

The Celebration of The Passion of The Lord



THE PARISH OF THE PRECIOUS BLOOD
APRIL 2, 2021 - 6:00 PM

THE NATIVITY OF THE BLESSED VIRGIN MARY PRESQUE
ISLE, MAINE

MINISTERS OF THE LITURGY

Reverend David Raymond
CELEBRANT AND HOMILIST

Reader

Sacred Music

Videographer

Prayer:

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son, by
shedding of his Blood, established the
Paschal Mystery. Who lives and reigns
for ever and ever.

R/ Amen.

PART I

THE LITURGY OF THE WORD

Reading 1 ~ *Is 52:13 – 53:12*

See, my servant shall prosper, he shall be raised
high and greatly exalted. Even as many were
amazed at him-- so marred was his look beyond
human semblance and his appearance beyond that
of the sons of man-- so shall he startle many
nations, because of him kings shall stand
speechless; for those who have not been told shall
see, those who have not heard shall ponder it.

Who would believe what we have heard?

To whom has the arm of the LORD been revealed? He
grew up like a sapling before him, like a shoot from the
parched earth; there was in him no stately bearing to make
us look at him, nor appearance that would attract us to
him. He was spurned and avoided by people, a man of
suffering, accustomed to infirmity, one of those from
whom people hide their faces, spurned, and we held him in
no esteem.

Yet it was our infirmities that he bore, our
sufferings that he endured,

while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

The word of the Lord

Responsorial Psalm ~ Ps 31:2, 6, 12-13, 15-16, 17, 25

R. (Lk 23:46) **Father, into your hands I commend my spirit.**
In you, O LORD, I take refuge; let me never be put to shame.
In your justice rescue me. Into your hands I commend my spirit; you will redeem me, O LORD, O faithful God.

R. Father, into your hands I commend my spirit. For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.

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

But my trust is in you, O LORD;

I say, "You are my God.

In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors."

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

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

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

Reading 2 ~ Heb 4:14-16; 5:7-9

Brothers and sisters:

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.

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

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

The word of the Lord

Verse Before the Gospel ~ Phil 2:8-9

Christ became obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

Gospel ~ Jn 18:1 – 19:42

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 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!”

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 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 for a short time.*

Now since it was preparation day,
in order that the bodies might not remain on the cross on the sabbath,
for the sabbath day of that week was a solemn one, the Jews asked
Pilate that their legs be broken and that they be taken down.
So the soldiers came and broke the legs of the first and then of
the other one who was crucified with Jesus. But when they
came to Jesus and saw that he was already dead, they did not
break his legs, but one soldier thrust his lance into his side, and
immediately blood and water flowed out. An eyewitness has
testified, and his testimony is true; he knows that he is
speaking the truth, so that you also may come to believe.
For this happened so that the Scripture passage might be fulfilled:
Not a bone of it will be broken.
And again another passage says:
They will look upon him whom they have pierced.

After this, Joseph of Arimathea, secretly a
disciple of Jesus for fear of the Jews, asked Pilate
if he could remove the body of Jesus.
And Pilate permitted it.
So he came and took his body.
Nicodemus, the one who had first come to him at night,
also came bringing a mixture of myrrh and aloes
weighing about one hundred pounds. They took the
body of Jesus and bound it with burial cloths along
with the spices, according to the Jewish burial custom.
Now in the place where he had been crucified there was a garden,
and in the garden a new tomb, in which no one had yet been
buried. So they laid Jesus there because of the Jewish preparation
day; for the tomb was close by.

The Gospel of the Lord

THE SOLEMN INTERCESSIONS

The Solemn Intercessions are proclaimed or sung from the Ambo.

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.

R. 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 favor 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.

R. 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.

R. 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.

R. 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.

R. 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.

R. 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.

R. 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 recognize 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.

R. 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 favor, 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.

R. 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 travelers 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.

R. Amen.

XI. For the afflicted in time of pandemic.

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families and salvation to all the victims who have died.

Prayer in silence. Then the Priest says:

Almighty ever-living God, only support of our human weakness, look with compassion upon the sorrowful condition of your children who suffer because of this pandemic; relieve the pain of the sick, give strength to those who care for them, welcome into your peace those who have died and throughout this time of tribulation, grant that we may all find comfort in your merciful love. Through Christ our Lord.

R/ Amen.

PART II

THE ADORATION OF THE HOLY CROSS

Due to the Covid-19 precautions, the priest alone processes to the location where the cross was placed before the commemoration of the Passion of the Lord began.

The *Ecce lignum Crucis* (Behold the wood of the Cross) is sung three times.

After the *Ecce lignum Crucis* is sung three times, the priest-celebrant alone is permitted to kiss the cross as an act of adoration.

These notations are based upon the most recent decree issued by the Congregation for Divine Worship and the Discipline of the Sacraments, "In time of Covid-19 (II)" as well as the rubrics and options already contained in the Roman Missal, © 2011, 3rd Typical Edition, and the previously published guidance provided by Bishop Deeley.

PART III

HOLY COMMUNION

The Lord's Prayer

Distribution of Holy Communion

After the Priest has received Communion, the faithful are invited to pray the Prayer for a Spiritual Act of Communion.

MY JESUS, I BELIEVE
THAT YOU ARE PRESENT
IN THE MOST HOLY
SACRAMENT. I LOVE
YOU ABOVE ALL THINGS
AND I DESIRE TO RECEIVE
YOU IN MY SOUL. SINCE
I CANNOT AT THIS
MOMENT RECEIVE YOU
SACRAMENTALLY, COME
AT LEAST SPIRITUALLY
INTO MY HEART. I
EMBRACE YOU AS IF
YOU WERE ALREADY
THERE AND UNITE
MYSELF WHOLLY TO
YOU. NEVER PERMIT ME
TO BE SEPARATED FROM
YOU. AMEN.

SPIRITUAL ACT OF
COMMUNION



PRAYER AFTER COMMUNION

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

R/ Amen.

DISMISSAL

PRAYER OVER THE PEOPLE

Priest: Bow down for the blessing

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

R/ Amen.

All depart in silence