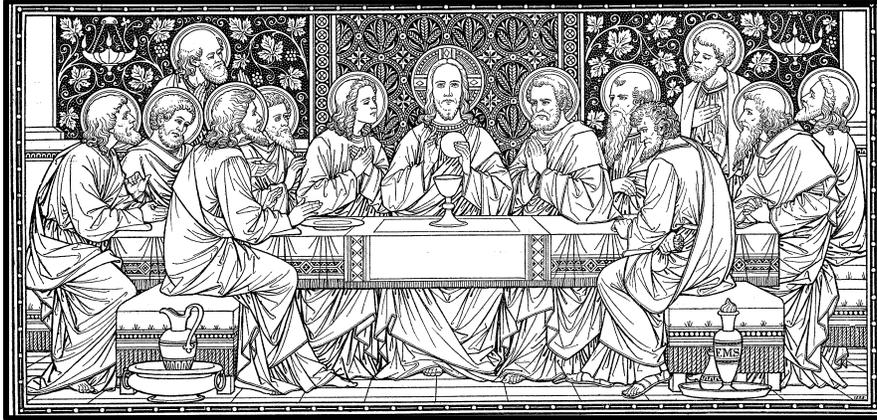
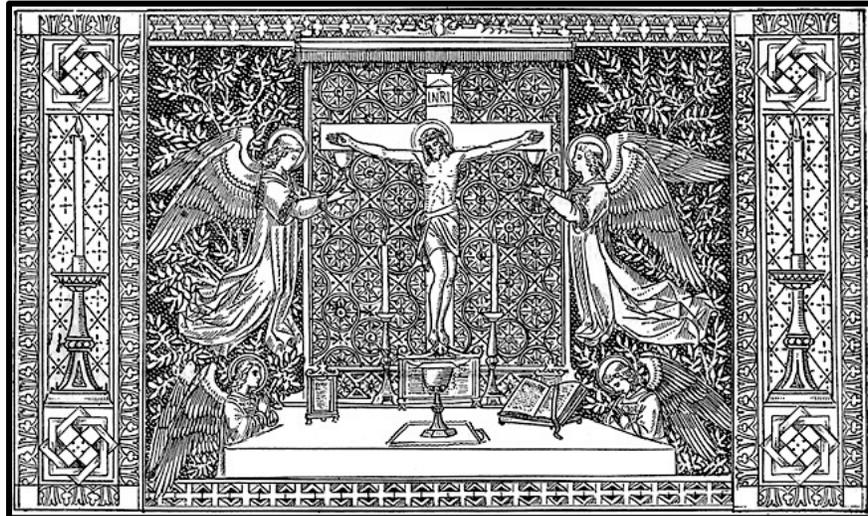


THE FIRST TWO DAYS OF
THE SACRED PASCHAL TRIDUUM
ONLINE ORDER OF WORSHIP

THE SOLEMN MASS OF THE LORD'S SUPPER – APRIL 9 AT 7:00PM



THE SOLEMN LITURGY OF THE PASSION – APRIL 10 AT 3:00PM



SAINT MARY HELP OF CHRISTIANS CATHOLIC CHURCH
DIOCESE OF CHARLESTON ✦ AIKEN ✦ SOUTH CAROLINA

TABLE OF CONTENTS

The Solemn Evening Mass of the Lord's Supper – page 2
The Solemn Liturgy of the Passion – page 10
The Great Easter Vigil & Easter Day – Separate order of worship

HOLY THURSDAY – EVENING MASS OF THE LORD’S SUPPER



HYMN – THREE HOLY DAYS

Three ho - ly days en - fold us now in
 The myst - 'ry hid from ag - es past is
 Christ, lift - ed high up - on the tree, be -
 wash - ing feet and break - ing bread, In
 here re - vealed in word and sign, For
 fore you ev - 'ry knee shall bend And
 cross and font and life re - newed: In
 Je - sus' sto - ry is our own: New
 ev - 'ry tongue in praise pro - claim: "You
 Christ, God's first - born from the dead.
 life through death is God's de - sign.
 are the Lord of all. A - men."

SR. DELORES DUFNER, OSB (B. 1939)
 © 1995, 2003 BY GIA PUBLICATIONS, INC.; ALL RIGHTS RESERVED
 REPRINTED UNDER ONELICENSE.NET #A-721639

WAREHAM
 WILLIAM KNAPP, 1698-1768



KYRIE

Ky-ri - e, e - le - i - son. Chri - ste, e - le - i - son.
 Ky-ri - e, e - le - i - son.

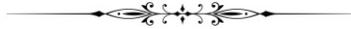
GLORIA

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,
 hea - ven - 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.

Kyrie and Gloria from the *Mass of St. Agnes* by B. Andrew Mills
 © 2010 CanticaNOVA Publications. All rights reserved. Used with permission.

COLLECT

THE LITURGY OF THE WORD



READING I – 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.”

R. The word of the Lord.

V. **Thanks be to God.**

RESPONSE – PSALM 116:12-13, 15-16BC, 17-18

R. **Our blessing-cup is a communion with the Blood of Christ.**

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.

R. **Our blessing-cup is a communion with the Blood of Christ.**

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.

R. **Our blessing-cup is a communion with the Blood of Christ.**

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.

R. **Our blessing-cup is a communion with the Blood of Christ.**

READING II – 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."

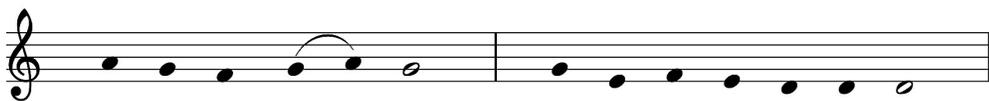
In the same way also the cup, after supper, saying,
"This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me."

For as often as you eat this bread and drink the cup,
you proclaim the death of the Lord until he comes.

R. The word of the Lord.

V. **Thanks be to God.**

ACCLAMATION



Laus ti - bi, Chri - ste, Rex ae - tér - nae gló - ri - ae.

Tr. Praise to you, O Christ, King of eternal glory.

GOSPEL – ST. 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."

R. The Gospel of the Lord.

V. Praise to you, Lord Jesus Christ.

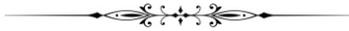
HOMILY

This year, the Washing of the Feet is omitted, and we continue with the Prayer of the Faithful.

PRAYER OF THE FAITHFUL

Please respond to each petition, "Lord, hear our prayer."

THE LITURGY OF THE EUCHARIST

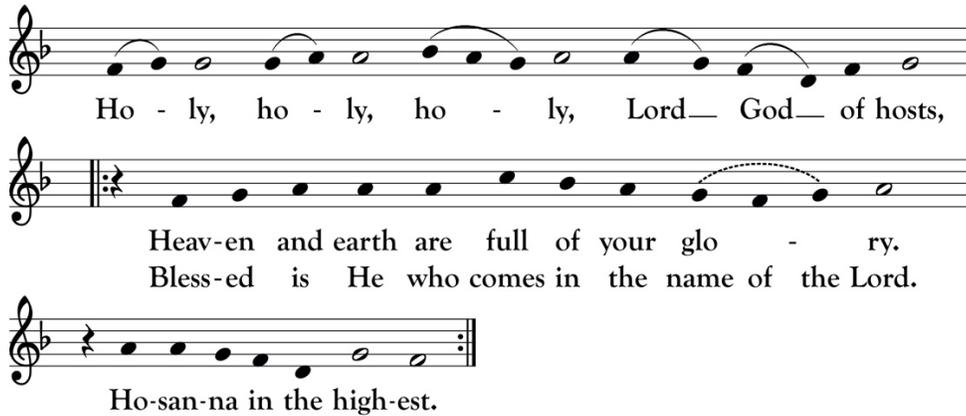


OFFERTORY HYMN – AT THAT FIRST EUCHARIST

1. At that first Eucharist before you died,
 O Lord, you prayed that all be one in you;
 At this our Eucharist again preside,
 And in our hearts your law of love renew.
 Thus may we all one Bread, one Body be;
 Through this blest Sacrament of Unity.

2. So, Lord, at length when Sacraments shall cease,
 May we be one with all your Church above,
 One with your Saints in one unbroken peace,
 One with your Saints in one unbounded love;
 More blessed still in peace and love to be;
 One with the Trinity in Unity.

SANCTUS

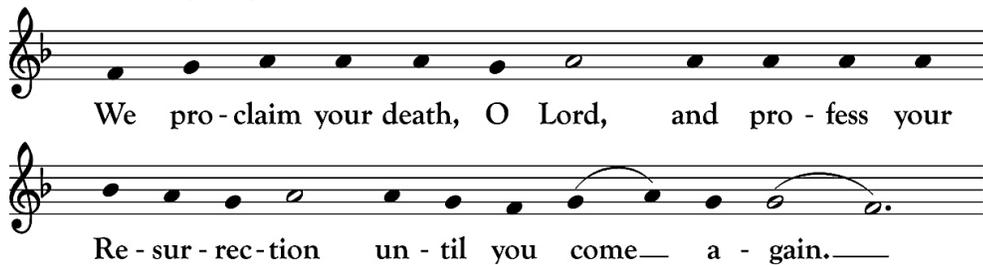


Ho - ly, ho - ly, ho - ly, Lord— God— of hosts,
Heav-en and earth are full of your glo - ry.
Bless-ed is He who comes in the name of the Lord.
Ho-san-na in the high-est.

From the Mass of St. Agnes by B. Andrew Mills
© 2010 CanticaNOVA Publications. All rights reserved. Used with permission.

Acclamations during the Eucharistic Prayer:

Priest: The mystery of faith.



We pro-claim your death, O Lord, and pro-fess your
Re-sur-rec-tion un-til you come— a-gain.—

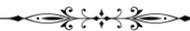
Priest: Through Him, and with Him, and in Him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.



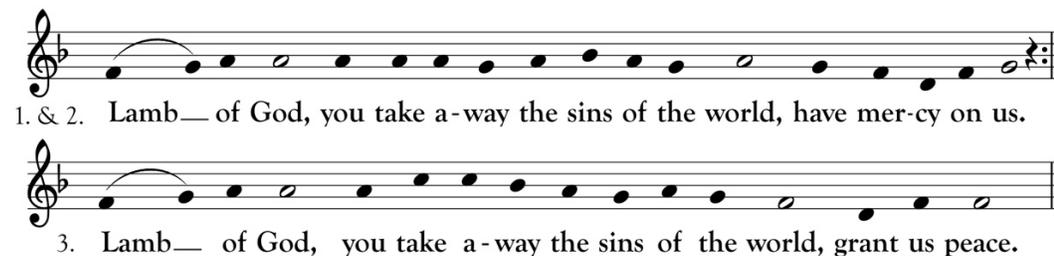
A - men, a - men, a - men.—

From the Mass of St. Agnes by B. Andrew Mills
© 2010 CanticaNOVA Publications. All rights reserved. Used with permission.

THE COMMUNION RITE



AGNUS DEI



1. & 2. Lamb— of God, you take a-way the sins of the world, have mer-cy on us.
3. Lamb— of God, you take a-way the sins of the world, grant us peace.

From the Mass of St. Agnes by B. Andrew Mills
© 2010 CanticaNOVA Publications. All rights reserved. Used with permission.

ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that You are present in the Most Holy Sacrament.
 I love You above all things, and I desire to receive You into my soul.
 Since I cannot at this moment receive You sacramentally,
 come at least spiritually into my heart.
 I embrace You as if You were already there and unite myself wholly to You.
 Never permit me to be separated from You. Amen.

COMMUNION HYMN – JESUS, MY LORD, MY GOD, MY ALL



Je - sus, my Lord, my God, my All,
 Had I but Ma - ry's sin - less heart
 Thy Bo - dy, Soul, and God - head, all,
 How can I love thee as I ought? And how re -
 To love thee with, my dear - est King. Oh, with what
 O mys - ter - y of love di - vine. I can - not
 vere this won - drous gift, So far sur - pass - ing
 bursts of fer - vent praise Thy good - ness, Je - sus,
 com - pass all I have, For all thou has and
 hope or thought.
 would I sing. Sweet Sac - ra - ment, we thee a - dore;
 art are mine.
 Oh, make us love thee more and more.
 Oh make us love thee more and more.

PRAYER AFTER COMMUNION

Due to the special nature of this Mass during the pandemic, the Procession with the Most Blessed Sacrament is omitted this year. Instead, the Blessed Sacrament is incensed while we sing:



Tan - tum er - go Sa - cra - mén - tum
Ge - ni - tó - ri, Ge - ni - tó - que

Ve - ne - ré - mur cér - nu - i: Et an - ti - quum do - cu - mén - tum
Laus. et ju - bi - lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que

No - vo ce - dat rí - tu - i: Prae - stet fi - des sup - ple - mén - tum
Sit et be - ne - di - cti - o: Pro - ce - dén - ti ab u - tró - que

Sén - su - um de - fé - ctu - i.
Com - par sit lau - dá - ti - o. A - men.

*Down in adoration falling, / Lo! the sacred Host we hail,
Lo! o'er ancient forms departing / Newer rites of grace prevail;
Faith for all defects supplying, / Where the feeble senses fail.*

*To the Everlasting Father, / And the Son Who reigns on high
With the Holy Ghost proceeding / Forth from Each eternally,
Be salvation, honor, blessing, / Might, and endless majesty. Amen.*

The Blessed Sacrament is reposed in the tabernacle.

As we continue the solemn Paschal Triduum, the ministers depart in silence.



The Agony in the Garden – “Could you not watch one hour with me?” – St. Matthew 26:40

GOOD FRIDAY – SOLEMN LITURGY OF THE PASSION



This solemn liturgy takes place at three o'clock in the afternoon, the traditional time our Savior died upon the Cross.

For those at home: in preparation for the liturgy, you may wish to bring a crucifix close to your place of viewing and veil it in some way until it is solemnly unveiled during the liturgy.

ENTRANCE OF THE MINISTERS – IN SILENCE

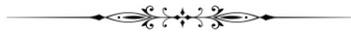
The Priests, Deacons, and the ministers go to the altar in silence. At the altar, they prostrate themselves while the faithful kneel. Afterwards, they rise and the priest prays:

PRAYER

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

R. Amen.

FIRST PART: THE LITURGY OF THE WORD



READING I – 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.

R. The word of the Lord.

V. **Thanks be to God.**

RESPONSE – PSALM 116:12-13, 15-16BC, 17-18

R. 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.

R. Father, into your hands I commend my spirit.

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

R. 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."

R. Father, into your hands I commend my spirit.

Let your face shine upon your servant;
save me in your kindness.
Take courage and be stouthearted,
all you who hope in the LORD.

R. Father, into your hands I commend my spirit.

READING II – 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.

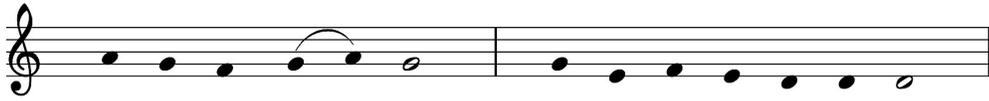
So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.

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.

R. The word of the Lord. V. **Thanks be to God.**

ACCLAMATION



Laus ti - bi, Chri - ste, Rex ae - tér - nae gló - ri - ae.

Tr. Praise to you, O Christ, King of eternal glory.

PROCLAMATION OF THE PASSION – ST. JOHN 18:1–19:42

The faithful at home are encouraged to join in the Chorus parts (C.), which are in bold print.

N. 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?"

N. They answered him,

C. "Jesus the Nazorean."

N. He said to them,

✠ "I AM."

N. 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?"

N. They said,

C. "Jesus the Nazorean."

N. Jesus answered,

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

N. 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?"

N. 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,

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

N. He said,

V. "I am not."

N. 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."

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

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

N. Jesus answered him,

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

N. Then Annas sent him bound to Caiaphas the high priest.

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

C. "You are not one of his disciples, are you?"

N. He denied it and said,

V. "I am not."

N. One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

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

N. 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,

V. "What charge do you bring against this man?"

N. They answered and said to him,

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

N. At this, Pilate said to them,

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

N. The Jews answered him,

C. "We do not have the right to execute anyone,"

N. 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,

V. "Are you the King of the Jews?"

N. Jesus answered,

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

N. Pilate answered,

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

N. 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."

N. So Pilate said to him,

V. "Then you are a king?"

N. 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."

N. Pilate said to him,

V. "What is truth?"

N. When he had said this, he again went out to the Jews and said to them,

V. "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?"

N. They cried out again,

C. "Not this one but Barabbas!"

N. 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,

C. "Hail, King of the Jews!"

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

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

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

V. "Behold, the man!"

N. When the chief priests and the guards saw him they cried out,

C. "Crucify him, crucify him!"

N. Pilate said to them,

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

N. The Jews answered,

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

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

V. "Where are you from?"

N. Jesus did not answer him. So Pilate said to him,

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

N. 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."

N. Consequently, Pilate tried to release him; but the Jews cried out,

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

N. 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,

V. "Behold, your king!"

N. They cried out,

C. "Take him away, take him away! Crucify him!"

N. Pilate said to them,

V. "Shall I crucify your king?"

N. The chief priests answered,

C. "We have no king but Caesar."

N. 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,

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

N. Pilate answered,

V. "What I have written, I have written."

N. 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,

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

N. 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."

N. Then he said to the disciple,

✕ "Behold, your mother."

N. 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."

N. 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."

N. And bowing his head, he handed over the spirit.

Here all kneel and pause for a short time.

N. 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.

R. The Gospel of the Lord.

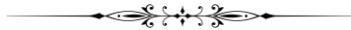
V. **Praise to you, Lord Jesus Christ.**

HOMILY

THE SOLEMN INTERCESSIONS

The Liturgy of the Word concludes with solemn intercessions for the Holy Church, for her leaders and all the faithful, for the unity of Christians, for our Jewish brethren, for those who do not believe in God, for nations and their leaders, and for all those in need. We stand and kneel at the invitation of the Deacon, praying in silence. This year a special eleventh intercession has added by the Holy See for an end to the pandemic.

SECOND PART: THE ADORATION OF THE CROSS



THE SHOWING OF THE HOLY CROSS

The Holy Cross is unveiled in stages. The people kneel briefly to pray after singing, "Come, let us adore." Then, they rise.

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

ADORATION OF THE HOLY CROSS

After the Cross is completely unveiled, the Priests and Deacons give a reverence to the cross. People at home are encouraged to use a cross from their homes for this adoration. Reverence is shown to the Holy Cross by a genuflection and/or by a kiss (traditional).

As the camera focuses on the cross, we will sing the hymn "O Sacred Head Surrounded."

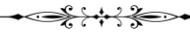
HYMN – O SACRED HEAD SURROUNDED

1. O Sacred Head surrounded
By crown of piercing thorn!
O bleeding Head so wounded,
Reviled and put to scorn.
The pow'r of death comes o'er thee,
The glow of life decays,
Yet angel hosts adore thee,
And tremble as they gaze.
2. I see thy strength and vigor
All fading in the strife,
And death, with cruel vigor,
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn thy face on me!
3. What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?
O make me thine forever;
And should I fainting be,
Lord, let me never, never
Outlive my love for thee.
4. In this, thy bitter Passion,
Good Shepherd, think of me,
With thy most sweet compassion,
Unworthy though I be;
Beneath thy Cross abiding,
Forever would I rest,
In thy dear love confiding,
And with Thy presence blest.

Anon. Latin; tr. by Paul Gerhardt, 1605-1676
Public Domain

PASSION CHORALE
Hans Leo Hassler, 1564-1612

THIRD PART: HOLY COMMUNION



As the priest receives Holy Communion. Then, all are invited to make an act of spiritual communion. Together, we long for the day when we can be reunited once again at the holy altar and receive our Lord's precious Body and Blood, broken and shed for us.

ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that You are present in the Most Holy Sacrament.
I love You above all things, and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there and unite myself wholly to You.
Never permit me to be separated from You. Amen.

COMMUNION MEDITATION – solo

O sorrow deep! Who would not weep
With heartfelt pain and sighing?
God the Father's only Son
In the tomb is lying.

The Paschal Lamb, like Isaac's ram,
In blood was offered for us,
Pouring out His life that He
Might to life restore us.

Blest shall they be eternally
 Who ponder in their weeping
 That the glorious Prince of Life
 Should in death be sleeping.

O Jesus blest! My help and rest!
 With tears I pray thee, hear me:
 Now, and even unto death,
 Dearest Lord, be near me.

PRAYER AFTER COMMUNION

Priest: Let us pray. Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord.

R. Amen.

PRAYER OVER THE PEOPLE

The people bow their heads.

May abundant blessing, O Lord, we pray, descend upon your people, who have honored the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure.

Through Christ our Lord.

R. Amen.

After genuflecting to the Cross, the ministers depart in silence.

The faithful are encourage to take time for private prayer and meditation after the Sacred Liturgy.

The readings and hymns for the Great Easter Vigil and Easter Day will be found in a separate order of worship.

