

St Michael's Catholic Church Hurstville

The Sacred Paschal Triduum

Good Friday
Celebration of the Passion of the Lord

10 April 2020 at 3.00 pm



Parish Priest: Rev Dr Janusz Bieniek CSMA

1. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.
3. The altar should be completely bare: without a cross, without candles and without cloths.
4. On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

Commentator: Please turn off your phones. Today we commemorate the Passion and Death of our Lord Jesus Christ. This service is a continuation of last evening's Mass of the Lord's Supper and hence begins in silence as last night's celebration ended in silence. The liturgy team will process in and upon reaching the sanctuary steps, Fr Janusz will prostrate himself. Please stand.

As Fr Janusz arrives in front of the steps of the sanctuary

Commentator: Please kneel.

Fr Janusz prostrates himself at the altar steps and remain so for a couple of minutes

When Fr Janusz stands up

Commentator: Please stand.

Priest: 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.

All: Amen.

The Liturgy of the Word

FIRST READING **ISAIAH 52:13-53:12**

A reading from the Prophet Isaiah

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 slaughterhouse, 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 cause? 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.

All: Thanks be to God.

RESPONSORIAL PSALM (sung) Ps 30:2, 6, 12-13, 15-17, 25. R. Luke 23:46

Choir: Father, I put my life in your hands.

Response: Father, I put my life in your hands.

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.

Response

In the face of all my foes I am a reproach,

an object of scorn to my neighbours and of fear to my friends.

Response

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.

Response

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.

Response

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.

Response

SECOND READING HEBREWS 4:14-16, 5:7-9

A reading from the letter to the Hebrews

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 him through suffering; but having been made perfect, he became for all who obey the source of eternal salvation.

The Word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION

All: 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.

All: Glory and Praise to you, Lord Jesus Christ!

THE PASSION OF THE LORD JOHN 18:1-19:42

Commentator: For the proclamation of the Passion of our Lord Jesus Christ, please use the printed copies handed out as you came in. Please kneel.

Priest: The Passion of Our Lord Jesus Christ according to John.

Narrator: 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,

Priest: Who are you looking for?

Congregation: Jesus the Nazarene.

Priest: 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,

Priest: Who are you looking for?

Congregation: Jesus the Nazarene.

Priest: 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,

Priest: 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.

Choir: *Christ the Lord betrayed by friend, drinks the cup of suffering*

Congregation: *Like a lamb led to the slaughter, like a sheep dumb before its shearers.*

Commentator: Please be seated.

Narrator: 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,

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

Narrator: Peter answered:

Male Reader: 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,

Priest: 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,

Male Reader: Is that the way to answer the high priest?

Priest: 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?

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

Female Reader: Aren't you another of his disciples?

Narrator: Peter answered:

Male Reader: I am not.

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

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

Narrator: Again Peter denied it; and at once a cock crew.

Choir: *Taken by force, and tried by law, who will stand to plead his cause?*

Congregation: *Like a lamb led to the slaughter, like a sheep dumb before its shearers.*

Commentator: Please stand.

Narrator: 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,

Male Reader: What charge do you bring against this man?

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

Male Reader: Take him yourselves, and try him by your own Law.

Congregation: 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,

Male Reader: Are you the king of the Jews?

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

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

Priest: 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.

Male Reader: So you are a king then?

Priest: 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.

Male Reader: Truth? What is that?

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

Male Reader: 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:

Congregation: 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,

Congregation: Hail, king of the Jews!

Narrator: and they slapped him in the face.

Choir: *Man of sorrows crushed with grief, by his wounds are we all healed.*

Congregation: *Like a lamb led to the slaughter, like a sheep dumb before its shearers.*

Narrator: Pilate came outside again and said to them,

Male Reader: 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,

Male Reader: Here is the man.

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

Congregation: Crucify him! Crucify him!

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

Congregation: We have a Law, and according to the 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,

Male Reader: Where do you come from?

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

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

Priest: 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.

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

Congregation: 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,

Male Reader: Here is your king.

Congregation: Take him away, take him away. Crucify him!

Male Reader: Do you want me to crucify your king?

Narrator: The chief priests answered,

Congregation: We have no king except Caesar.

Narrator: So in the end Pilate handed him over to them to be crucified.

Choir: *Look now on the Lamb of God, surely he has borne our guilt?*

Congregation: *Like a lamb led to the slaughter, like a sheep dumb before its shearers.*

Narrator: 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 read: '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,

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

Narrator: Pilate answered,

Male Reader: 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,

Male Reader: Instead of tearing it, let us 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 Cleopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

Priest: Woman, this is your son.

Narrator: Then to the disciple he said,

Priest: 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:

Priest: 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,

Priest: It is accomplished;

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

Commentator: Please kneel and pause for a moment.

Choir: *He was cut off from the living, for our faults struck down in death.*

Congregation: *Like a lamb led to the slaughter, like a sheep dumb before its shearers.*

Narrator: 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 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 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.

Priest: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

HOMILY

Commentator: Please stand for the Solemn Intercessions.

THE SOLEMN INTERCESSIONS (note to Valerie: people to remain standing)

Commentator: For Holy Church

Cantor: 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 tranquillity and quiet, we may glorify God the Father almighty.

Silent prayer

Priest: Almighty and 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.

All: Amen.

Commentator: For the Pope

Cantor: Let us pray also for our most Holy Father Pope Francis, 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.

Silent Prayer

Priest: 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.

All: Amen.

Commentator: For all orders and degrees of the faithful

Cantor: Let us pray also for Archbishop Fisher, for all Bishops, Priests and Deacons of the Church and for the whole of the faithful people.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For catechumens

Cantor: 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.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For the unity of Christians

Cantor: 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.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For the Jewish people

Cantor: 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.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For those who do not believe In Christ

Cantor: 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.

Silent prayer

Priest: Almighty ever-living God, grant to those who do not confess Christ, that, by walking before you with sincere a 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.

All: Amen.

Commentator: For those who do not believe In God

Cantor: 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.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For those in public office

Cantor: 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.

Silent prayer

Priest: 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.

All: Amen.

Commentator: For those in tribulation

Cantor: 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.

Silent prayer

Priest: Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord.

All: Amen.

COLLECTION FOR THE HOLY PLACES

Commentator: Please be seated. Parishes around the world this week will be taking up the traditional annual Good Friday Collection for the Church in the Holy Land. The proceeds from the Good Friday Collection go to the Franciscans who have had custody of the holy sites in the Holy Land since 1209. They also assist the poor, run schools, provide scholarships, and conduct pastoral ministries to keep Christianity alive in the land where it originated. The collection will now be taken up.

Ushers will take up the collection now

As the collection is being taken up, the liturgical team goes from the sacristy around the outside of the church to the main entrance where the cross-bearers wait.

Veneration of the Holy Cross

Commentator: Please kneel for the veneration of the Holy Cross.

The priest goes to the main entrance. The Cross is brought to him by an acolyte. The priest then processes the Cross towards the sanctuary (with an acolyte or two ready to assist). The veil of the Cross is partly removed and raised 3x: at the entrance, in the middle of the church and at the foot of the altar (at which time veil is completely removed and given to acolyte) while the priest sings the invitation each time:

Priest: Behold, behold the wood of the Cross, on which is hung our salvation.

All: Come let us adore.

Priest: Behold, behold the wood of the Cross, on which is hung our salvation.

All: Come let us adore.

Priest: Behold, behold the wood of the Cross, on which is hung our salvation.

All: Come let us adore.

When the Cross reaches the sanctuary, it is set on the stand at the foot of the altar. The liturgical team starting with the priest comes up to the Cross for veneration.

Commentator: Please be seated. For the veneration of the Cross, please come forward starting with those seated at the front, forming two lines then returning to your seats afterwards. Holy Communion will take place after the veneration. Please observe silence. The Cross will be available for veneration until 7.30 this evening.

Holy Communion

A cloth is spread on the altar by an acolyte, and a corporal and the Missal put in place. Meanwhile, the priest/acolyte putting on a humeral veil, brings the Blessed Sacrament/ciborium back from the place of repose to the altar while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the priest has placed the Blessed Sacrament upon the altar and uncovered the ciborium he genuflects.

Missal Book is placed on the altar and opened on the page: "Third Part: Holy Communion".

Commentator: Please stand.

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

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.

Priest: 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.

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

Priest: May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgement and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.

Priest: 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.

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

Priest: May the Body of Christ keep me safe for eternal life.

Commentator: Please kneel.

After Communion a period of silence may be observed.

Acolytes return the ciborium with the consecrated Hosts to the place of repose.

PRAYER AFTER COMMUNION

Priest: 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.

All: Amen.

Commentator: Announcements:

1. There is no Devotion to Our Mother of Perpetual Help tomorrow. This resumes next week on Easter Saturday at the usual time.
2. Morning prayers including the Holy Rosary will be held in the Corroboree Room on Black Saturday from 9am.
3. The Divine Mercy Novena starts today at 7.30 pm, continues at 3 pm tomorrow and on Sunday.
4. We shall have the Mercy Hour at 3 pm on the Feast of Divine Mercy next Sunday, 19 April. This includes exposition of the Blessed Sacrament as well as benediction. There will be opportunity for reconciliation. The prayer leaflets are available out at the church foyer.
5. The Easter Vigil Mass will commence at 6 pm tomorrow.
6. Priests will now be available for the Sacrament of Reconciliation.
7. Please leave the Church in silence.

DISMISSAL

Priest: 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.

All: Amen.

After the celebration, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.

Preparation Notes for Acolytes

1. The wooden Cross (which is kept in the shed) needs to be cleaned and placed in the sacristy porch.
2. The stand for the Cross needs to be cleaned and positioned in front of the altar.
3. Arrange for vessels for distribution of Communion from seven locations.
 - Two in front of the altar
 - Two at the centre of the church
 - One for the choir loft
 - One just inside the church main entrance
 - One to the people in the chapel
6. Before the Celebration of the Passion, special collection envelopes for the Holy Places should be placed on the pews. After the Celebration, remove the above and distribute special collection envelopes for Easter Offerings.
7. Missal Book to be opened on this page: "Third Part: Holy Communion".

Preparation Notes for Work Committee

1. Liturgy booklets to be distributed before Palm Sunday (x1 priest, x4 acolytes, x2 extraordinary ministers, x1 commentator, x5 lectors, x1 musician, x1 liturgy coordinator)
2. 350 copies of the **Commemoration of the Passion** to be distributed by greeters
3. Music: Carmela Gonzaga Group
4. Organise roster: 1 Commentator, 5 lectors (First Reading, Second Reading, Gospel Narrator, Female Reader and Male Reader for the Gospel), 2 greeters
5. Leave copies of the Divine Mercy leaflet and novena intentions page in the foyer at back of church for collection. Remaining copies to be given out on Divine Mercy Sunday.
6. Leave 2 baskets for dropping off Project Compassion boxes at the back of the church.