



EASTER TRIDUUM
THE PEOPLE'S MASS
2024 – Cycle B


ST PAULS

THURSDAY of the Lord's Supper

EVENING MASS

This evening we celebrate the institution of the Eucharist and of the priesthood. At the end of the account of institution there is the phrase: 'Do this as a memorial of me.' Literally, 'Do this for my memorial!' While it is usually translated in the way it is here, it has been suggested that it could mean: Do this so that the Father may remember me.

THE INTRODUCTORY RITES

Entrance Antiphon *Cf. Gal 6:14*
We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. And with your spirit.

Penitential Act
Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

*A brief pause for silence follows.
Then all recite together:*

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking their breast, they say:
through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,

and you, my brothers and sisters, to pray for me to the Lord our God. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ, have mercy. Lord, have mercy.

Gloria
Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world,

have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Gloria
Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelstis, Deus Pater omnipotens.

Domine Fili unigenite, Iesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

Collect
O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

THE LITURGY OF THE WORD

FIRST READING *Ex 12:1-8, 11-14*
A reading from the book of Exodus.

Instructions concerning the Passover meal.
The Lord said to Moses and Aaron in the land of Egypt, 'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family; one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to

be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord. The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever.'

The word of the Lord. Thanks be to God.
RESPONSORIAL PSALM *Ps 115:12-13, 15-18*

1 The blessing-cup that we bless is a communion with the blood of Christ.

- How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. **1**
- O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, your servant am I; you have loosened my bonds. **1**
- A thanksgiving sacrifice I make; I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. **1**

SECOND READING *1 Cor 11:23-26*
A reading from the first letter of St Paul to the Corinthians.

Every time you eat this bread and drink this cup, you are proclaiming the death of the Lord.
This is what I received from the Lord, and it turned passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death. The word of the Lord. Thanks be to God.

GOSPEL ACCLAMATION *Jn 13:34*
Praise and honour to you, Lord Jesus! I give you a new commandment: love one another just as I have loved you, says the Lord.

Praise and honour to you, Lord Jesus!
GOSPEL *Jn 13:1-15*
The Lord be with you. And with your spirit.
A reading from the holy Gospel according to John. Glory to you, O Lord. Now he showed how perfect his love was.

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was. They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing.

He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter. 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand,' he said, 'what I have done to you? You call me Master and Lord, and rightly so; I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.' The Gospel of the Lord. Praise to you, Lord Jesus Christ.

Homily

THE WASHING OF FEET

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows. Meanwhile some of the following Antiphons or other appropriate chants are sung.

Antiphon 1 *Cf. Jn 13:4, 5, 15*
After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.

Antiphon 2 *Cf. Jn 13:12, 13, 15*
The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise.

Antiphon 3 *Jn 13:6-8*
Lord, are you to wash my feet? Jesus said to him in answer:

If I do not wash your feet, you will have no share with me.
V. So he came to Simon Peter and Peter said to him:
— Lord, are you to wash my feet ...

V. What I am doing, you do not know for now, but later you will come to know.
— Lord, are you to wash my feet ...

Antiphon 4 *Cf. Jn 13:14*
If I, your Lord and Master, have washed your feet, how much more should you wash each other's feet?

Antiphon 5 *Jn 13:35*
This is how all will know that you are my disciples:

If you have love for one another.
V. Jesus said to his disciples:
— This is how all will know ...

Antiphon 6 *Jn 13:34*
I give you a new commandment, that you love one another as I have loved you, says the Lord.

Antiphon 7 *1 Cor 13:13*
Let faith, hope and charity, these three, remain among you, but the greatest of these is charity.
V. Now faith, hope and charity, these three, remain; but the greatest of these is charity. — Let faith, hope and charity ...

*The Profession of Faith is not said.
The priest introduces the Prayer of the Faithful.*

THE LITURGY OF THE EUCHARIST

Prayer over the Offerings
Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord. Amen.

Preface I of the Most Holy Eucharist
The Lord be with you. And with your spirit. Lift up your hearts. We lift them up to the Lord. Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice, and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial.

As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

*(Eucharistic Prayer II on page 8).
(The Roman Canon)*

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N, our Pope and N, our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith. Remember, Lord, your servants N, and N, and all gathered here, whose faith and devotion are known to you. For them we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true. Celebrating the most sacred day on which our Lord Jesus Christ was handed over for our sake, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus,

John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord.

Amen.)

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of his Body and Blood
for his disciples to celebrate;
order our days in your peace,
and command that we be delivered
from eternal damnation
and counted among the flock of those
you have chosen.

(Through Christ our Lord.

Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
for our salvation and the salvation of all,
that is today,

he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

Easter Vigil

† Celebrating the most sacred night
of the Resurrection of our Lord Jesus Christ
in the flesh,

and in communion with those whose memory
we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,

Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
also for those to whom you have been pleased
to give
the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins;
order our days in your peace,
and command that we be delivered from
eternal damnation
and counted among the flock of those you
have chosen.

(Through Christ our Lord.

Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.
In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said
the blessing

and gave the chalice to his disciples, saying:
TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT,

WHICH WILL BE POURED OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.
The mystery of faith.

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Therefore, O Lord,
as we celebrate the memorial of the
blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.
Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation
at the altar
receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly
blessing.

(Through Christ our Lord. Amen.)
Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.
Grant them, O Lord, we pray,

and all who sleep in Christ,
a place of refreshment, light and peace.
(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles
and Martyrs:

with John the Baptist, Stephen,
Matthias, Barnabas,
Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

Through whom
you continue to make all these good things,
O Lord;

you sanctify them, fill them with life,
bless them, and bestow them upon us.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

(Turn to page 9).

Eucharistic Prayer II

You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like
the dewfall,

so that they may become for us
the Body and Blood of our Lord Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.
In a similar way, when supper was ended,
he took the chalice

and, once more giving thanks,
he gave it to his disciples, saying:
TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT,
WHICH WILL BE POURED OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.
The mystery of faith.

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.
Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the
resurrection,

and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary,

Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,

we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

THE COMMUNION RITE

At the Saviour's command
and formed by divine teaching,
we dare to say:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.

Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

For the kingdom,
the power and the glory are yours
now and for ever.

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.
And with your spirit.

Then, if appropriate, the Deacon or the Priest adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local
customs, that expresses peace, communion, and
charity.

Meanwhile the following is sung or said:

Lamb of God, you take away

the sins of the world, have mercy on us.

Lamb of God, you take away

the sins of the world, have mercy on us.

Lamb of God, you take away

the sins of the world, grant us peace.

Showing the Eucharist to the people, the priest says:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper
of the Lamb.

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

Communion Antiphon 1 Cor 11:24-25

This is the Body that will be given up for you;
this is the Chalice of the new covenant in my
Blood, says the Lord;
do this, whenever you receive it, in memory
of me.

Prayer after Communion

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever. Amen.

THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the Prayer after Communion, takes place the
solemn transfer of the Blessed Sacrament. During the
procession the hymn Pange, lingua or some other
eucharistic chant is sung.

1. Praised be Christ's immortal body,
and his precious blood be praised.
Born of royal virgin mother,
he shall reign for endless days.
Dying once to save all nations,
ever more he wins our praise.
2. Coming from the spotless virgin,
he for us was born a man.
Sowing seeds of truth among us,
he fulfilled the Father's plan.
Then his final night upon him,
wondrously that night began.
3. By a word, the Word among us
changes common bread and wine.
Bread becomes his holy body,
wine is made his blood divine.
Though this truth evades the senses,
faith unveils the sacred sign.

When the procession reaches the place of repose,
the following is sung.

4. Humbly let us sing our homage
for so great a sacrament.
Let all former rites surrender
to the Lord's new testament.

What our senses fail to fathom
let us grasp through faith's consent.

5. Glory, honour, adoration,
let us sing with one accord.
Praised be God almighty Father,
praised be Christ his Son, our Lord.
Praised be God the Holy Spirit,
blessed Trinity adored.

1. Pange, lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.
2. Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.
3. In supremæ nocte coenæ,
Recumbens cum fratribus,
Observata lege plene
Cibus in legalibus,
Cibum turbæ duodenaræ
Se dat suis manibus.
4. Verbum caro, panem verum,
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

When the procession reaches the place of repose,
the following is sung.

5. Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat rili:
Præstat fides supplementum
Sensuum defectui.
6. Genitori, Genitioque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedent ab utroque
Compar sit laudatio. Amen.

The people are invited to continue adoration of the
Blessed Sacrament for a period of time during the night.

FRIDAY
of the Passion of the Lord

The theme of Good Friday's liturgy is liberation. We are free because of Christ's love for us. On the evening before he died, Jesus said: 'A person can have no greater love than to lay down one's life for his friends.' Jesus proved his love. On the cross he freely laid down his life for our salvation – our liberation.

All pray silently for a while. Then the priest says:
Remember your mercies, O Lord, and with your eternal protection sanctify your servants,
for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever. Amen.

Or.
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. Amen.

I. THE LITURGY OF THE WORD

FIRST READING *Is 52:13-53:12*
A reading from the prophet Isaiah.

He was pierced through for our faults. See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have heard, and to whom has the power of the Lord been revealed?'

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed.

We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his case? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering.

If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute,

he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners. The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM *Ps 30:2-6.12-13.15-17.25*

- R.** Father, into your hands I commend my spirit.
1. 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. It is you who will redeem me, Lord. **R.**
- 2.** In the face of all my foes I am a reproach, an object of scorn to my neighbours and of fear to my friends. **R.**
- 3.** Those who see me in the street run far away from me. I am like a dead man, forgotten in men's hearts, like a thing thrown away. **R.**
- 4.** But as for me, I trust in you, Lord, I say: 'You are my God.' My life is in your hands, deliver me from the hands of those who hate me. **R.**
- 5.** Let your face shine on your servant. Save me in your love. Be strong, let your heart take courage, all who hope in the Lord. **R.**

SECOND READING *Heb 4:14-16; 5:7-9*

A reading from the letter to the Hebrews.
He learnt to obey through suffering and became for all who obey him the source of eternal salvation.
Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who

had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

GOSPEL ACCLAMATION *Phil 2:8-9*

Glorify and praise to you, O Christ! Christ was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name that is above all names.

GOSPEL *Jn 18:1-19:42*

N. Narrator; J. Jesus; O. other individual voices; C. the crowd – bold types.
The passion of our Lord Jesus Christ according to John.
N. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,
J. Who are you looking for?
N. They answered,
C. Jesus the Nazarene.
N. He said,
J. I am he.
N. Now Judas the traitor was standing among them. When Jesus said, 'I am he,' they moved back and fell to the ground. He asked them a second time,
J. Who are you looking for?
N. They said,
C. Jesus the Nazarene.
N. Jesus replied,
J. I have told you that I am he. If I am the one you are looking for, let these others go.
N. This was to fulfil the words he had spoken, 'Not one of those you gave me I lost.' Simon Peter, who carried a sword, drew it and

wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,
J. Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?
N. The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'
Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,
O. Aren't you another of that man's disciples?
N. He answered,
O. I am not.
N. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered,
J. I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. But why ask me? Ask my hearers what I taught; they know what I said.
N. At these words, one of the guards standing by gave Jesus a slap in the face, saying,
O. Is that the way to answer the high priest?
N. Jesus replied,
J. If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?
N. Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him,
O. Aren't you another of his disciples?
N. He denied it saying,
O. I am not.
N. One of the high priest's servants, a relation of

the man whose ear Peter had cut off, said,
O. Didn't I see you in the garden with him?
N. Again Peter denied it; and at once a cock crew.
They then led Jesus from the house of Caiaphas to the Prætorium. It was now morning. They did not go into the Prætorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,
O. What charge do you bring against this man?
N. They replied,
C. If he were not a criminal, we should not be handing him over to you.
N. Pilate said,
O. Take him yourselves, and try him by your own Law.
N. The Jews answered,
C. We are not allowed to put a man to death.
N. This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Prætorium and called Jesus to him, and asked,
O. Are you the king of the Jews?
N. Jesus replied,
J. Do you ask this of your own accord, or have others spoken to you about me?
N. Pilate answered,
O. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?
N. Jesus replied,
O. Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.
N. Pilate said,
O. So you are a king then?
N. Jesus answered,
J. It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.
N. Pilate said,
O. Truth? What is that?
N. And with that he went out again to the Jews and said,
O. I find no case against him. But according to a custom of yours I should release one prisoner

at the Passover; would you like me, then, to release the king of the Jews?
N. At this they shouted:
C. Not this man, but Barabbas.
N. Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,
C. Hail, king of the Jews!
N. and they slapped him in the face.
C. Pilate came outside again and said to them,
O. Look, I am going to bring him out to you to let you see that I find no case.
N. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,
O. Here is the man.
N. When they saw him the chief priests and the guards shouted,
C. Crucify him! Crucify him!
N. Pilate said,
O. Take him yourselves and crucify him: I can find no case against him.
N. The Jews replied,
C. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.
N. When Pilate heard them say this his fears increased. Re-entering the Prætorium, he said to Jesus,
O. Where do you come from?
N. But Jesus made no answer. Pilate then said to him,
O. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?
N. Jesus replied,
J. You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.
N. From that moment Pilate was anxious to set him free, but the Jews shouted,
C. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.
N. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in

Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,
O. Here is your king.
N. They said,
C. Take him away, take him away! Crucify him!
N. Pilate said,
O. Do you want me to crucify your king?
N. The chief priests answered,
C. We have no king except Caesar.
N. So in the end Pilate handed him over to them to be crucified. They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews'. This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,
C. You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.
N. Pilate answered,
O. What I have written, I have written. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,
C. Instead of tearing it, let's throw dice to decide who is to have it.
N. In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast lots for my clothes. This is exactly what the soldiers did. Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,
J. Woman, this is your son.
N. Then to the disciple he said,
J. This is your mother.

N. And from that moment the disciple made a place for her in his home.
After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:
J. I am thirsty.
N. A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,
J. It is accomplished,
N. and bowing his head he gave up the spirit.
All kneel and pause for a moment.
N. It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture: Not one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced.
After this, Joseph of Arimathea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

THE SOLEMN INTERCESSIONS

I. 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.

II. For the Pope
Let us pray also for our most Holy Father Pope N.,
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 favour 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.

III. For all orders and degrees of the faithful
Let us pray also for our Bishop N.,
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.

IV. 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.

V. 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.

VI. 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.

VII. 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.

VIII. 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 recognise 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.

IX. 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 favour, 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.

X. For those in tribulation
Let us pray, dearly beloved,
to God the Father almighty,
that he may cleanse the world of all errors,
banish disease, drive out hunger,
unlock prisons, loosen fetters,
granting to travellers 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 of 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.

II. THE ADORATION OF THE HOLY CROSS

The solemn Adoration of the Holy Cross takes place in three stages.
The Showing of the Holy Cross
Behold the wood of the Cross,
on which hung the salvation of the world.
Come, let us adore.
While the adoration of the Holy Cross is taking place, the antiphon Crucem tuam adoramus (We adore your Cross, O Lord), the Reproaches, or other suitable chants are sung, during which all who have already adored the Cross remain seated.
Antiphon
We adore your Cross, O Lord,
we praise and glorify your Holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.
May God have mercy on us and bless us;
may he let his face shed its light upon us
and have mercy on us.
And the Antiphon is repeated:
We adore ...
The Reproaches
Numbers 1 and 2 indicate first and second choir.
1
1&2 My people, what have I done to you?
Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Saviour.
1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eileison himas.
2 Holy and Immortal One, have mercy on us.
1&2 Because I led you out through the desert
forty years
and fed you with manna and brought you into
a land of plenty,
you have prepared a Cross for your Saviour.
1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eileison himas.
2 Holy and Immortal One, have mercy on us.
1&2 What more should I have done for you and
have not done?
Indeed, I planted you as my most beautiful
chosen vine and you have turned very bitter
for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Saviour's
side.
1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eileison himas.
2 Holy and Immortal One, have mercy on us.
II
Cantors:
I scourged Egypt for your sake with its
firstborn sons,
and you scourged me and handed me over.
1 and 2 repeat:
My people, what have I done to you?
Or how have I grieved you? Answer me!
Cantors:
I led you out from Egypt as Pharaoh lay sunk
in the Red Sea,
and you handed me over to the chief priests.
1 and 2 repeat:
My people ...
Cantors:
I opened up the sea before you,
and you opened my side with a lance.

1 and 2 repeat:
My people ...
Cantors:
I went before you in a pillar of cloud,
and you led me into Pilate's palace.
1 and 2 repeat:
My people ...
Cantors:
I fed you with manna in the desert,
and on me you rained blows and lashes.
1 and 2 repeat:
My people ...
Cantors:
I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.
1 and 2 repeat:
My people ...
Cantors:
I struck down for you the kings of the Canaanites,
and you struck my head with a reed.
1 and 2 repeat:
My people ...
Cantors:
I exalted you with great power,
and you hung me on the scaffold of the Cross.
1 and 2 repeat:
My people ...
Hymn (V.H. No. 95)
1. O sacred head, surrounded
By crown of piercing thorn,
O bleeding head so wounded
Revelled and put to scorn.
Our sins have marred the glory
Of thy most holy face,
Yet angel hosts adore thee,
And tremble as they gaze.
2. The Lord of every nation
Was hung upon a tree;
His death was our salvation,
Our sins, his agony.
O Jesus, by thy Passion,
Thy life in us increase;
Thy death for us did fashion
Our pardon and our peace.

III. HOLY COMMUNION

The Priest brings the Blessed Sacrament back from the place of repose to the altar, while all stand in silence. Then the Priest says:
At the Saviour's command and formed by divine teaching, we dare to say:
Our Father, who art in heaven ...
Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.
**For the kingdom,
the power and the glory are yours
now and for ever.**
Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper
of the Lamb.
Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.
After the Communion a brief silence may be observed. Then the Priest says:
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. Amen.

Prayer over the People
The Priest invites people to bow down for the blessing.
May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured 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. Amen.
All depart in silence.