



# Sacred Triduum

Holy  
Thursday

Good  
Friday

Easter  
Vigil

## Entrance - *Gather in Silence*

## First Reading (*Isaiah 52:13-53:12*)

## Psalm



\*Verses available in accompaniment books.

Text: Luke 23:46; Psalm 31:2 & 6b, 12a, 12b-13, 15-16, 17 & 25. Refrain © 1969, 1981, 1997, ICEL. All rights reserved.  
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## Second Reading (*Hebrews 4:14-16; 5:7-9*)

## Gospel Acclamation - *Praise to you Lord Jesus Christ, King of endless glory!*

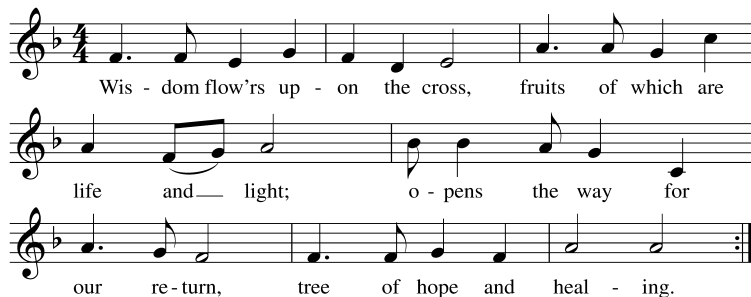
## Gospel - **The Passion** (*John 18:1-19:42*)

### The Passion of our Lord Jesus Christ according to John

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 Nazarene." 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 Nazarene." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." 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, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"



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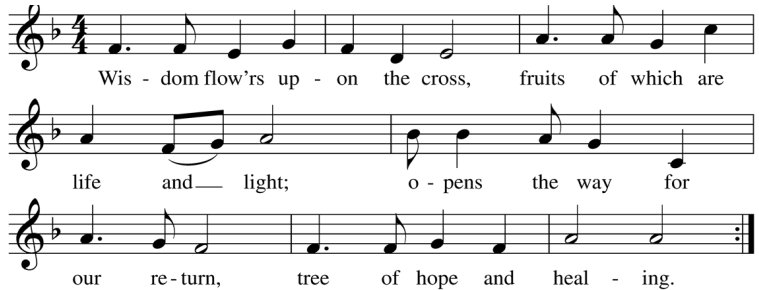
So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

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, "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.



Wis - dom flow'rs up - on the cross, fruits of which are  
life and light; o - pens the way for  
our re - turn, tree of hope and heal - ing.

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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?"

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.

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."

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."

Wis - dom flow'rs up - on the cross, fruits of which are  
life and light; o - pens the way for  
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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 Nazarene, 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.



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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. **5**

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.

The Gospel of the Lord.



## Solemn Intercessions

- I. For Holy Church
- II. For the Pope
- III. For all orders and degrees of the faithful
- IV. For catechumens
- V. For the unity of Christians
- VI. For the Jewish people
- VII. For those who do not believe in Christ
- VIII. For those who do not believe in God
- IX. For those in public office
- X. For those in tribulation
- XI. For those impacted by the epidemic

**Respond with sung Amen**

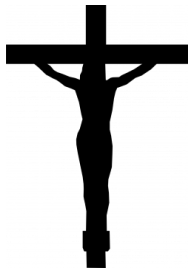
# Procession of the Cross

Please stand for the procession of the cross.

Be-hold the wood of the Cross, on which hung the salvation of the world. R. Come, let us a-dore.

## The Adoration Of The Holy Cross

Due to the current protocols this year, the physical contact for Adoration of the Holy Cross is omitted. We take this moment to reflect on Jesus' sacrifice.



## Meditation Hymn - Pieta

Refrain

Come and see what I have done: I've giv - en my on - ly Son. He lived for you, and he died for you.

Verses 3

Come and see. 1. Lamb \_ of God, 2. Cre - a - tor of love,

to Refrain

1. Lamb \_ of God, have mer - cy on us; for-give us, Lord. 2. source of all life, have mer - cy on us; for-give us, Lord.

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# Communion Song - O Sacred Head Surrounded



- 1a. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!  
 2a. In this, your bit - ter pas - sion, Good Shep - herd, think of me  
 3a. What lan - guage shall I bor - row To thank you, dear - est friend,  
 \*1b. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!  
 2b. O Love, all love tran - scend - ing, O Wis - dom from on high!  
 3b. O Je - sus, we a - dore thee, Up - on the cross our King!



- 1a. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!  
 2a. With your most kind com - pas - sion, Un - worth - y though I be:  
 3a. For this, your dy - ing sor - row, Your mer - cy with - out end?  
 1b. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!  
 2b. O Truth, un - changed, un - chang - ing, Sur - ren - dered up to die!  
 3b. We hum - bly bow be - fore thee, And of thy vic - t'ry sing!



- 1a. The pow'r of death comes o'er you, The glow of life de - cays,  
 2a. Be - neath your cross a - bid - ing, For - ev - er would I rest,  
 3a. Lord, make me yours for - ev - er, A loy - al ser - vant true,  
 1b. No come - li - ness or beau - ty Thy wound - ed face be - trays,  
 2b. Was e'er a love so won - drous! That from his heav'n - ly throne  
 3b. Thy cross is our sal - va - tion, Our hope from day to day,



- 1a. Yet an - gel hosts a - dore you, And trem - ble as they gaze.  
 2a. In your dear love con - fid - ing, And with your pres - ence blest.  
 3a. And let me nev - er, nev - er Out - live my love for you.  
 1b. Yet an - gel hosts a - dore thee And trem - ble as they gaze.  
 2b. God should de - scend a - mong us To suf - fer for his own.  
 3b. Our peace and con - so - la - tion When life shall fade a - way.

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.

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Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

## Meditation Song - And No Bird Sang

*Calm was the wind and dark was the sky, when our Lord came to die;  
 Lone, on the cross for our sins He did hang, and no bird sang.  
 Women and men with anguish and fear, then to His cross drew near, drew near;  
 Hushed then to feel the bitter, bitter pang, no bird sang.  
 Kyrie eleison, Kyrie eleison, Lord have mercy, God's will be will be done, eleison.  
 No bird sang in the sky, When Christ did come to die.*

## After the final prayer, all depart in silence.