

The Passion of the Our
Lord Jesus Christ

FAMILY CELEBRATION OF HOLY WEEK AND EASTER TRIDUUM AT HOME

1. During Holy Week the Church celebrates the mysteries of salvation accomplished by Christ in the last days of his life on earth, beginning with his messianic entrance into Jerusalem” (Paschalis Solemnitatis, 27).

2. “The greatest mysteries of the redemption are celebrated yearly by the Church beginning with the evening Mass of the Lord’s Supper on Holy Thursday until Vespers of Easter Sunday. This time is called “the triduum of the crucified, buried and risen”[42]; it is also called the “Easter Triduum” because the Paschal Mystery is celebrated, that is, the passing of the Lord from this world to his Father. The Church by the celebration of this mystery, through liturgical signs and sacramentals, is united to Christ her Spouse in intimate communion” (Paschalis Solemnitatis, 38).

3. As we cannot gather in large numbers during this period of social distancing, we will return to the practice of the early Church of celebrating the liturgy in the homes of Christians. These celebrations are based on the church document; *Celebration of Easter Triduum in the Absence of the Priest and the Directory for Sunday Celebrations in the Absence of a Priest*.

5. A member of the family will lead the household in prayer for the evening liturgy of Holy Thursday, the afternoon liturgy of Good Friday, and the liturgy of Easter Vigil and Easter Sunday.

6. For the washing of the feet on Holy Thursday a member of the family washes the feet of the other family members. Traditionally, gifts for the poor are brought during the Evening Mass of the Lord’s Supper. Project Compassion donations collected during the season of Lent can be sent to the Church later if contact is currently not possible. [Caritas Australia](#)

At the Easter Vigil the Church keeps watch meditating on the wonderful story of God’s work of creation and salvation.

On Easter Sunday the assembly in the absence of a priest renew their baptismal promises. The family Easter candle is lit.

FAMILY CELEBRATIONS OF HOLY WEEK AND EASTER TRIDUUM AT HOME

We reflect back to the experience of the early Church when Christians gathered to worship at home. This is an opportune time to encourage families to pray at home.

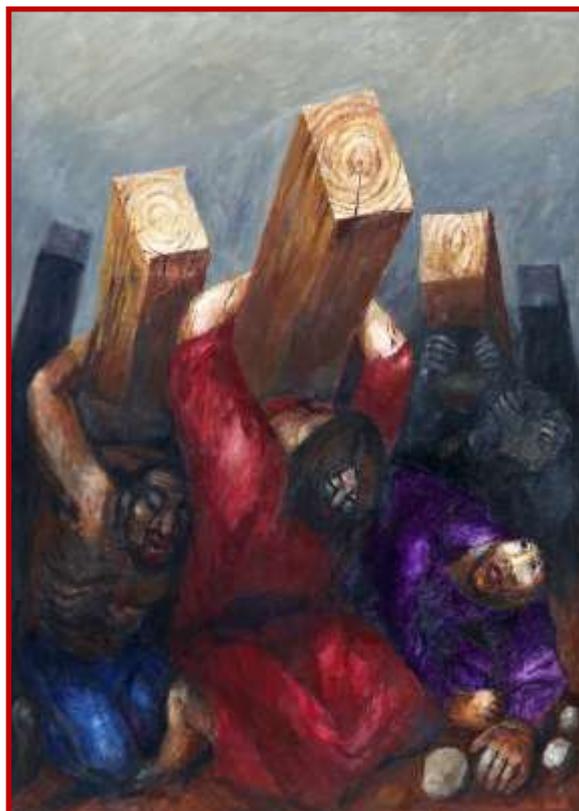
GOOD FRIDAY

- The heart of the celebration is the Passion Narrative. The members of the family are invited to listen intently to the proclamation and spend time to reflect and even share their reflections with each other.
- Families can venerate the crucifix at home.
- Anytime during the day, families may wish to pray the Stations of the Cross.

[Mercy Stations of the Cross](#)

[14 Traditional Stations of the Cross](#)

[Take a walk with a Yamatji Man – A Healing Way of the Cross](#)



Liturgy of the Lord's Passion

On this day we celebrate the Lord's Passion by recalling the redemptive act whereby he freely and completely surrendered himself to death in obedience to the will of the Father.

The celebration takes place around three o'clock in the afternoon, unless pastoral reasons suggest a later hour.

The celebration at home consists of two parts:

- The Liturgy of the Word, which is the central part of the celebration and brings to mind the suffering and death of Christ. We respond to God's word through the ten general intercessions provided by the Church for this occasion.
- The Veneration of the Cross, which is the expression of our reverence for Christ's cross and joy over his victory over sin and death.

Preparation

Table with a red cloth on it.

Place on the table:

- ◆ Candle and matches
- ◆ Bible
- ◆ Cross



INTRODUCTORY RITES

The members of the family gather. All pray silently.

Leader:

Let us pray.

Remember, Lord, your tender mercies,
which you showed in ages past;
watch over and sanctify your servants,
for whom Christ your Son, by shedding his blood,
has established the paschal mystery.
Who lives and reigns for ever and ever.
Amen.

LITURGY OF THE WORD

VERSE BEFORE THE GOSPEL Philippians 2: 8-9

Leader:

Glory and praise to you, Lord Jesus Christ!
Christ became obedient for us even to death,
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.
Glory and praise to you, Lord Jesus Christ!

GOSPEL John 18:1—19:42

The narrative of the Lord's Passion is proclaimed. Members of the family can be assigned to read the different parts of the narrative.

Leader: The Passion of our Lord Jesus Christ according to John

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Narrator: Jesus left with his disciples and crossed the Kedron valley.

There was a garden there, and he went into it with his disciple 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,

Jesus: Who are you looking for?

Narrator: They answered,

Crowd: Jesus the Nazarene.

Jesus: I am he.

Narrator: 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,

Jesus: "Who are you looking for?"

Narrator: They said,

Crowd: Jesus the Nazarene.

Jesus: I have told you that I am he.
If I am the one you are looking for, let these others go.

Narrator: This was to fulfil the words he had spoken: 'Not one of those you gave me have 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,

Jesus: Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?



Narrator: 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,

Other: Aren't you another of that man's disciples?

Narrator: He answered,

Peter: I am not.

Narrator: 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,

Jesus: 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.

Narrator: At these words, one of the guards standing by gave Jesus a slap in the face, saying,

Other: Is that the way you answer the high priest?

Jesus: If there is something wrong in what I said, point it out; but if there is no offense in it, why do you strike me?



Narrator: Then Annas sent him bound to Caiaphas the high priest.
As Simon Peter stood there warming himself, someone said to him,

Other: Aren't you another of his disciples?

Narrator: He denied it saying,

Peter: I am not.

Narrator: One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

Other: Didn't I see you in the garden with him?

Narrator: Again Peter denied it. And at once the cock crowed.
They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So Pilate came outside to them and said,

Pilate: What charge do you bring against this man?

Narrator: They replied,

Crowd: If he were not a criminal, we should not be handing him over to you.

Narrator: Pilate said,

Pilate: Take him yourselves and try him by your own Law.

Narrator: The Jews answered,

Crowd: We are not allowed to put a man to death.

Narrator: This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

Pilate: Are you the King of the Jews?



Pilate: Are you the King of the Jews?

Jesus: Do you ask this of your own accord, or have others spoken to you about me?

Narrator: Pilate answered,

Pilate: Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

Jesus: Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

Narrator: Pilate said,

Pilate: So you are a king then?

Narrator: Jesus answered,

Jesus: 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.

Narrator: Pilate said,

Pilate: Truth? What is that?

Narrator: And with that he went out again to the Jews and said,

Pilate: 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?

Narrator: At this they shouted:

Crowd: Not this man, but Barabbas.



Narrator: 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,

Crowd: Hail, King of the Jews!

Narrator: And they slapped him in the face. Pilate came outside again and said to them,

Pilate: Look, I am going to bring him out to you to let you see that I find no case.

Narrator: Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

Pilate: Here is the man.

Narrator: When they saw him the chief priests and the guards shouted,

Crowd: Crucify him, crucify him!

Narrator: Pilate said,

Pilate: Take him yourselves and crucify him: I can find no case against him.

Narrator: The Jews replied,

Crowd: We have a law, and according to that law he ought to die, because he has claimed to be the son of God.

Narrator: When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

Pilate: Where do you come from?

Narrator: But Jesus made no answer. Pilate then said to him,



Pilate: Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

Narrator: Jesus replied,

Jesus: You would have no power over me if it had not been given to you from above; that is why the one who handed me over to you has the greater guilt.

Narrator: From that moment Pilate was anxious to set him free, but the Jews shouted,

Crowd: If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

Narrator: 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,

Pilate: Here is your king.

Narrator: They said,

Crowd: Take him away, take him away! Crucify him!

Narrator: Pilate said,

Pilate: Do you want me to crucify your king?

Narrator: The chief priests answered,

Other: We have no king except Caesar.



Narrator: Then he handed him over to them to be crucified.

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, and put on the cross.

Crowd: You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.

Narrator: Pilate answered,

Pilate: What I have written, I have written.

Narrator: 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,

Crowd: Instead of tearing it, let's throw dice to decide who is to have it.

Narrator: 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,



Jesus: Woman, this is your son.

Narrator: Then to the disciple he said,

Jesus: This is your mother.

Narrator: 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:

Jesus: I am thirsty.

Narrator: 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,

Jesus: It is accomplished.

Narrator: And bowing his head he gave up the spirit.

All kneel for a few moments of silent prayer.

Narrator: It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath — since the 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 the other. When they came to Jesus, they found that 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 Arimathaea, 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 the 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.

Leader: Let us spend a few moments in silence to reflect on what we have heard in the readings.

SILENT REFLECTION

Leader: Would anyone like to share their thoughts?

GENERAL INTERCESSIONS

A member of the family reads the invitation to the prayer and the leader says the prayer after a period of silence. All answer "Amen". The members of the family may stand or kneel throughout the intercessions.

A member of the family:

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.

A period of silence.



Leader:

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.

The members of the family reply:

Amen.

A member of the family:

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.

A period of silence.

Leader:

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.

The members of the family reply:

Amen.

A member of the family:

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.

A period of silence.

Leader:

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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.



The members of the family reply:
Amen.

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.

Leader:

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.

The members of the family reply:
Amen.

A member of the family:

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.

A period of silence.

Leader:

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.

The members of the family reply:
Amen.



A member of the family:

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.

A period of silence.

Leader:

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 rejoice,
because in their hour of need
Your mercy was at hand.

The members of the family reply:

Amen.



THE VENERATION OF THE CROSS

The leader lifts up the cross, and sings the invitation:

Behold the wood of the cross,
on which hung the Saviour of the world.

[Music Link](#)

The members of the family respond:

Come, let us worship.

[Music link](#)

After each response all kneel and pray briefly in silence. The members of the family approach the cross and venerate it by a simple genuflection or bow. During the veneration a suitable songs may sung.

Music Link: [Behold the Wood](#)

Lyrics: [Behold the Wood, Dan Schutte](#)

THE LORD'S PRAYER

Leader: .

Let us pray together.

All: 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.



Leader:

Let us pray.

A Prayer for Good Friday: It Is Finished

All:

Dear God,

We remember today, the pain and suffering of the cross, and all that Jesus was willing to endure, so we could be set free. He paid the price, such a great sacrifice, to offer us the gift of eternal life.

Help us never to take for granted this huge gift of love on our behalf. Help us to be reminded of the cost of it all. Forgive us for being too busy, or distracted by other things, for not fully recognizing what you freely given, what you have done for us.

Thank you, Lord, that by your wounds we are healed. Thank you that because of your huge sacrifice we can live free. Thank you that sin and death have been conquered and that your Power is everlasting.

Thank you that we can say with great hope, "It is finished..." For we know what's still to come. And death has lost its sting. We praise you for you are making all things new.

In Jesus' Name, Amen.

All stand

Leader:

Let us pray.

Almighty and ever-living God, you have restored us to life through the death and resurrection of your Son.

Preserve within us the work of your mercy, that, being united with his paschal mystery, we may never cease to offer you faithful service.

We ask this in the name of Jesus Christ our Lord.

DEPART IN SILENCE

