Our Father and the final prayer.

Ko tēnei karakia Mamae ka whakamahia te tuhinga tapu, Karakia o te Ahotea, te Whakapai i te Rīpeka me whai ake te E To Mātou Matua me te karakia whakamutunga.

Hymn options are in [blue](#) with a youtube link beside. To access, hover over the link, right click and choose 'Open link in a new tab'. In this way you will still be able to see the main text page whilst listening to the hymn.

The text in [red](#) are instruction not to be read out loud.

This is written to be adapted.



Opening

Remember your mercies, Heavenly Father.

Jesus gave his life for us and protect us with your eternal holiness.

Christ gave his life for us through the shedding of his blood and established the Paschal Mystery. Amen.

E te Atua, ka mahara ki āu mahi atawhai,
ā i raro i tōu maru mutaunga kore, whakapaingia āu pononga,
mō rātou nei it tuku a te Karaiti, tāu Tamaiti,
kia rere ōna tota, I poua ai te Kaupapa Huna o te Pākate.
E ora nei, e rangatira nei mō āke āke.

Liturgy of the Word

Prophet Isaiah 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 mortals, so shall
he startle many nations,
because of him rulers 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 God been revealed?
He grew up like a sapling before God,
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 God 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 God 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 Almighty 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.



Isaiah 52:13 – 53:12 Maori Bible (MAORI)

13 Nana, ka mahi tupato taku pononga, ka whakatiketietia ia, ka hapainga ki runga, a ka tiketike rawa atu.

14 Pera i te tini i miharo ki a koe; i kino iho hoki tona kanohi i to te tangata, tona ahua i to nga tama a te tangata:

15 Waihoki he maha nga iwi ka tauhiuhia e ia; a ka kopi te mangai o nga kingi ki a ia; no te mea ko nga mea kihai i korerotia ki a ratou ka kitea, ko nga mea kihai i rangona ka mohiotia.

53 Ko wai i whakapono ki ta matou korero; i whakaaturia ranei ki a wai te ringaringa o lhowa?

2 Ka tupu ake hoki ia ki tona aroaro, ano he rakau wana, me te pakiaka hoki i te oneone maroke, kahore ona ahua, kahore hoki he pai; a ka titiro tatou ki a ia, te ai he ataahua e minamina ai tatou ki a ia.

3 I whakahengia, i whakakahoretia ia e te tangata; he tangata pouri, kua mohio hoki ki te tangi: a, i ahua huna nga kanohi ki a ia; i whakakahoretia, kihai hoki tatou i whakaaro ki a ia.

4 He pono, nana o tatou mate i pikau, nana hoki i waha o tatou pouri: ko tatou ia i mea, i tukitukia, i patua ia e te Atua, i whakawhiua.

5 Kahore, i werohia ia mo o tatou he, i kurua mo o tatou kino: nona te whiunga i mau ai to tatou rongo, kei ona karawarawa hoki he rongoa mo tatou.

6 Ko tatou katoa, ano he hipi, kua marara ke, kua anga atu tatou ki tona ara, ki tona ara; na lhowa ia i mea kia tau iho ki a ia te kino o tatou katoa.

7 I tukinotia ia, i whakawhiua; heoi kihai i kuihi tona mangai: ano he reme i arahina ia kia patua, me te hipi hoki i te aroaro o ona kaikutikuti e wahangu ana, kihai i kuihi tona waha.

8 Na te tukino, na te whakawa, tangohia atu ana ia; tena ko tona whakatupuranga, ko wai o ratou i whakaaro kua wehea atu ia i te ao ora? he mahi he hoki na taku iwi i patua ai ia.

9 A ka whakaritea hei te hunga kino he urupa mona; i te tangata taonga ia i tona matenga; ahakoa kahore ana mahi tutu, kahore ano he tinihanga i tona mangai.

10 Otiia i pai hoki a lhowa kia kurua ia; nana ia i mea kia mamae. Ina meinga e koe tona wairua hei whakahere mo te he, ka kite ia i tona uri, ka whakaroa i ona ra, a ko ta lhowa i pai ai ka ata oti i a ia.

11 Ka kite ia i ta tona wairua i uaua ai, a tatu ana te ngakau: ma te mohio ki a ia ka whakatikaia ai te tini e taku pononga tika; mana hoki o ratou kino e waha.

12 Mo reira ka hoatu e ahau he wahi mona i roto i o te hunga nui, a ka tu ngatahi ia me te hunga kaha i te taonga: mo tona wairua i ringihia e ia ki te mate, a i taua ngatahitia me nga poka ke; nana hoki nga hara o te tini i waha, nana i wawao nga poka ke.

Psalm 31

Father, into your hands I commend my spirit (Alstott) – <https://www.youtube.com/watch?v=ePSkTKCSY-c>

All: 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.

All: Father, into your hands I commend my spirit.

For all my foes I am an object of reproach,
a laughingstock to my neighbours, 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.



All: 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."

All: Father, into your hands I commend my spirit.

Let your face shine upon your servant;
save me in your kindness.

Take courage and be stout hearted,
all you who hope in the LORD.

All: Father, into your hands I commend my spirit.

Ko te Haami 31

E Pa, Tenei ahau te tuku atu nei i toku wairua ki ou ringaringa.

Anga mai tou taringa ki ahau;
hohoro te whakaora i ahau:
kia ai koe hei kohatu kaha moku,
hei whare tiaki moku.

E Pa, Tenei ahau te tuku atu nei i toku wairua ki ou ringaringa.

Kua warewaretia ahau me te tupapaku kua ngaro atu i te ngakau;
kua rite ki te oko pakaru.

I rongo hoki ahau i te ngautuara a te tini
i karapotia ahau e te wehi: i a ratou e runanga ana ki te he moku,
i mea kia whakamatea ahau.

E Pa, Tenei ahau te tuku atu nei i toku wairua ki ou ringaringa.

Kei tou ringa oku taima, whakaorangia ahau
i nga ringa o oku hoariri, i te hunga e tukino ana i ahau.

Kia whiti tou mata ki tau pononga;
whakaorangia ahau, he mahi tohu hoki tau.

E Pa, Tenei ahau te tuku atu nei i toku wairua ki ou ringaringa.

Letter to the Hebrews 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."



Passion of Our Lord Jesus Christ According to John 18:1-19;42

Jesus went out with his disciples across the Kidron valley

to where there was a garden, into which he and his disciples entered.

Judas his betrayer also knew the place, because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons.

Jesus, knowing everything that was going to happen to him,

went out and said to them, "Whom are you looking for?"

They answered him, "Jesus the Nazorean."

He said to them, "I AM."

Judas his betrayer was also with them.

When he said to them, "I AM," they turned away and fell to the ground.

So he again asked them, "Whom are you looking for?"

They said, "Jesus the Nazorean."

Jesus answered, "I told you that I AM.

So if you are looking for me, let these men go."

This was to fulfil what he had said,

"I have not lost any of those 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 into its scabbard.

Shall I not drink the cup that the Father gave me?"

"So the band of soldiers, the tribune, and the

Jewish guards seized Jesus,

bound him, and brought him to Annas first.

He was the father-in-law of Caiaphas,

who was high priest that year.

It was Caiaphas who had counselled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus.

Now the other disciple was known to the high priest,

and he entered the courtyard of the high priest with Jesus.

But Peter stood at the gate outside.

So the other disciple, the acquaintance of the high

priest,

went out and spoke to the gatekeeper and brought Peter in.

Then the maid who was the gatekeeper said to Peter,

"You are not one of this man's disciples, are you?"

He said, "I am not."

Now the slaves and the guards were standing around a charcoal fire

that they had made, because it was cold,

and were warming themselves.

Peter was also standing there keeping warm.

The high priest questioned Jesus

about his disciples and about his doctrine.

Jesus answered him,

"I have spoken publicly to the world.

I have always taught in a synagogue

or in the temple area where all the Jews gather,

and in secret I have said nothing. Why ask me?

Ask those who heard me what I said to them.

They know what I said."

When he had said this,

one of the temple guards standing there struck

Jesus and said,

"Is this the way you answer the high priest?"

Jesus answered him,

"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 there keeping warm.

And they said to him,

"You are not 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 one whose ear Peter had cut off,

said,

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

Again Peter denied it.

And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium.

It was morning.

And they themselves did not enter the praetorium,

in order not to be defiled so that they could eat the

Passover.

So Pilate came out to them and said,

"What charge do you bring against this man?"



They answered and said to him,
"If he were not a criminal,
we would not have handed him over to you."
At this, Pilate said to them,
"Take him yourselves, and judge him according to
your law."
The Jews answered him,
"We do not have the right to execute anyone," in
order that the word of Jesus might be fulfilled
that he said indicating the kind of death he would
die.
So Pilate went back into the praetorium
and summoned Jesus and said to him,
"Are you the King of the Jews?"
Jesus answered,
"Do you say this on your own
or have others told you about me?"
Pilate answered,
"I am not a Jew, am I?
Your own nation and the chief priests handed you
over to me.
What have you done?"
Jesus answered,
"My kingdom does not belong to this world.
If my kingdom did belong to this world,
my attendants would be fighting
to keep me from being handed over to the Jews.
But as it is, my kingdom is not here."
So Pilate said to him,
"Then you are a king?"
Jesus answered,
"You say 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 said to him, "What is truth?"
When he had said this,
he again went out to the Jews and said to them,
"I find no guilt in him.
But you have a custom that I release one prisoner
to you at Passover.
Do you want me to release to you the King of the
Jews?"
They cried out again,
"Not this one but Barabbas!"
Now Barabbas was a revolutionary.
Then Pilate took Jesus and had him scourged.
And the soldiers wove a crown out of thorns and
placed it on his head,

and clothed him in a purple cloak,
and they came to him and said,
"Hail, King of the Jews!"
And they struck him repeatedly.
Once more Pilate went out and said to them,
"Look, I am bringing him out to you,
so that you may know that I find no guilt in him."
So Jesus came out, wearing the crown of thorns
and the purple cloak.
And he said to them, "Behold, the man!"
When the chief priests and the guards saw him they
cried out,
"Crucify him, crucify him!"

Pilate said to them,
"Take him yourselves and crucify him.
I find no guilt in him."
The Jews answered,
"We have a law, and according to that law he ought
to die,
because he made himself the Son of God."
Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to
Jesus,
"Where are you from?"
Jesus did not answer him.
So Pilate said to him,
"Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?"
Jesus answered him,
"You would have no power over me
if it had not been given to you from above.
For this reason the one who handed me over to you
has the greater sin."
Consequently, Pilate tried to release him; but the
Jews cried out,
"If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes
Caesar."

When Pilate heard these words he brought Jesus
out
and seated him on the judge's bench
in the place called Stone Pavement, in Hebrew,
Gabbatha.
It was preparation day for Passover, and it was
about noon.
And he said to the Jews,
"Behold, your king!"
They cried out,



"Take him away, take him away! 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, carrying the cross himself,
 he went out to what is called the Place of the Skull,
 in Hebrew, Golgotha.
 There they crucified him, and with him two others,
 one on either side, with Jesus in the middle.
 Pilate also had an inscription written and put on the
 cross.
 It read,
 "Jesus the Nazorean, the King of the Jews."
 Now many of the Jews read this inscription,
 because the place where Jesus was crucified was
 near the city;
 and it was written in Hebrew, Latin, and Greek.
 So the chief priests of the Jews said to Pilate,

 "Do not write 'The King of the Jews,'
 but that he said, 'I am the 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
 shares,
 a share for each soldier.
 They also took his tunic, but the tunic was
 seamless,
 woven in one piece from the top down.
 So they said to one another, "Let's not tear it, but
 cast lots for it to see whose it will be,"
 in order that the passage of Scripture might be
 fulfilled that says:
*They divided my garments among them,
 and for my vesture they cast lots.*
 This is what the soldiers did.

 Standing by the cross of Jesus were his mother
 and his mother's sister, Mary the wife of Clopas,
 and Mary of Magdala.
 When Jesus saw his mother and the disciple there
 whom he loved
 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 into his
 home.

 After this, aware that everything was now finished,
 in order that the Scripture might be fulfilled,

Jesus said, "I thirst."
 There was a vessel filled with common wine.
 So they put a sponge soaked in wine on a sprig of
 hyssop
 and put it up to his mouth.
 When Jesus had taken the wine, he said,
 "It is finished."
 And bowing his head, he handed over the spirit.

**Let us kneel in silence and remember those who
 have died of the corona virus. ... Please Stand.**

Now since it was preparation day,
 in order that the bodies might not remain on the
 cross on the sabbath,
 for the sabbath day of that week was a solemn one,
 the Jews asked Pilate that their legs be broken
 and that they be taken down.
 So the soldiers came and broke the legs of the first
 and then of the other one who was crucified with
 Jesus.
 But when they came to Jesus and saw that he was
 already dead,
 they did not break his legs,
 but one soldier thrust his lance into his side,
 and immediately blood and water flowed out.
 An eyewitness has testified, and his testimony is
 true;
 he knows that he is speaking the truth,
 so that you also may come to believe.
 For this happened so that the Scripture passage
 might be fulfilled:
Not a bone of it will be broken.
 And again another passage says:
They will look upon him whom they have pierced.

 After this, Joseph of Arimathea,
 secretly a disciple of Jesus for fear of the Jews,
 asked Pilate if he could remove the body of Jesus.
 And Pilate permitted it.
 So he came and took his body.
 Nicodemus, the one who had first come to him at
 night,
 also came bringing a mixture of myrrh and aloes
 weighing about one hundred pounds.
 They took the body of Jesus
 and bound it with burial cloths along with the spices,
 according to the Jewish burial custom.
 Now in 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.



John 18:1-19 Maori Bible (MAORI)

Ka mutu enei korero a Ihu ka haere ia, ratou ko ana akonga, ki tawahi o te manga wai, ara o Kerono. Na, he kari kei reira, a tapoko atu ana ia, ratou ko ana akonga.

I matauria ano taua wahi e Huria, e te tangata e tukua ai ia: he maha hoki nga hokinga o Ihu, ratou ko ana akonga ki reira.

Na ka hoatu ki a Hura tetahi matua me etahi katipa e nga tohunga nui ratou ko nga Parihi, a haere ana ki reira, me nga roherohe, me nga rama, me nga patu.

Heoi i matau a Ihu ki nga mea katoa meake pa ki a ia, ka puta atu, ka mea ki a ratou, Ko wai ta koutou e rapu?

Ka whakahokia e ratou ki a ia, Ko Ihu o Nahareta. Ka mea a Ihu ki a ratou, Ko ahau ia. A, i te tu ano i roto i a ratou a Hura, tona kaituku.

Na, i tana korerotanga ki a ratou, Ko ahau ia, hoki ana ratou ki muri, hinga ana ki te whenua.

Na ka ui ano ia ki a ratou, Ko wai ta koutou e rapu? Ka mea ratou, Ko Ihu o Nahareta.

Ka whakahokia e Ihu, Kua mea ahau ki a koutou, Ko ahau ia: ki te mea e rapu ana koutou i ahau, tukua enei kia haere:

Kia rite ai te kupu i korerotia e ia, kahore i ngaro tetahi o te hunga i homai e koe ki ahau.

Na he hoari ta Haimona Pita, unuhia ana e ia a haua iho te pononga a te tohunga nui, tapahia ana tona taringa matau. Ko te ingoa o taua pononga ko Maraku.

Ka mea a Hehu ki a Pita, Kuhua tau hoari ki te takotoranga: ko te kapu i homai nei e toku Matua ki ahau auaka ranei e inumia e ahau?

Heoi ka hopukina a Ihu e taua ope, e te rangatira ratou ko nga katipa o nga Hurai, a hereherea ana ia,

A ka arahina ki a Anaha i te tuatahi; ko ia hoki te hungawai o Kaiapa, o te tohunga nui mo taua tau.

Na ko Kaiapa tenei nana ra i whakatakoto te whakaaro ki nga Hurai, he pai ke ki te mate te tangata kotahi mo te iwi.

Na ka aru a Haimona Pita i a Ihu, a ka aru ano hoki tetahi atu o nga akonga: na i mohiotia taua akonga e te tohunga nui, a tomo tahi ana me Ihu ki te whare o te tohunga nui;

Ko Pita ia i tu i te kuwaha i waho. Na ka puta atu taua akonga i mohiotia nei e te tohunga nui, ka korero ki te kaitiaki o te tatau, a arahina ana a Pita ki roto.

Na ko te meatanga a te kotiro tiaki o te tatau ki a Pita, Ehara ianei koe i tetahi o nga akonga a tenei tangata? Ka mea ia, Ehara.

Na i reira nga pononga me nga katipa e tu ana, kua whakaungia hoki e ratou te kapura waro; he makariri hoki; a e inaina ana ratou: ko Pita hoki tetahi o ratou, e tu tahi ana e inaina ana.

Na ka ui te tohunga nui ki a Ihu, ki ana akonga, ki tana ako.



Prayer of Intercession

Pray together or take a prayer each

Jesus, though crucified, is raised from the dead and now draws alongside us as we offer prayers to God for the world, the church and all for whom Jesus died on the cross.

We pray for the church of God on this Good Friday that all who are disciples of Jesus will be given the grace and strength they need to walk in the way of the cross speaking words of love and truth in places of hatred and lies.

We pray for the pope and bishops of the church, our Apostolic Administrator and Local Diocesan Administrator, our Diocesan General Manager and staff, our parish clergy and parish teams, our church ministers in hospitals, prisons and care facilities, our ministers to immigrants, the lonely, the hurt, our ministers of Holy Communion to the sick and elderly, our ministers of music, liturgy and catechesis, for all the baptised.

We pray for God's world on this Good Friday that the dying Jesus on the cross and the living Jesus of resurrection will draw all people to himself, the source of eternal reconciliation and salvation.

We pray for the communities in which we live, work and worship that bonds of love within families and between friends will be healed where they are broken and strengthened where they are weak.

We pray for all those who are experiencing their own Good Friday darkness due to the corona virus and all who suffer pain of body or mind that they will be held by the hands of Jesus which bear the marks of his pain and the promise of restoration and resurrection.

For our catechumens preparing for baptism; for all the children preparing for sacraments of initiation, baptism, confirmation and Eucharist, for children preparing for the sacrament of penance and reconciliation.

We pray for all those in public office and ask that your Holy Spirit will guide their decision-making so that they will lead us with wisdom, compassion and that they may , honour, value and protect the rights of all people.

As we all stand at before the cross on which Jesus died we offer you most love-filled God our prayers in hope. We trust in your promise to hear us and in your power that raised Jesus from the dead. Let your grace, mercy, hope, and peace surround us and all those for whom we have prayed in the name of your Son, Jesus Christ, our Lord. Amen

Please add your own prayers

Adoration of the Cross

Please take your simple wooden cross and place it in a central location and stand around it

Leader: This is the wood of the Cross on which hung the saviour of the world.

All: Come let us adore.

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All: Come let us adore



Reproaches or Improperia

These should be said in a quiet and meditative way. They reflect an ancient Greek and Latin tradition. They are a series of antiphons and responses that presented as Christ crying out from the Cross to the church for the injustices we show towards God after all the wonders God has performed for us.

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

For I brought you out of the land of Egypt, but you brought out a cross for your Saviour.
Holy is God! Holy and mighty! Holy and immortal! Have mercy upon us!

For I led you through the desert for forty years, and fed you with manna,
and brought you into a land of plenty, but you prepared a cross for your Saviour.

What more should I have done for you, that I did not do?
Indeed, I planted you, my precious chosen vine, but you have become terribly bitter to me.
Indeed, you gave me vinegar to drink in my thirst, and have pierced your Saviour's side with a lance.

**I scourged the first-born of Egypt for your sake:
yet you scourged me and handed me over.**

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

**I plunged Pharaoh into the Red Sea and plucked you out of Egypt's hand:
yet you handed me over to the high priests.**

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

**I parted the sea before you:
yet you parted my side with a lance.**

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

**I led you as a pillar of cloud:
yet you led me into Pilate's palace.**

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

**I rained down manna for you in the desert:
yet you rained down blows and lashes on me.**

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

**I gave you saving water from the rock to drink:
yet for drink you gave me gall and vinegar.**

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

**I struck down for you the kings of the Canaanites:
yet you struck the head of your King with a reed.**



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

**In your hands I placed a royal sceptre:
yet upon my head you placed a crown of thorns.**

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

**I raised you up in great power:
yet you raised me up on a cross.**

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

The Lord's Prayer

Everyone prays this together

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.

Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.

Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.

Kua akona nei tātou e tō tātou Ariki,
ka inoi tatou

E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatiratanga.
Kia meatia tāu e pai ai
ki runga ki te whenua,
kia rite anō ki tō te rangi.
Hōmai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Murua ō mātou hara,
Me mātou hoki e muru nei
i ō te hunga e hara ana ki a mātou.
Āua hoki mātou e kawea kia whakawaia;
Engari whakaorangia mātou i te kino:
Nōu hoki te rangatiratanga, te kaha,
me te korōria,
Āke ake ake. Āmine.

E tō mātou Matua (sung Our Father with words)

https://www.youtube.com/watch?v=QlyK7c_Az8g

Final Prayer

Together:

Lord Jesus Christ, crucified for us,
we kneel at the foot of your cross to watch with you.
Help us to see the cost of our forgiveness
so that we may be made new through your love;
for the glory of your holy name. Amen



'Tama Ngakau Marie' – (Aotearoa Maori Chorale) –

https://www.youtube.com/watch?v=AIGJaQtYecM&list=RDAIGJaQtYecM&start_radio=1&t=2

Tama ngākau mārie, Tama a te Atua,
tēnei tonu mātou, arohaina mai.
Murua rā ngā hara, wetekina mai.
Ēnei here kino whakararu nei.
Hōmai te aroha, mōu i mate nei.
Tēnei rā e Hēhu, tākina e koe.
Amine

Son of Peace, Son of God,
here we are always, show us compassion.
Wipe away our sins, unshackle them.
These evil ties that are so troublesome.
Grant we may have love for you who died.
May this be so, Jesus, that you lead us. Amen

'E Te Atua' – (Delma Rae)

<https://www.youtube.com/watch?v=PIFScwb153k&list=RDAIGJaQtYecM&index=4>

E te Atua kua ruia nei ō purapura pai
Homai e koe he ngākau hou
kia tupu ake ai.

O God, who has sown good seed
give us a new heart
and let it grow stronger.

E Hehu kaua e tukua kia whakangaromia
Me whakatupu ake ia
kia kitea ai ngā hua.

O Jesus let it not be destroyed
but let it thrive
so that the fruits may be seen.

A mā te Wairua Tapu rā mātou e tiaki
Kei hoki ki te mahi hē
ō mātou ngākau hou.

Holy Spirit protect us
lest our hearts return to evil deeds.

'I will walk in the presence of God' (Haugen)

<https://www.youtube.com/watch?v=pfRC4Ck2YSM>

For the love of the One who has heard my cry:
I will walk in the presence of God.
God has heard my distress, and I shall not die:
I will walk in the presence of God.

God is mercy and grace and the simple are blest:
I will walk in the presence of God.
Raised me up in my pain, God my safety and rest:
I will walk in the presence of God.

I will walk in the presence of God
in the land, in the land of the living.
For the love of the One who has heard my cry:
I will walk in the presence of God.

God has raised up my soul from the gates of death:
I will walk in the presence of God.
God has dried all my tears and renewed my breath:
I will walk in the presence of God.

In the cords of my death, I was tangled round:
I will walk in the presence of God.
Those who seek you in anguish will not be bound:
I will walk in the presence of God.

What return can I give for the gifts I claim?
I will walk in the presence of God.
Lift the cup of salvation and praise your name:
I will walk in the presence of God.

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