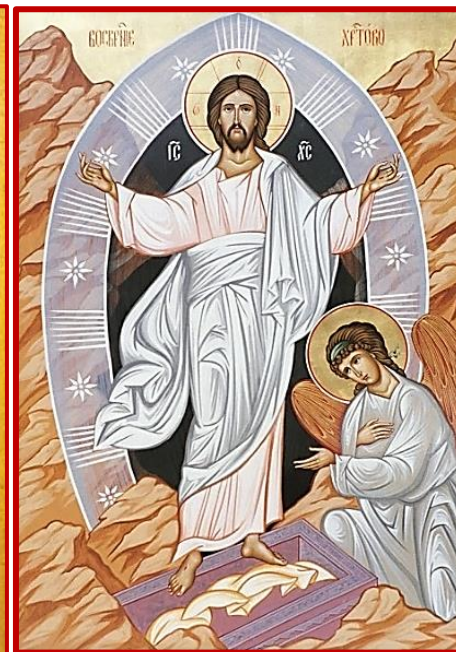
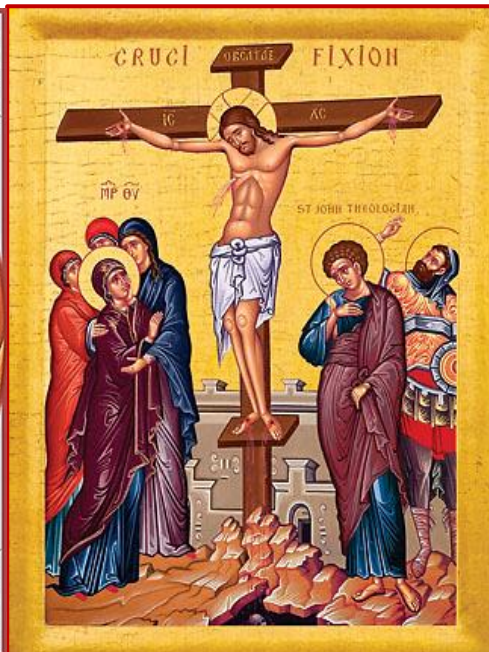
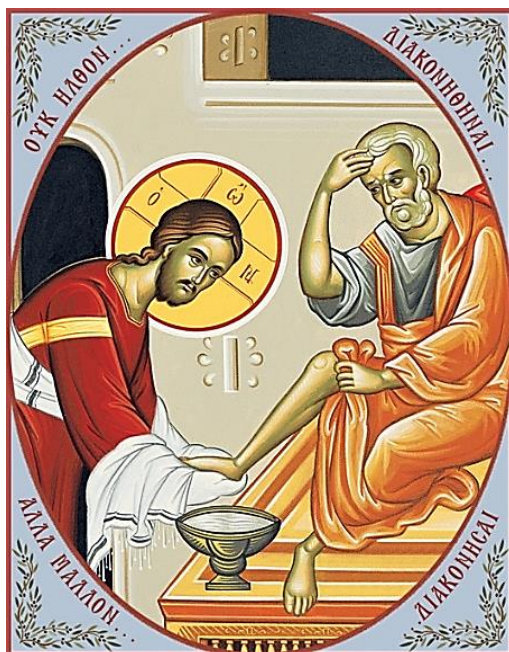




THE BASILICA OF SAINT PETER

ESTABLISHED IN 1821
THE ROMAN CATHOLIC DIOCESE OF CHARLESTON



Paschal Triduum 2021

**Good Friday of the
Lord's Passion**

**Viernes Santo de la
pasión del Señor**

April 2 at 3:00 PM

✠ www.facebook.com/visitstpeters ✠ www.visitstpeters.org

The Sacred Paschal Triduum in the Year 2021

El Sagrado Triduo Pascual en el año 2021

The Latin word, Triduum, literally translated means “three days”. They are the central days of the entire liturgical year and the heart of the Church’s life. It is best understood as one single observance that is so great a mystery that its celebration is extended over three days. These are the days when we celebrate most fully our salvation won by our Lord, Jesus Christ.

We enter into especially sacred time during these three days.

The words and actions which surround us during the liturgies are suspended and prolonged so that we may more fully understand and reflect upon the sacred mysteries of the Lord’s passion and resurrection.

La palabra Triduum, en Latín, se traduce literalmente “tres días”. Son los días centrales de todo el año litúrgico y el corazón de la vida de la Iglesia. Se entiende mejor como una sola observancia que es un misterio tan grande que su celebración se extiende a lo largo de tres días. Estos son los días en los que celebramos más plenamente nuestra salvación ganada por nuestro Señor Jesucristo.

Entramos en un tiempo especialmente sagrado durante estos tres días.

Las palabras y acciones que nos rodean durante las liturgias se suspenden y prolongan para que podamos comprender y reflexionar más plenamente sobre los sagrados misterios de la pasión y resurrección del Señor.

GOOD FRIDAY of the Lord’s Passion

VIERNES SANTO de la pasión del Señor

On this and the following day, by ancient tradition, the Church does not celebrate the sacraments. The Good Friday Liturgy commemorates the Passion of our Lord – not as an historical reenactment, but as a part of the whole Paschal Mystery which is celebrated throughout the Triduum. During this liturgy we hear the proclamation of the Passion, solemnly pray for the needs of the whole world, adore the cross, which is the instrument of our salvation, and receive Communion.

Good Friday within the Sacred Paschal Triduum is divided into several distinct parts: **Liturgy of the Word, Solemn Intercessions, Adoration of the Cross, and Communion.** These commemorations are derived from ancient ceremonies originating in different segments of the Christian Church.

SOLEMN ENTRANCE (in silence)

The Assembly **stands** at the beginning of the entrance of the procession, then **kneels** in prayer while the ministers lie prostrate.

PRAYER

En este día y el día siguiente, por tradición antigua, la Iglesia no celebra los sacramentos. La liturgia del Viernes Santo conmemora la Pasión de nuestro Señor, no como una recreación histórica, sino como parte de todo el Misterio Pascual que se celebra a lo largo del Triduo. Durante esta liturgia escuchamos el anuncio de la Pasión, oramos solemnemente por las necesidades del mundo entero, adoramos la cruz, que es el instrumento de nuestra salvación, y recibimos la Comunión.

El Viernes Santo dentro del Sagrado Triduo Pascual se divide en varias partes distintas: **La Liturgia de la Palabra, Las Intercesiones Solemnes, La Adoración de la Cruz y La Sagrada Comunión.** Estas conmemoraciones se derivan de antiguas ceremonias originadas en diferentes segmentos de la Iglesia cristiana.

LA ENTRADA SOLEMNE (en silencio)

La Asamblea **se pone de pie** al comienzo de la procesión de entrada, luego **se arrodilla** en oración mientras los ministros yacen postrados.

ORACIÓN

LITURGY OF THE WORD

FIRST READING

Isaiah 52:13 – 53:12

(Proclaimed in English)

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.

The Word of the Lord

✠ Thanks be to God

LITURGIA DE LA PALABRA

PRIMERA LECTURA

Isaías 52:13 – 53:12

(Proclamado en inglés)

HE aquí que mi siervo prosperará, será engrandecido y exaltado, será puesto en alto. Muchos se horrorizaron al verlo, porque estaba desfigurado su semblante, que no tenía ya aspecto de hombre; pero muchos pueblos se llenaron de asombro. Ante él los reyes cerrarán la boca, porque verán lo que nunca se les había contado y comprenderán lo que nunca se habían imaginado. ¿Quién habrá de creer lo que hemos anunciado?

¿A quién se le revelará el poder del Señor? Creció en su presencia como planta débil, como una raíz en el desierto. No tenía gracia ni belleza. No vimos en él ningún aspecto atrayente; despreciado y rechazado por los hombres, varón de dolores, habituado al sufrimiento; como uno del cual se aparta la mirada, despreciado y desestimado. Él soportó nuestros sufrimientos y aguantó nuestros dolores; nosotros lo tuvimos por leproso, herido por Dios y humillado, traspasado por nuestras rebeliones, triturado por nuestros crímenes. Él soportó el castigo que nos trae la paz. Por sus llagas hemos sido curados. Todos andábamos errantes como ovejas, cada uno siguiendo su camino, y el Señor cargó sobre él todos nuestros crímenes. Cuando lo maltrataban, se humillaba y no abría la boca, como un cordero llevado a degollar; como oveja ante el esquilador, enmudecía y no abría la boca.

Inicuamente y contra toda justicia se lo llevaron. ¿Quién se preocupó de su suerte? Lo arrancaron de la tierra de los vivos, lo hirieron de muerte por los pecados de mi pueblo, le dieron sepultura con los malhechores a la hora de su muerte, aunque no había cometido crímenes, ni hubo engaño en su boca. El Señor quiso triturarlo con el sufrimiento. Cuando entregue su vida como expiación, verá a sus descendientes, prolongará sus años y por medio de él prosperarán los designios del Señor. Por las fatigas de su alma, verá la luz y se saciará; con sus sufrimientos justificará mi siervo a muchos, cargando con los crímenes de ellos. Por eso le daré una parte entre los grandes, y con los fuertes repartirá despojos, ya que indefenso se entregó a la muerte y fue contado entre Los malhechores, cuando tomó sobre sí las culpas de todos e intercedió por los pecadores.

Palabra de Dios.

✠ Te alabamos Señor

RESPONSORAL PSALM 31

SALMO 30

Marty Haugen



(Padre, en tus manos encomiendo mi espíritu.)

SECOND READING Hebrews 4:14-16; 5:7-9

(Proclaimed in Spanish)

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.

The Word of the Lord

✠ Thanks be to God

SEGUNDA LECTURA Hebreos 4,14-16; 5,7-9

(Proclamado en español)

HERMANOS: Jesús, el Hijo de Dios, es nuestro sumo sacerdote, que ha entrado en el cielo. Mantengamos firme la profesión de nuestra fe. En efecto, no tenemos un sumo sacerdote que no sea capaz de compadecerse de nuestros sufrimientos, puesto que él mismo ha pasado por las mismas pruebas que nosotros, excepto el pecado. Acerquémonos, por lo tanto, con plena confianza al trono de la gracia, para recibir misericordia, hallar la gracia y obtener ayuda en el momento oportuno. Precisamente por eso, Cristo, durante su vida mortal, ofreció oraciones y súplicas, con poderoso clamor y lágrimas, a aquel que podía librarlo de la muerte, y fue escuchado por su piedad. A pesar de que era el Hijo, aprendió a obedecer padeciendo, y llegado a su perfección, se convirtió en la causa de la salvación eterna para todos los que lo obedecen.

Palabra de Dios.

✠ Te alabamos Señor,

GOSPEL ACCLAMATION

ACLAMACIÓN ANTES DEL EVANGELIO

Marty Haugen



(Alabanza a Ti, O Cristo, Rey de eterna gloria.)

THE PASSION

John 18:1 - 19:42

On this day, the Passion is solemnly chanted in English by several cantors.

JESUS went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So, he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So, if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?" So, the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So, the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews

LA PASIÓN DEL SEÑOR

Juan 18,1 - 19,42

En este día, varios cantores cantan solemnemente en inglés la proclamación de la Pasión.

EN aquel tiempo, Jesús fue con sus discípulos al otro lado del torrente Cedrón, donde había un huerto, y entraron allí él y sus discípulos. Judas, el traidor, conocía también el sitio, porque Jesús se reunía a menudo allí con sus discípulos. Entonces Judas tomó un batallón de soldados y guardias de los sumos sacerdotes y de los fariseos y entró en el huerto con linternas, antorchas y armas. Jesús, sabiendo todo lo que iba a suceder, se adelantó y les dijo: "¿A quién buscan?" Le contestaron: "A Jesús, el nazareno". Les dijo Jesús: "Yo soy". Estaba también con ellos Judas, el traidor. Al decirles 'Yo soy', retrocedieron y cayeron a tierra. Jesús les volvió a preguntar: "¿A quién buscan?" Ellos dijeron: "A Jesús, el nazareno". Jesús contestó: "Les he dicho que soy yo. Si me buscan a mí, dejen que éstos se vayan". Así se cumplió lo que Jesús había dicho: 'No he perdido a ninguno de los que me diste'.

Entonces Simón Pedro, que llevaba una espada, la sacó e hirió a un criado del sumo sacerdote y le cortó la oreja derecha. Este criado se llamaba Malco. Dijo entonces Jesús a Pedro: "Mete la espada en la vaina. ¿No voy a beber el cáliz que me ha dado mi Padre?" El batallón, su comandante y los criados de los judíos apresaron a Jesús, lo ataron y lo llevaron primero ante Anás, porque era suegro de Caifás, sumo sacerdote aquel año. Caifás era el que había dado a los judíos este consejo: 'Conviene que muera un solo hombre por el pueblo'.

Simón Pedro y otro discípulo iban siguiendo a Jesús. Este discípulo era conocido del sumo sacerdote y entró con Jesús en el palacio del sumo sacerdote, mientras Pedro se quedaba fuera, junto a la puerta. Salió el otro discípulo, el conocido del sumo sacerdote, habló con la portera e hizo entrar a Pedro. La portera dijo entonces a Pedro: "¿No eres tú también uno de los discípulos de ese hombre?" Él dijo: "No lo soy". Los criados y los guardias habían encendido un brasero, porque hacía frío, y se calentaban. También Pedro estaba con ellos de pie, calentándose.

El sumo sacerdote interrogó a Jesús acerca de sus discípulos y de su doctrina. Jesús le contestó: "Yo he hablado abiertamente al mundo y he enseñado continuamente en la sinagoga y en el templo, donde se reúnen todos los judíos, y no he dicho nada a

gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again, Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So, Pilate came out to them and said, “What charge do you bring against this man?” They answered and said to him, “If he were not a criminal, we would not have handed him over to you.” At this, Pilate said to them, “Take him yourselves, and judge him according to your law.” The Jews answered him, “We do not have the right to execute anyone, “in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die.

So, Pilate went back into the praetorium and summoned Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this on your own or have others told you about me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?” 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.” So, Pilate said to him, “Then you are a king?” 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.” Pilate said to him, “What is truth?” When he had said this, he again went out to the Jews and said to them, “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again, “Not this one but Barabbas!”

escondidas. ¿Por qué me interrogas a mí? Interroga a los que me han oído, sobre lo que les he hablado. Ellos saben lo que he dicho”. Apenas dijo esto, uno de los guardias le dio una bofetada a Jesús, diciéndole: “¿Así contestas al sumo sacerdote?” Jesús le respondió: “Si he faltado al hablar, demuestra en qué he faltado; pero si he hablado como se debe, ¿por qué me pegas?” Entonces Anás lo envió atado a Caifás, el sumo sacerdote.

Simón Pedro estaba de pie, calentándose, y le dijeron: “¿No eres tú también uno de sus discípulos?” Él lo negó diciendo: “No lo soy”. Uno de los criados del sumo sacerdote, pariente de aquel a quien Pedro le había cortado la oreja, le dijo: “¿Qué no te vi yo con él en el huerto?” Pedro volvió a negarlo y enseguida cantó un gallo. Llevaron a Jesús de casa de Caifás al pretorio. Era muy de mañana y ellos no entraron en el palacio para no incurrir en impureza y poder así comer la cena de Pascua. Salió entonces Pilato a donde estaban ellos y les dijo: “¿De qué acusan a este hombre?” Le contestaron: “Si éste no fuera un malhechor, no te lo hubiéramos traído”. Pilato les dijo: “Pues llévenselo y júzguenlo según su ley”. Los judíos le respondieron: “No estamos autorizados para dar muerte a nadie”. Así se cumplió lo que había dicho Jesús, indicando de qué muerte iba a morir.

Entró otra vez Pilato en el pretorio, llamó a Jesús y le dijo: “¿Eres tú el rey de los judíos?” Jesús le contestó: “¿Eso lo preguntas por tu cuenta o te lo han dicho otros?” Pilato le respondió: “¿Acaso soy yo judío? Tu pueblo y los sumos sacerdotes te han entregado a mí. ¿Qué es lo que has hecho?” Jesús le contestó: “Mi Reino no es de este mundo. Si mi Reino fuera de este mundo, mis servidores habrían luchado para que no cayera yo en manos de los judíos. Pero mi Reino no es de aquí”. Pilato le dijo: “¿Conque tú eres rey?” Jesús le contestó: “Tú lo has dicho. Soy rey. Yo nací y vine al mundo para ser testigo de la verdad. Todo el que es de la verdad, escucha mi voz”. Pilato le dijo: “¿Y qué es la verdad?”

Dicho esto, salió otra vez a donde estaban los judíos y les dijo: “No encuentro en él ninguna culpa. Entre ustedes es costumbre que por Pascua ponga en libertad a un preso. ¿Quieren que les suelte al rey de los judíos?” Pero todos ellos gritaron: “¡No, a ése, no! ¡A Barrabás!” (El tal Barrabás era un bandido).

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, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So, Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So, Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin".

Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar." 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, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."

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

Entonces Pilato tomó a Jesús y lo mandó azotar. Los soldados trenzaron una corona de espinas, se la pusieron en la cabeza, le echaron encima un manto color púrpura, y acercándose a él, le decían: "¡Viva el rey de los judíos!", y le daban de bofetadas. Pilato salió otra vez afuera y les dijo: "Aquí lo traigo para que sepan que no encuentro en él ninguna culpa". Salió, pues, Jesús, llevando la corona de espinas y el manto color púrpura. Pilato les dijo: "Aquí está el hombre". Cuando lo vieron los sumos sacerdotes y sus servidores, gritaron: "¡Crucificalo, crucificalo!" Pilato les dijo: "Llévenselo ustedes y crucifiquenlo, porque yo no encuentro culpa en él". Los judíos le contestaron: "Nosotros tenemos una ley y según esa ley tiene que morir, porque se ha declarado Hijo de Dios". Cuando Pilato oyó estas palabras, se asustó aún más, y entrando otra vez en el pretorio, dijo a Jesús: "¿De dónde eres tú?" Pero Jesús no le respondió. Pilato le dijo entonces: "¿A mí no me hablas? ¿No sabes que tengo autoridad para soltarte y autoridad para crucificarte?" Jesús le contestó: "No tendrías ninguna autoridad sobre mí, si no te la hubieran dado de lo alto. Por eso, el que me ha entregado a ti tiene un pecado mayor".

Desde ese momento Pilato trataba de soltarlo, pero los judíos gritaban: "¡Si sueltas a ése, no eres amigo del César!; porque todo el que pretende ser rey, es enemigo del César". Al oír estas palabras, Pilato sacó a Jesús y lo sentó en el tribunal, en el sitio que llaman "el Enlosado" (en hebreo Gábbata). Era el día de la preparación de la Pascua, hacia el mediodía. Y dijo Pilato a los judíos: "Aquí tienen a su rey". Ellos gritaron: "¡Fuera, fuera! ¡Crucificalo!" Pilato les dijo: "¿A su rey voy a crucificar?" Contestaron los sumos sacerdotes: "No tenemos más rey que el César". Entonces se lo entregó para que lo crucificaran.

Tomaron a Jesús, y él, cargando con la cruz se dirigió hacia el sitio llamado "la Calavera" (que en hebreo se dice Gólgota), donde lo crucificaron, y con él a otros dos, uno de cada lado, y en medio Jesús. Pilato mandó escribir un letrero y ponerlo encima de la cruz; en él estaba escrito: 'Jesús el nazareno, el rey de los judíos'. Leyerón el letrero muchos judíos, porque estaba cerca el lugar donde crucificaron a Jesús y estaba escrito en hebreo, latín y griego. Entonces los sumos sacerdotes de los judíos le dijeron a Pilato: "No escribas: 'El rey de los judíos', sino: 'Éste ha dicho: Soy rey de los judíos' ". Pilato les contestó: "Lo escrito, escrito está".

the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So, they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

Here all kneel and pause briefly.

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

Cuando crucificaron a Jesús, los soldados cogieron su ropa e hicieron cuatro partes, una para cada soldado, y apartaron la túnica. Era una túnica sin costura, tejida toda de una pieza de arriba a abajo. Por eso se dijeron: "No la rasguemos, sino echemos suertes para ver a quién le toca". Así se cumplió lo que dice la Escritura: *Se repartieron mi ropa y echaron a suerte mi túnica.* Y eso hicieron los soldados. Junto a la cruz de Jesús estaban su madre, la hermana de su madre, María la de Cleofás, y María Magdalena. Al ver a su madre y junto a ella al discípulo que tanto quería, Jesús dijo a su madre: "Mujer, ahí está tu hijo". Luego dijo al discípulo: "Ahí está tu madre". Y desde aquella hora el discípulo se la llevó a vivir con él.

Después de esto, sabiendo Jesús que todo había llegado a su término, para que se cumpliera la Escritura dijo: "Tengo sed". Había allí un jarro lleno de vinagre. Los soldados sujetaron una esponja empapada en vinagre a una caña de hisopo y se la acercaron a la boca. Jesús probó el vinagre y dijo: "Todo está cumplido", e inclinando la cabeza, entregó el espíritu.

Aquí se arrodillan todos y se hace una breve pausa.

Entonces, los judíos, como era el día de la preparación de la Pascua, para que los cuerpos de los ajusticiados no se quedaran en la cruz el sábado, porque aquel sábado era un día muy solemne, pidieron a Pilato que les quebraran las piernas y los quitaran de la cruz. Fueron los soldados, le quebraron las piernas a uno y luego al otro de los que habían sido crucificados con él. Pero al llegar a Jesús, viendo que ya había muerto, no le quebraron las piernas, sino que uno de los soldados le traspasó el costado con una lanza e inmediatamente salió sangre y agua.

El que vio da testimonio de esto y su testimonio es verdadero y él sabe que dice la verdad, para que también ustedes crean. Esto sucedió para que se cumpliera lo que dice la Escritura: *No le quebrarán ningún hueso;* y en otro lugar la Escritura dice: *Mirarán al que traspasaron.* Después de esto, José de Arimatea, que era discípulo de Jesús, pero oculto por miedo a los judíos, pidió a Pilato que lo dejara llevarse el cuerpo de Jesús. Y Pilato lo autorizó. Él fue entonces y se llevó el cuerpo. Llegó también Nicodemo, el que había ido a verlo de noche, y trajo unas cien libras de una mezcla de mirra y áloe. Tomaron el cuerpo de Jesús y lo

night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So, they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

HOMILY

The Very Reverend Canon Gary S. Linsky, V.F., *Rector*

THE SOLEMN INTERCESSIONS

The Intercessions conclude the Liturgy of the Word. On this day, they take on a particular solemnity, consisting of ten invitations which announce the intentions, followed by a moment of silence, then the ten prayers. Christians throughout the world on this day take time to pray for the needs of the Church, people of other faiths and beliefs, public officials, and special needs of the community.

I. For Holy Church

II. For the Pope

III. For all orders and degrees of the faithful

IV. For catechumens

V. For the unity of Christians

VI. For the Jewish people

VII. For those who do not believe in Christ

VIII. For those who do not believe in God

IX. For those in public office

X. For those in tribulation

℟ Amen.

envolvieron en lienzo con esos aromas, según se acostumbra enterrar entre los judíos. Había un huerto en el sitio donde lo crucificaron, y en el huerto, un sepulcro nuevo, donde nadie había sido enterrado todavía. Y como para los judíos era el día de la preparación de la Pascua y el sepulcro estaba cerca, allí pusieron a Jesús.

HOMILÍA

The Very Reverend Canon Gary S. Linsky, V.F., *Rector*

LAS INTERCESIONES SOLEMNES

Las Intercesiones concluyen la Liturgia de la Palabra. En este día adquieren una solemnidad particular, que consta de diez invitaciones que anuncian las intenciones, seguidas de un momento de silencio, luego las diez oraciones. Los cristianos de todo el mundo en este día oran por las necesidades de la Iglesia, las personas de otras religiones y creencias, los funcionarios públicos y las necesidades especiales de la comunidad.

I. Por la Santa Iglesia

II. Por el papa

III. Por el pueblo de Dios y sus ministros

IV. Por los catecúmenos

V. Por la unidad de los cristianos

VI. Por los judíos

VII. Por los que no creen en Cristo

VIII. Por los que no creen en Dios

IX. Por los gobernantes

X. Por los que se encuentran en alguna tribulación

℟ Amen

THE SHOWING OF THE HOLY CROSS

Taking the Holy Cross, the Priest slowly moves to the sanctuary. He stops three times to unveil the Cross, while singing the following acclamation:

Celebrant:

Be - hold, be - hold the wood of the cross,
on which hung the sal - va - tion of the world.

All:

O come, let us a - dore.

Miren el árbol de la cruz, donde estuvo clavado el Salvador del mundo. Vengan y adoremos.



THE ADORATION OF THE HOLY CROSS

(You may kneel or remain seated)

The ministers and the faithful form a procession to adore the Cross. Due to continued health concerns, the Diocese of Charleston has recommended that there be no touching or kissing of the cross.

*These signs of reverence are appropriate:
a profound bow, a simple genuflection,
or kneeling.*

All who have adored the cross may be seated.

LA ADORACIÓN DE LA SANTA CRUZ

(Pueden arrodillarse o sentarse.)

Los ministros y los fieles forman una procesión para adorar la Cruz. Debido a la crisis de salud que continua, la Diócesis de Charleston ha recomendado que no se toque ni se bese la cruz.

*Estos signos de reverencia son apropiados:
una profunda reverencia, una simple
genuflexión o arrodillarse .*

*Todos los que han adorado la cruz
se quedan sentados.*

“Behold the wood”

Dan Schutte

Refrain

Be - hold, be - hold the wood of the cross, on which is
hung our sal - va-tion. O come, let us a - dore.

The musical notation is in 4/4 time, key of B-flat major. It consists of two staves. The first staff has a treble clef and a key signature of one flat. The melody starts on a whole note, followed by a half note, then a quarter note, and ends with a half note. The second staff continues the melody with a half note, a quarter note, and a half note, ending with a double bar line.

Miren el árbol de la cruz, donde estuvo clavado el Salvador del mundo. Vengan y adoremos

“In the Cross of Christ”

Marty Haugen

In the cross of Christ, our glo - ry,
Christ, our sto - ry, Christ, our song.

The musical notation is in 4/4 time, key of D major. It consists of two staves. The first staff has a treble clef and a key signature of two sharps. The melody starts on a whole note, followed by a half note, then a quarter note, and ends with a half note. The second staff continues the melody with a half note, a quarter note, and a half note, ending with a double bar line.

En la cruz de Cristo, nuestra gloria, nuestra historia, nuestra canción.

“Pequé, Pequé Dios mío”

Tradicional

1. Pe - qué, pe - qué, Dios mí - o,
2. Por tu pre - cio - sa san - gre,
3. Por tu cos - ta - do a - bier - to,
4. Por tu lar - ga a - go - ní - a,
5. Por tu ma - dre a - fli - gi - da,
pie - dad, Se -

1-5. ñor, pie - dad. Si gran - des son mis cul -

1-5. pas, ma - yor es tu bon - dad. Si

The musical notation is in 3/4 time, key of D major. It consists of three staves. The first staff has a treble clef and a key signature of two sharps. The melody starts on a whole note, followed by a half note, then a quarter note, and ends with a half note. The second staff continues the melody with a half note, a quarter note, and a half note, ending with a double bar line. The third staff continues the melody with a half note, a quarter note, and a half note, ending with a double bar line.

My God, I have sinned. Have mercy on me, Lord, for no matter how great my faults, your kindness is greater.

“How Deep the Father’s Love for Us”

Stewart Thompson



1. How deep the Fa-ther's love for us, how vast be-yond all meas - ure that
2. Be - hold the Man up - on a cross, my sin up - on His shoul - ders. A -
3. I will not boast in an - y - thing: No gifts, no pow'r, no wis - dom. But

He should give His on - ly Son to make a wretch His treas - ure. How
-shamed, I hear my mock - ing voice call out a - mong the scof - fers. It
I will boast in Je - sus Christ: His death and res - ur - rec - tion. Why

great the pain of sear - ing loss. The Fa - ther turns His face a - way as
was my sin that held Him there un - til it was ac - com - plished; His
should I gain from His re - ward? I can - not give an an - swer. But

wounds which mar the Cho - sen One bring man - y sons to glo -
dy - ing breath has brought me life. I know that it is fin -
this I know with all my heart: His wounds have paid my ran -

1, 2. 3.
-ry. 2. Be - som.
-ished. 3. I

“Well of Tears”

Bob Dufford



Refrain
God a - bove, hear our plea.
Turn your eyes of mer - cy here to light our
way. Stay with us, Lord
of all. All we seek, all we've
lost we find in you. 2 to Verses 3, 4

HOLY COMMUNION

The altar is covered with a cloth, and the ciborium with the Eucharist from the previous evening's Mass is brought from the tabernacle to the altar.

THE LORD'S PRAYER *(all stand)*

Priest: Behold the Lamb of God.....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.

Passion Chorale, arr. Paul Tate

"Were You There?"

1. Were you there when they crucified my Lord? Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord?
2. Were you there when they nailed him to the tree? Were you there when they nailed him to the tree?
Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side? Were you there when they pierced him in the side?
Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they pierced him in the side?
4. Were you there when they laid him in the tomb? Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble. Were you there when they laid him in the tomb?

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

This liturgy has neither concluding rite nor dismissal. Rather, the Church continues to watch and pray throughout the Triduum

All depart in silence.

SAGRADA COMUNIÓN

Se cubre el altar con un mantel y los ministros llevan el ciborio con el cuerpo de Cristo de la Misa de la noche anterior del tabernáculo al altar.

EL PADRE NUESTRO *(todos de pie)*

Sacerdote: Este es el Cordero de Dios..... los invitados a la cena del Señor. Señor, yo no soy digno de que entres en mi casa, pero una palabra tuya bastará para sanarme

Cello and piano

African-American Spiritual

ORACIÓN DESPUÉS DE LA COMUNIÓN

ORACIÓN SOBRE EL PUEBLO

Esta liturgia no tiene rito concluyente ni despedida. Más bien, la Iglesia continúa velando y orando durante todo el Triduo.

Todos parten en silencio.

**The Sacred Triduum continues tomorrow night at 8:30PM
with the Easter Vigil in the Holy Night.**

**El Sagrado Triduo continúa mañana por la noche a las 8:30 p.m.
con la Vigilia Pascual en la Noche Santa.**

Paschal Tridium

2021



Copyright © ONE LICENSE.NET. Permission to reprint, podcast, and / or stream the music in this service obtained from ONE LICENSE with license #A-711170. All rights reserved. Some choral and instrumental music used with permission ©2020 CCLI, License #5362993. Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition* © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. No portion of this text may be reproduced by any means without permission in writing from the copyright owner. Excerpts from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation. Used with permission. All rights reserved. Texto del Misal Romano, tercera edición © 2014 United States Conference of Catholic Bishops-Conferencia Episcopal Mexicana. The Spanish translation of the psalm responses from the *Leccionario Hispanoamericano*, ©1970 Conferencia Episcopal Española. Excerpts from the Spanish translation of the *Leccionario*, Volumes I-III, © 1976, 1987, 1993, Conferencia del Episcopado Mexicano. All rights reserved. Used with permission. Todos derechos reservados.