



TRIDUUM
CELEBRATION OF THE LORD'S PASSION

The Cathedral of St. Mary
April 10, 2019

SOLEMN ENTRANCE

GREETING

OPENING PRAYER

LITURGY OF THE WORD

FIRST READING

Is 52:13—53:12

He himself was wounded for our sins.

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.

PSALM RESPONSE

Psalm 31



In you, O LORD, I take refuge.
Let me never be put to shame.
In your justice, set me free.
Into your hands I commend my spirit.
You will redeem me, O LORD,
O faithful God. *R.*

Because of all my foes
I have become a reproach,
an object of scorn to my neighbors
and of fear to my friends.
Those who see me in the street
flee from me.
I am forgotten, like someone dead,

and have become like a broken
vessel. *R.*

But as for me, I trust in you, O LORD;
I say, "You are my God.
My lot is in your hands, deliver me
from the hands of my enemies
and those who pursue me. *R.*

"Let your face shine on your servant.
Save me in your merciful love."
Be strong, let your heart take courage,
all who hope in the LORD. *R.*

Text: *The Revised Grail Psalms*, © 2010, Conception Abbey and The Grail, admin. by GIA Publications, Inc.;
refrain tr. © 1969, ICEL.
Music: Michel Guimont, © 1994, GIA Publications, Inc.

SECOND READING

Heb 4:14-16; 5:7-9

Jesus learned obedience and became the source of salvation for all who obey him.

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.

So 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



Text: ICEL, © 1969
Music: *Kyrie Orbis Factor*, acc. by David Hurd

*Christ became obedient to the point of death, even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name which is above every other name.*

GOSPEL READING

Jn 18:1—19:42

The Passion of our Lord Jesus Christ.

†. The Passion of our Lord Jesus Christ according to John.

N. 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?"

C. "Jesus the Nazorean."

† "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?"

C. "Jesus the Nazorean."

† "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.

N. 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?"

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?"

† "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?"

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.

N. 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?"

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

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?"

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

† "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."

V. "Then you are a king?"

† "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."

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?"

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.

N. 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!"

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?"

† "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!"

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.'"

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.

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

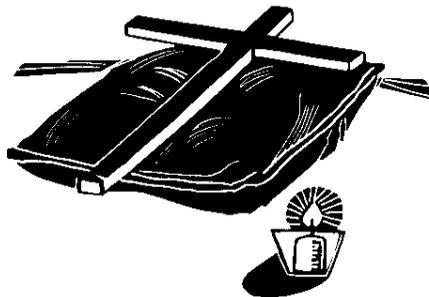
bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

The Gospel of the Lord!

HOMILY

THE 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 immigrants and refugees
- XI. For the unborn
- XII. For those in tribulation
- XIII. For an end to the pandemic



ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

Deacon: Behold the wood of the Cross, on which hung the salvation of the world.

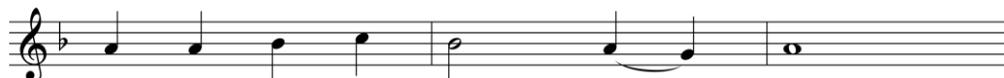


SONG AT THE ADORATION

Sing, My Tongue, the Song of Triumph



1. Sing, my tongue, the song of tri - umph,
2. He en - dured the nails, the spit - ting,
3. Faith - ful Cross, a - bove all oth - er,
4. Bend your boughs, O Tree of glo - ry!



Tell the sto - ry far and wide;
Vin - e - gar and spear and reed;
One and on - ly no - ble tree,
All you rig - id branch - es, bend!



Tell of dread and fi - nal bat - tle,
From that ho - ly bod - y bro - ken
None in fo - liage, none in blos - som,
For a while the an - cient tem - per



Sing of Sav - ior cru - ci - fied;
Blood and wa - ter forth pro - ceed:
None in fruit your peer may be;
That your birth be - stowed, sus - pend;

(Continued on next page.)



How up - on the cross a vic - tim
 Earth and stars and sky and o - cean
 Sweet the wood and sweet the i - ron
 And the King of earth and heav - en



Van - quish - ing in death he died.
 By that flood from stain are freed.
 And your load, most sweet is he.
 Gent - ly on your bos - om tend.

Text: *Pange, lingua, gloriosi lauream certaminis*; Venantius Fortunatus, c.530-609; tr. from *The Three Days*, 1981
 Tune: PICARDY, 8 7 8 7 8 7; French carol

HOLY COMMUNION

LORD'S PRAYER

COMMUNION MEDITATION

Psalm 22



My God, my God, why have you a - ban-doned me?

All who see me deride me;
 they curl their lips, they toss their
 heads:
 "He trusted in the LORD, let him save him;
 let him release him, for in him he
 delights." R.

For dogs have surrounded me;
 a band of the wicked besets me.
 They tear holes in my hands and my feet;
 I can count every one of my bones. R.

They divide my clothing among them,
 they cast lots for my robe.
 But you, O LORD, do not stay afar off;
 my strength, make haste to help me! R.

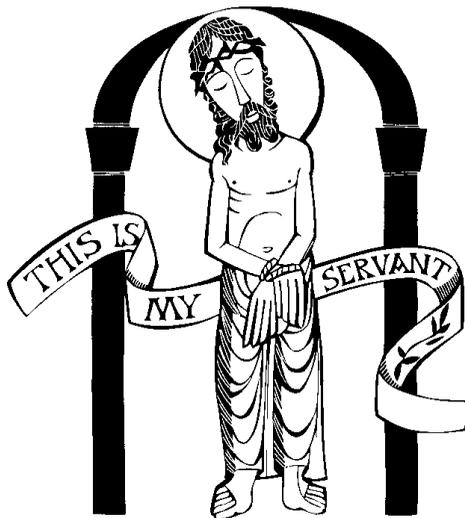
I will tell of your name to my kin,
 and praise you in the midst of the
 assembly;
 "You who fear the LORD, give him praise;
 all descendants of Jacob, give him
 glory;
 revere him, all you descendants of
 Israel. R.

Text: *The Revised Grail Psalms*, © 2010, Conception Abbey and The Grail, admin. by GIA Publications, Inc.;
 refrain tr. © 1969, ICEL
 Music: Michel Guimont, © 1994, GIA Publications, Inc.

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

There is no concluding rite or dismissal, for the liturgy of the Triduum continues tomorrow at the Easter Vigil.



Almighty and eternal God, our refuge in every danger, to whom we turn in our distress; in faith we pray look with compassion on the afflicted, grant eternal rest to the dead, comfort to mourners, healing to the sick, peace to the dying, strength to healthcare workers, wisdom to our leaders and the courage to reach out to all in love, so that together we may give glory to your holy name.

-Collect from the Votive Mass: In Time of Pandemic