

The Easter Triduum 2012

Holy Thursday and Good Friday



St. John Nepomucene
Catholic Church



Easter Season

The summit of the whole liturgical year is in the sacred Easter Triduum of the Passion and Resurrection of the Lord.

This is prepared for by the time of Lent, a period of 40 days from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday. The annual Lenten season is the fitting time to climb the Holy Mountain of Easter.

The Easter Triduum is prolonged by the Easter Season, a period of fifty days from Easter Sunday until the Feast of Pentecost.

Therefore, Easter is not simply one feast among others, but the "Feast of Feasts," the "Solemnity of Solemnities." St. Athanasius calls Easter the "Great Sunday."

Easter Triduum

Lent ends before Vespers of Holy Thursday begins. The Easter Triduum begins with the Evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil on Holy Saturday Night, and closes with Vespers of Easter Sunday.

The Easter fast is sacred on the first two days of the Triduum, in which according to ancient tradition the Church fasts "because the Spouse has been taken away." Good Friday is a day of fast and abstinence; it is also recommended that Holy Saturday be so observed, so that the Church, with uplifted and welcoming heart, be ready to celebrate the joys of the Sunday of the Resurrection.

Holy Thursday



Holy Thursday Evening Mass of the Lord' s Supper

With the celebration of Mass on the evening of Holy Thursday “the Church begins the Easter Triduum, and recalls the Last Supper, in which the Lord Jesus, on the night He was betrayed, loving unto the end His own who were in the world, He offered to the Father His Body and Blood under the species of bread and wine and gave them to the Apostles as spiritual nourishment, and He commanded them and their successors in the priesthood to perpetuate this offering.”

The mysteries which are commemorated in the Holy Thursday Mass are the institution of the Eucharist, the Holy Sacrifice of the Mass, the institution of our Catholic Priesthood which has been passed down for over 2000 years through the Laying on of Hands during the Sacrament of Holy Orders when a man is ordained by the Bishop into the Priesthood of Jesus Christ, and Christ’s command of brotherly love.

After the transfer of the Blessed Sacrament to the Altar of Repose there is no Mass celebrated in any Church throughout the world until the Holy Saturday Easter Vigil is complete. The tabernacle is empty, His Real Presence is removed from the body of our Churches to an Altar of Repose and Adoration.

Introductory Rites

INTROIT - *Nos autem gloriari*

Let our glory be in the Cross of our Lord Jesus Christ; in Him we have salvation, life and resurrection; through Him we are rescued and set free.

Processional Hymn

Adoramus te Christe

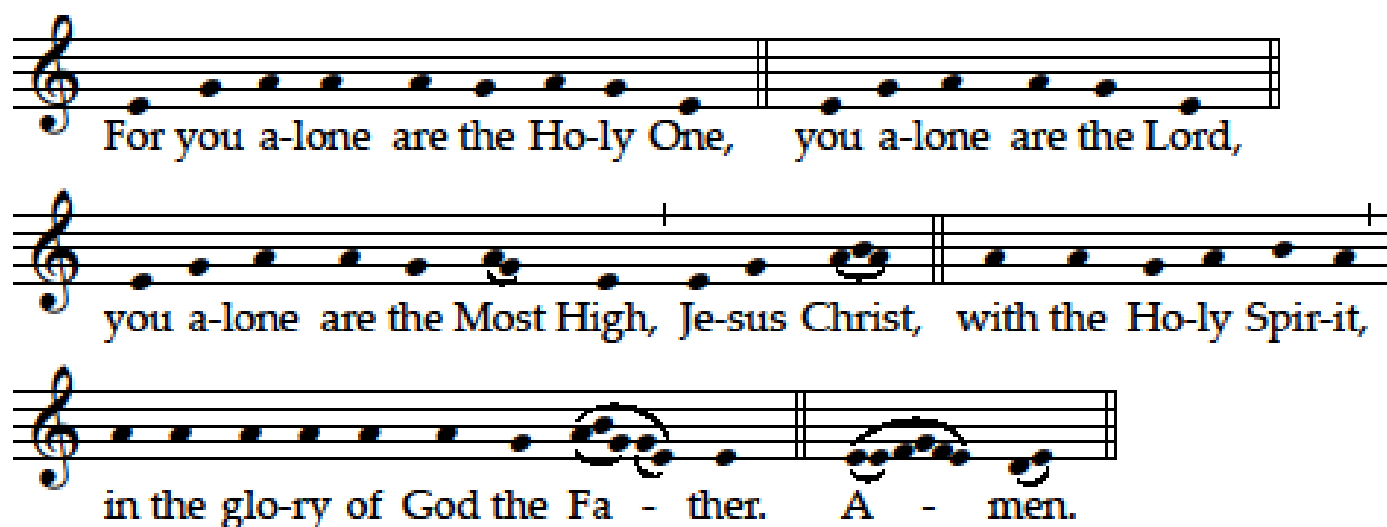
Th. Dubois

Adoramus te Christe, et benedicimus tibi:
Adoramus te Christe, et benedicimus tibi:
Quia per sanctam crucem tuam
Redemisti mundum.
Adoramus te Christe, et benedicimus tibi,
Adoramus te Christe.

Penitential Rite

Glory to God

Glo-ry to God in the high-est, and on earth peace
to peo-ple of good will. We praise you, we bless you,
we a-dore you, we glo-ri-fy you,
we give you thanks for your great glo-ry,
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.
Lord Je-sus Christ, On-ly Be-got-ten Son,
Lord God, Lamb of God, Son of the Fa-ther,
you take a-way the sins of the world, have mer-cy on us;
you take a-way the sins of the world, re-ceive our prayer;
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.



For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
 in the glo-ry of God the Fa - ther. A - men.

Liturgy of the Word

First Reading

Exodus 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the LORD! But the blood will mark the

houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.”

Primera Lectura

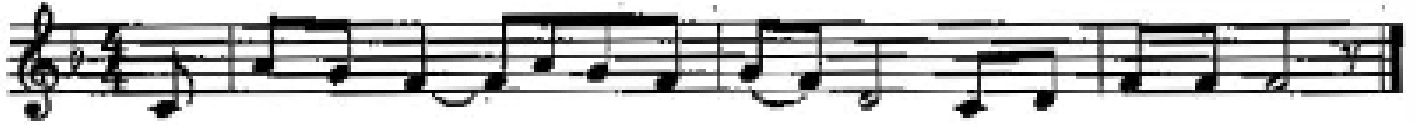
Éxodo 12, 1-8,11-14

En aquellos días, el Señor les dijo a Moisés y a Aarón en tierra de Egipto: “Este mes será para ustedes el primero de todos los meses y el principio del año. Díganle a toda la comunidad de Israel: ‘El día diez de este mes, tomará cada uno un cordero por familia, uno por casa. Si la familia es demasiado pequeña para comérselo, que se junte con los vecinos y elija un cordero adecuado al número de personas y a la cantidad que cada cual pueda comer. Será un animal sin defecto, macho, de un año, cordero o cabrito. Lo guardarán hasta el día catorce del mes, cuando toda la comunidad de los hijos de Israel lo inmolará al atardecer. Tomarán la sangre y rociarán las dos jambas y el dintel de la puerta de la casa donde vayan a comer el cordero. Esa noche comerán la carne, asada a fuego; comerán panes sin levadura y hierbas amargas. Comerán así: con la cintura ceñida, las sandalias en los pies, un bastón en la mano y a toda prisa, porque es la Pascua, es decir, el paso del Señor. Yo pasaré esa noche por la tierra de Egipto y heriré a todos los primogénitos del país de Egipto, desde los hombres hasta los ganados. Castigaré a todos los dioses de Egipto, yo, el Señor. La sangre les servirá de señal en las casas donde habitan ustedes. Cuando yo vea la sangre, pasaré de largo y no habrá entre ustedes plaga exterminadora, cuando hiera yo la tierra de Egipto. Ese día será para ustedes un memorial y lo celebrarán como fiesta en honor del Señor. De generación en generación celebrarán esta festividad, como institución perpetua’ ”.

Responsorial Psalm

RESPONSORIAL PSALM

Psalm 116:12-13, 15-16bc, 17-18



℟ Our bless-ing-cup is a com-mu-nion with the Blood of Christ.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 62)

▶ How shall I make a return to the LORD
for all the good he has done for me?
The cup of salvation I will take up,
and I will call upon the name
of the LORD. **℟**

▶ Precious in the eyes of the LORD
is the death of his faithful ones,
I am your servant, the son

of your handmaid;
you have loosed my bonds. **℟**

▶ To you will I offer sacrifice
of thanksgiving,
and I will call upon the name
of the LORD.

My vows to the LORD I will pay
in the presence of all his people. **℟**

Second Reading

1 Corinthians 11:23-26

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes

Segunda Lectura

1 Corintios 11, 23-26

Hermanos: Yo recibí del Señor lo mismo que les he trasmitido: que el Señor Jesús, la noche en que iba a ser entregado, tomó pan en sus manos, y pronunciando la acción de gracias, lo partió y dijo: "Esto es mi cuerpo, que se entrega por ustedes. Hagan esto en memoria mía". Lo mismo hizo con el cáliz después de cenar, diciendo: "Este cáliz es la nueva alianza que se

sella con mi sangre. Hagan esto en memoria mía siempre que beban de él". Por eso, cada vez que ustedes comen de este pan y beben de este cáliz, proclaman la muerte del Señor, hasta que vuelva.

Lenten Gospel Acclamation



Gospel

John 13:1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

Evangelio

San Juan 13:1-15



Antes de la fiesta de la Pascua, sabiendo Jesús que había llegado la hora de pasar de este mundo al Padre y habiendo amado a los suyos, que estaban en el mundo, los amó hasta el extremo. En el transcurso de la cena, cuando ya el diablo había puesto en el corazón de Judas Iscariote, hijo de Simón, la idea de entregarlo, Jesús, consciente de que el Padre había puesto en sus manos todas las cosas y sabiendo que había salido de Dios y a Dios volvía, se levantó de la mesa, se quitó el manto y tomando una toalla, se la ceñió; luego echó agua en una jofaina y se puso a lavarles los pies a los discípulos y a secárselos con la toalla que se había ceñido.

Cuando llegó a Simón Pedro, éste le dijo: “Señor, ¿me vas a lavar tú a mí los pies?” Jesús le replicó: “Lo que estoy haciendo tú no lo entiendes ahora, pero lo comprenderás más tarde”. Pedro le dijo: “Tú no me lavarás los pies jamás”. Jesús le contestó: “Si no te lavo, no tendrás parte conmigo”. Entonces le dijo Simón Pedro: “En ese caso, Señor, no sólo los pies, sino también las manos y la cabeza”. Jesús le dijo: “El que se ha bañado no necesita lavarse más que los pies, porque todo él está limpio. Y ustedes están limpios, aunque no todos”. Como sabía quién lo iba a entregar, por eso dijo: ‘No todos están limpios’. Cuando acabó de lavarles los pies, se puso otra vez el manto, volvió a la mesa y les dijo: “¿Comprenden lo que acabo de hacer con ustedes? Ustedes me llaman Maestro y Señor, y dicen bien, porque lo soy. Pues si yo, que soy el Maestro y el Señor, les he lavado los pies, también ustedes deben lavarse los pies los unos a los otros. Les he dado ejemplo, para que lo que yo he hecho con ustedes, también ustedes lo hagan”.

Homily

The Washing of Feet

As I Have Done For You


Dan Schutte

Refrain



I, your Lord and Mas-ter, now be-come your ser-vant.
 I who made the moon and stars will kneel to wash your feet.
 This is my com-mand-ment: to love as I have loved you.
 Kneel to wash each oth-er's feet as I have done for you.

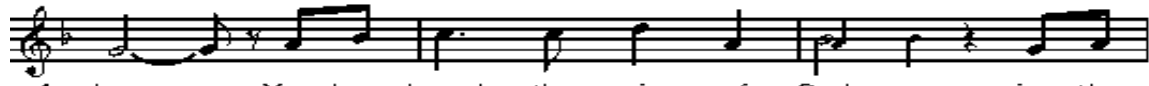
Verses



1. All the world will know you are my dis - ci - ples
 2. I must leave you now on - ly for a mo-ment.
 3. I am like a vine, you are like the branch-es.
 4. I have called you friends, now no long - er ser - vants.
 5. You will weep for now while the world re - joic - es.
 6. I will give you peace; this will be my bless-ing.



1. by the love that you of - fer, the kind - ness you
 2. I must go to my Fa - ther to make you a
 3. If you cling to my teach - ing you sure - ly will
 4. What I told you in se - cret, the world longs to
 5. But the tears of your sor - row will soon turn to
 6. Though the world churns a - round you, I leave you my




1. show. You have heard the voice of God in the
 2. home. On the day of my re - turn, I will
 3. live. If you make your home in me, I will
 4. know. There can be no great - er love than to
 5. joy. As a moth - er cries in child - birth and her
 6. peace. I have told you all these things that my



1. words that I have spo - ken. You be - held heav-en's
 2. come to take you with me to the place I have
 3. come to dwell with - in you. You can count on my
 4. give your life for oth - ers. As the Fa - ther has
 5. pain is turned to glad-ness, you will know great re -
 6. peace may dwell with - in you. Let your faith be un -

to Refrain



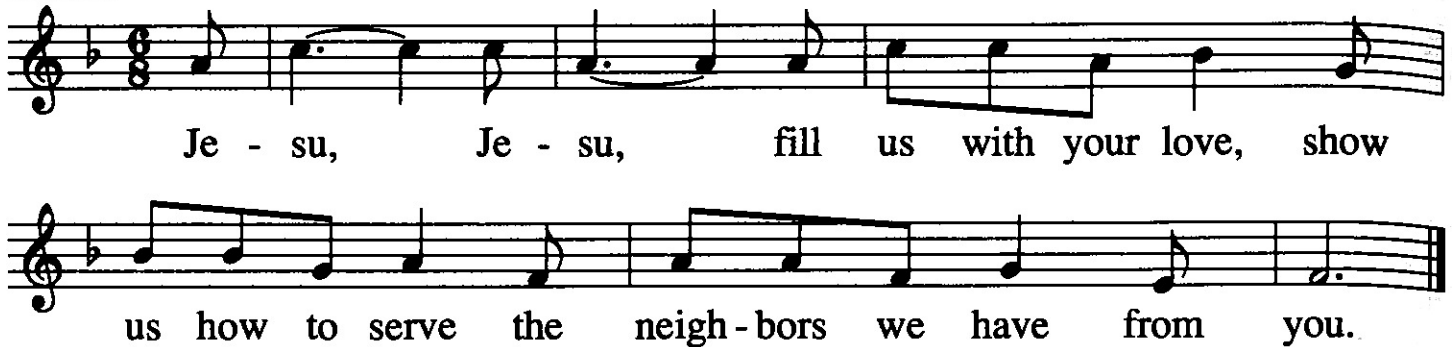
1. glo - ry and have seen the face of God.
 2. prom - ised where your joy will have no end.
 3. mer - cy when you ask for what you need.
 4. loved me, so I love you as my own.
 5. joic - ing on the day of my re - turn.
 6. shak - en and your hope be ev - er strong.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

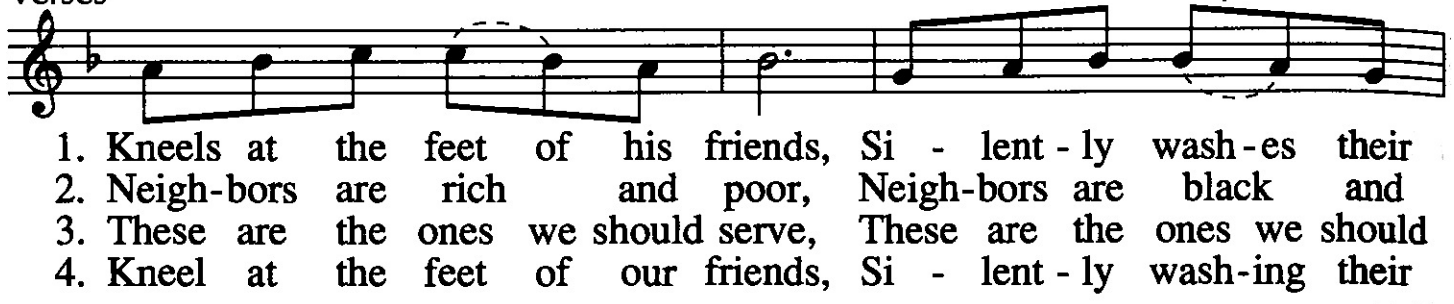
429 Jesu, Jesu

Refrain



Je - su, Je - su, fill us with your love, show
us how to serve the neigh-bors we have from you.

Verses



1. Kneels at the feet of his friends, Si - lent - ly wash - es their
2. Neigh-bors are rich and poor, Neigh-bors are black and
3. These are the ones we should serve, These are the ones we should
4. Kneel at the feet of our friends, Si - lent - ly wash - ing their

feet, Mas - ter who pours out him - self for them.
white, Neigh-bors are near and far a - way.
love. All are neigh-bors to us and you.
feet, This is the way we should live with you.

D.C.

Text: Tom Colvin, b.1925

Tune: CHEREPONI, Irregular; Ghana folk song; adapt. Tom Colvin, b.1925; acc. by Jane M. Marshall, b.1924
© 1969, and arr. © 1982, Hope Publishing Co.

Holy, Holy, Holy

Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high-est.

The image shows three staves of musical notation in treble clef. The first staff contains the lyrics 'Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are'. The second staff contains 'full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he'. The third staff contains 'who comes in the name of the Lord. Ho-san-na in the high-est.' The music consists of simple, rhythmic patterns of quarter and eighth notes.

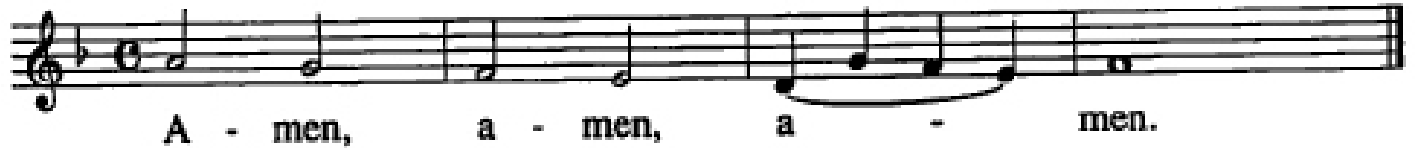


Memorial Acclamation

When we eat this Bread and drink this Cup, we pro-claim your
Death, O Lord, un-til you come a-gain.

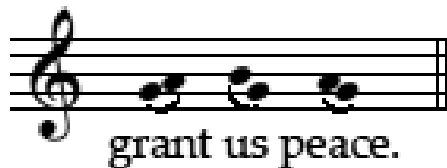
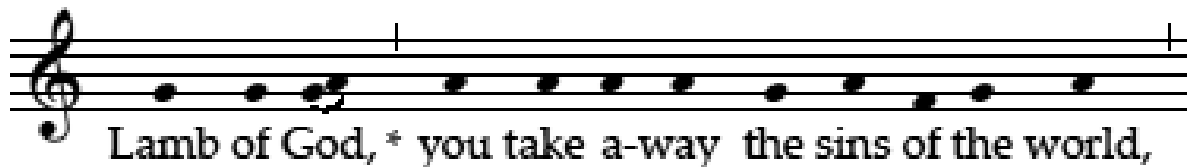
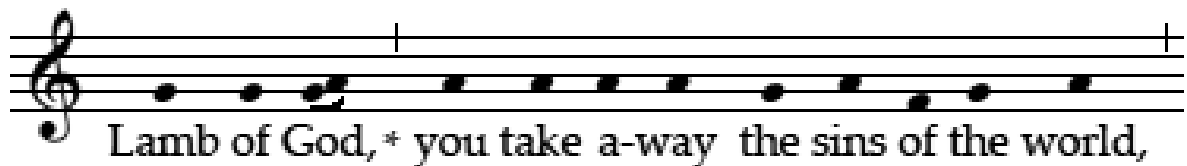
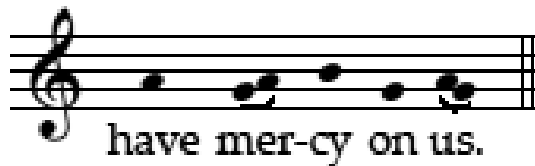
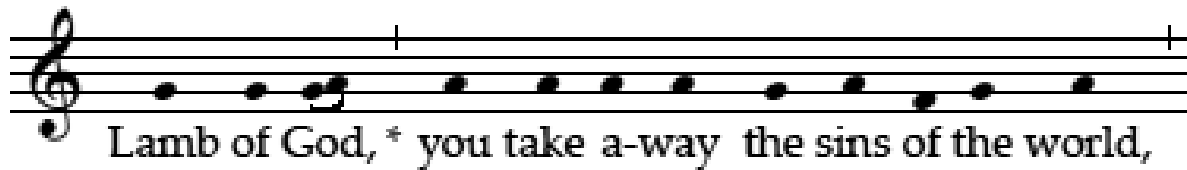
The image shows two staves of musical notation in treble clef. The first staff contains the lyrics 'When we eat this Bread and drink this Cup, we pro-claim your'. The second staff contains 'Death, O Lord, un-til you come a-gain.' The music consists of simple, rhythmic patterns of quarter and eighth notes.

Great Amen



Music: Danish Amen

Lamb of God



Communion Antiphon

This body will be given for you. This is the cup of the new covenant in my blood; whenever you receive them, do so in remembrance of me.

Communion Hymns

661 The Servant Song



- 1., 6. Will you let me be your ser - vant, Let me be as
2. We are pil - grims on a jour - ney, We are trav - 'lers
3. I will hold the Christ - light for you In the night - time
4. I will weep when you are weep - ing; When you laugh I'll
5. When we sing to God in heav - en We shall find such



Christ to you; Pray that I may have the grace to
on the road; We are here to help each oth - er
of your fear; I will hold my hand out to you,
laugh with you. I will share your joy and sor - row
har - mo - ny, Born of all we've known to - geth - er



Let you be my ser - vant, too.
Walk the mile and bear the load.
Speak the peace you long to hear.
'Til we've seen this jour - ney through.
Of Christ's love and ag - o - ny.

Text: Richard Gillard, b.1953
Tune: Richard Gillard, b.1953; harm. by Betty Pulkingham, b.1929
© 1977, Scripture in Song

Gentle Lamb of Calvary

Pethel

Before the stars their courses flew, deep in your heart you always knew,
Your robe of light you shed to be, The gentle Lamb of Calvary.

Oh, gentle Lamb of Calvary, no other lamb could be like thee; A sacrifice
for us to be, The gentle Lamb of Calvary.

Without a word you went to die, And yet you heard creation cry, To see
God's Son go willingly, The gentle Lamb of Calvary.

No other lamb could be so pure, Redemption's promise to secure,
Through ages past and yet to be, You are the Lamb of Calvary.



Transfer of the Holy Eucharist

After the “Prayer after Communion” the blessed Sacrament is carried in procession through the church to the Altar of Reposition. During the procession the hymn “Pange Lingua” is sung.

When the procession reaches the Altar of Reposition the blessed Sacrament is incensed and placed in the tabernacle while the hymn “Tantum ergo Sacramentum” is sung.

After a period of silent adoration, the Priest and ministers genuflect and return to the sacristy of the church.

The people are encouraged to continue adoration before the Blessed Sacrament until midnight. There is no solemn adoration after midnight, for the day of the Lord’s Passion has begun.

Pange Lingua Gloriosi



- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Pan - ge, lin - gua, * 2. No - bis da - tus, 3. In su - pré-mae 4. Ver - bum ca - ro, ** 5. Tan - tum er - go 6. Ge - ni - tó - ri, | <p>glo - ri - ó - si Cór - po - ris
no - bis na - tus Ex in - tá -
no - cte ce - nae Re - cúm - bens
pa - nem ve - rum Ver - bo car -
Sa - cra - mén - tum Ve - ne - ré -
Ge - ni - tó - que Laus et ju -</p> |
|---|---|



- | | |
|---|--|
| <ol style="list-style-type: none"> 1. my - sté - ri - um, 2. cta Vír - gi - ne, 3. cum frá - tri - bus, 4. nem éf - fi - cit, 5. mur cér - nu - i: 6. bí - lá - ti - o, | <p>San - gui - nís - que pre - ti - ó - si,
Et in mún - do con - ver - sá - tus,
Ob - ser - vá - ta le - ge ple - ne
Fit - que san - guis Chri - sti me - rum,
Et an - tí - quum do - cu - mén - tum
Sa - lus, ho - nor, vir - tus quo - que</p> |
|---|--|



- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Quem in mún - di pré - ti - um 2. Spar - so ver - bí sé - mi - ne, 3. Ci - bis in le - gá - li - bus, 4. Et, si sen - sus dé - fi - cit, 5. No - vo ce - dat rí - tu - i; 6. Sit et be - ne - dí - cti - o; | <p>Fru - ctus ven - tris ge - ne - ró - si
Su - i mo - ras in - co - lá - tus
Ci - bum tur - bae du - o - dé - nae
Ad fir - mán - dum cor sin - cé - rum
Prae - stet fi - des sup - ple - mén - tum
Pro - ce - dén - ti ab u - tró - que</p> |
|---|--|



- | |
|--|
| <ol style="list-style-type: none"> 1. Rex ef - fú - dit gén - ti - um. 2. Mi - ro clau - sit ór - dí - ne. 3. Se dat su - is má - ni - bus. 4. So - la fi - des súf - fi - cit. 5. Sén - su - um de - fé - ctu - i. 6. Com - par sit lau - dá - ti - o. A - men. |
|--|

*Verses 1-4 are repeated as necessary until the procession reaches the place of reposition.

**Verses 5-6 are sung while the priest, kneeling, incenses the Blessed Sacrament.

Then the Blessed Sacrament is placed in the tabernacle of reposition.

Good Friday Celebration of the Lord's Passion

Good Friday



On this day, when “Christ our Passover was sacrificed,” the Church meditates on the Passion of her Lord and Spouse, venerates the Cross, commemorates her origin from the side of Christ on the Cross and intercedes for the salvation of the whole world.

On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist; Holy Communion is distributed to the faithful during the celebration of the Lord's Passion alone, though it may be brought at any time of the day to the sick.

The general intercessions follow a wording and form handed down by ancient tradition, maintaining the full range of intentions, so as to signify clearly the universal effect of the Passion of Christ, who hung on the Cross for the salvation of the whole world.

Entrance:

The altar is stripped bare, without cloths, candles or cross. The Priest and Ministers, vested in red Mass vestments, proceed to the altar in silence. They make a reverence to the altar prostrating themselves. This act of prostration signifies both the abasement of “earthly man,” and also the grief and sorrow of the Church.

As the Priest enters the faithful should be standing and thereafter kneel in silent prayer during the prostration, then stand for the opening prayer.

Opening Prayer

Liturgy of the Word

First Reading

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 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



Second Reading

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.

Gospel Acclamation



Gospel

John 18:1— 19:42

Narrator: 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,

Jesus: "Whom are you looking for?"

Narrator: They answered him,

Chorus: "Jesus the Nazorean."

Narrator: He said to them,

Jesus: "I AM."

Narrator: 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,

Jesus: "Whom are you looking for?"

Narrator: They said,

Chorus: "Jesus the Nazorean."

Narrator: Jesus answered,

Jesus: "I told you that I AM. So if you are looking for me, let these men go."

Narrator: This was to fulfill 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,

Jesus: "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

Narrator: 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 counseled 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,

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

Narrator: He said,

Speaker: "I am not."

Narrator: 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,

Jesus: "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."

Narrator: When he had said this, one of the temple guards standing there struck Jesus and said,

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

Narrator: Jesus answered him,

Jesus: "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

Narrator: Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him,

Chorus: "You are not one of his disciples, are you?"

Narrator: He denied it and said,

Speaker: "I am not."

Narrator: One of the slaves of the high priest, a relative of the one whose ear Peter

had cut off, said,

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

Narrator: 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,

Speaker: "What charge do you bring against this man?"

Narrator: They answered and said to him,

Chorus: "If he were not a criminal, we would not have handed him over to you."

Narrator: At this, Pilate said to them,

Speaker: "Take him yourselves, and judge him according to your law."

Narrator: The Jews answered him,

Chorus: "We do not have the right to execute anyone,"

Narrator: 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,

Speaker: "Are you the King of the Jews?"

Narrator: Jesus answered,

Jesus: "Do you say this on your own or have others told you about me?"

Narrator: Pilate answered,

Speaker: "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

Narrator: Jesus answered,

Jesus: "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."

Narrator: So Pilate said to him,

Speaker: "Then you are a king?"

Narrator: Jesus answered,

Jesus: "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."

Narrator: Pilate said to him,

Speaker: "What is truth?"

Narrator: When he had said this, he again went out to the Jews and said to them,

Speaker: "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?"

Narrator: They cried out again,

Chorus: "Not this one but Barabbas!"

Narrator: 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,

Chorus: "Hail, King of the Jews!"

Narrator: And they struck him repeatedly. Once more Pilate went out and said to them,

Speaker: "Look, I am bringing him out to you, so that you may know that I find no guilt in him."

Narrator: So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them,

Speaker: "Behold, the man!"

Narrator: When the chief priests and the guards saw him they cried out,

Chorus: "Crucify him, crucify him!"

Narrator: Pilate said to them,

Speaker: "Take him yourselves and crucify him. I find no guilt in him."

Narrator: The Jews answered,

Chorus: "We have a law, and according to that law he ought to die, because he made himself the Son of God."

Narrator: Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

Speaker: "Where are you from?"

Narrator: Jesus did not answer him. So Pilate said to him,

Speaker: "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"

Narrator: Jesus answered him,

Jesus: "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."

Narrator: Consequently, Pilate tried to release him; but the Jews cried out,

Chorus: "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

Narrator: 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,

Speaker: "Behold, your king!"

Narrator: They cried out,
Chorus: "Take him away, take him away! Crucify him!"
Narrator: Pilate said to them,
Speaker: "Shall I crucify your king?"
Narrator: The chief priests answered,
Chorus: "We have no king but Caesar."
Narrator: 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,

Chorus: "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'."

Narrator: Pilate answered,

Speaker: "What I have written, I have written."

Narrator: 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,

Chorus: "Let's not tear it, but cast lots for it to see whose it will be,"

Narrator: 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,

Jesus: "Woman, behold, your son."

Narrator: Then he said to the disciple,

Jesus: "Behold, your mother."

Narrator: 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,

Jesus: "I thirst."

Narrator: 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,

Jesus: "It is finished."

Narrator: And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

Narrator: 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. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Homily

Solemn Intercessions

1. For Holy Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in 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, 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.

2. For the Pope

Let us pray also for our most Holy Father Pope Benedict, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Prayer in silence. Then the Priest says:

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

3. For all orders and degrees of the faithful

Let us pray also for our Bishop Kevin, 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.

4. 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.

5. For the unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

Prayer in silence. Then the Priest says:

Almighty ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity.

Through Christ our Lord.

Amen.

6. For the Jewish people

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Prayer in silence. Then the Priest says:

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

Through Christ our Lord.

Amen.

7. For those who do not believe in Christ

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest says:

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world.

Through Christ our Lord.

Amen.

8. 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.

9. For those in public office

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

Prayer in silence. Then the Priest says:

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favor, 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.

10. For those in tribulation

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse our 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.

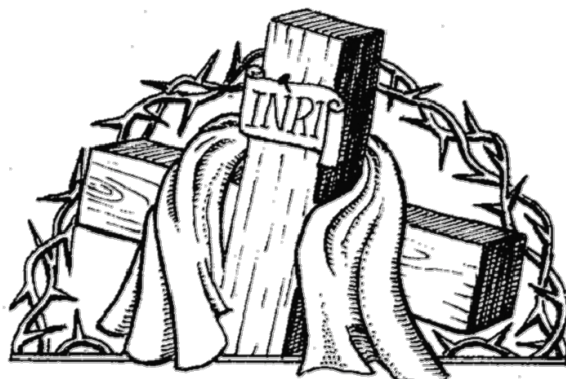
Prayer in silence. Then the Priest says:

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

Veneration of the Cross



Deacon or Priest Sings:

Behold the wood of the cross, on which hung the salvation of the world.

Response:



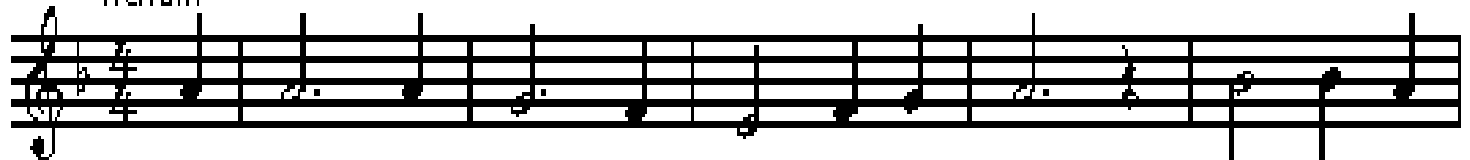
R. Come, let us a-dore.



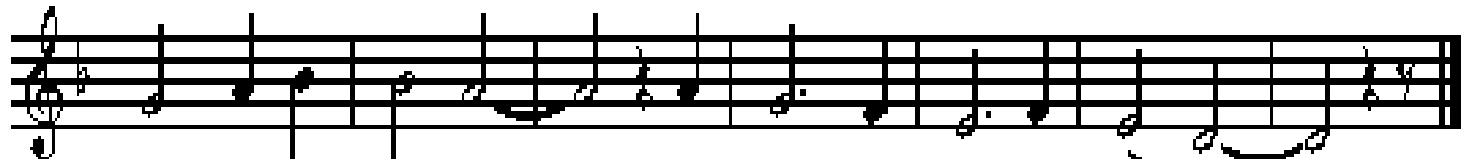
Behold the Wood

Dan Schutte

Refrain



Be - hold, be - hold the wood of the cross, on which is

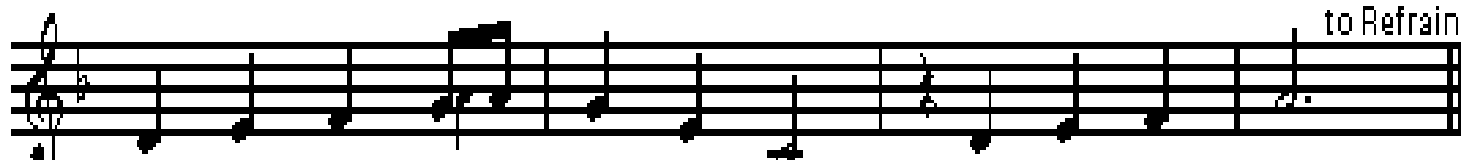


hung our sal - va - tion. O come, let us a - dore.

Verses



1. Un - less a grain of wheat shall fall up - on the ground and die, it
2. And when my hour of glo - ry comes as all was meant to be, }
3. For there can be no great - er love — shown up - on this land than
4. My Fa - ther, if it be your plan, this cup might pass me by; yet
5. For sure - ly he has borne our tears, is wound - ed by our sin, and
6. My bod - y now is torn with pain, my friends have left and gone. O



to Refrain

1. shall re - main but a sin - gle grain and not give life.
2. you shall see me lift - ed up up - on a tree.
3. in the one who came to die that we might live.
4. let it hap - pen as you will if I must die.
5. yet he o - pens not his mouth that we might live.
6. lov - ing Fa - ther, take my life in - to your hands.

Holy Communion

Communion Hymn

Come, Behold the Lamb

Mengel

Come and behold the Lamb, Jesus, the great "I AM,"
broken and bruised by humanity.
Come and behold the Christ, Jesus, who paid the price.
He came to save us and set us free.
Come, behold the Lamb of God – high upon the rugged cross.
He who came our King and Savior to be.
Come, behold the Lamb of God, sinners, guilty for this loss.
Lord, have mercy. Christ, have mercy on me.
Come and behold the sight:
Jesus, the Lord of light, now in the clutches of death's embrace.
Come and behold the man, part of a greater plan:
Sin will be vanquished by truth and grace.
Come, behold the Lamb of God – high upon the rugged cross.
He who came our King and Savior to be.
Come, behold the Lamb of God, sinners, guilty for this loss.
Lord, have mercy. Christ, have mercy on me.

The altar is stripped. The cross is moved to the Chapel of
Repose so that the faithful may venerate and kiss it and
spend some time in adoration.

All Depart in Silence

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