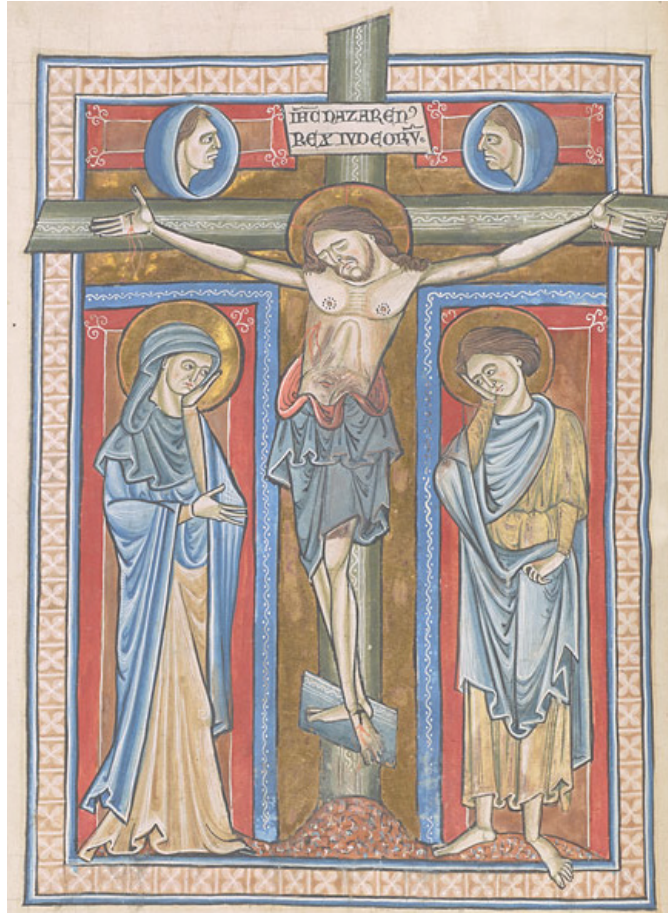


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ALL SAINTS CATHOLIC CHURCH  
IGLESIA TODO LOS SANTOS

Good Friday  
Commemoration of the Lord's Passion



*Crucifixion, Manuscript (1225) England, Psalter*

*The Paschal Triduum of the Lord*

**El Triduo Pascual del Señor**

**April 2, 2021**  
**3:00 PM and 6:00 PM**

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*Last evening we left in silence at the end of the Mass of the Lord's Supper.  
Today, we resume — in silence — as we enter into this second movement of the Triduum.  
Please stand as the procession of ministers enters the church.*



#### ENTRANCE PROCESSION

*The priests and deacons make an act of reverence and prostrate themselves. All kneel and pray silently. This act of prostration signifies both the abasement of "earthly man," and also the grief and sorrow of the Church.*

#### COLLECT

### LITURGY of the WORD



#### FIRST READING

Isaiah 52:13-53:12

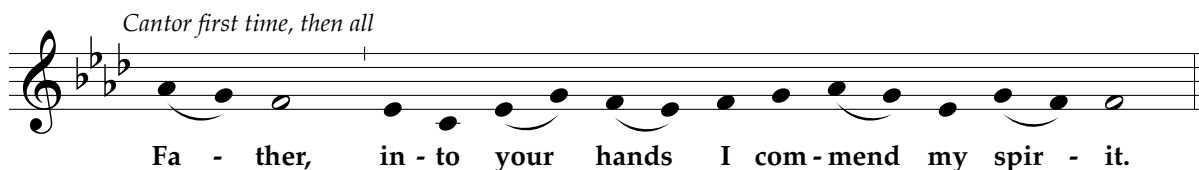
See, my servant shall prosper,  
he shall be raised high and greatly exalted.  
Even as many were amazed at him --  
so marred was his look beyond human semblance  
and his appearance beyond that of the sons of man  
so shall he startle many nations,  
because of him kings shall stand speechless;  
for 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.



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. *℟*

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. *℟*

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." *℟*

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

## SECOND READING

Hebrews 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.

## GOSPEL ACCLAMATION

Philippians 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.*

**W**e adore You, O Christ,  
and we praise You. +  
Because by Your holy  
Cross You have redeemed the world

The symbols of the following passion narrative represent:

✠ Christ; N narrator; V voice;

C crowd

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

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?"

N: They answered him,

C: "Jesus the Nazorean."

N: He said to them,

✠ "I AM."

N: 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?"

N: They said,

C: "Jesus the Nazorean."

N: Jesus answered,

✠ "I told you that I AM. So if you are looking for me, let these men go."

N: 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?"

N: 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,

C: "You are not one of this man's disciples, are you?"

N: He said,

V: "I am not."

N: 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."

N: When he had said this, one of the temple guards standing there struck Jesus and said,

V: "Is this the way you answer the high priest?"

N: Jesus answered him,

✠ "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

N: Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him,

C: "You are not one of his disciples, are you?"

N: He denied it and said,

V: "I am not."

N: One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

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

N: 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,

V: "What charge do you bring against this man?"

N: They answered and said to him,

C: "If he were not a criminal, we would not have handed him over to you."

N: At this, Pilate said to them,

V: "Take him yourselves, and judge him according to your law."

N: The Jews answered him,  
C: **"We do not have the right to execute anyone,"**  
N: 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,  
V: "Are you the King of the Jews?"  
N: Jesus answered,  
✠ "Do you say this on your own or have others told you about me?"  
N: Pilate answered,  
V: "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"  
N: 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."  
N: So Pilate said to him,  
V: "Then you are a king?"  
N: 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."  
N: Pilate said to him,  
V: "What is truth?"  
N: When he had said this, he again went out to the Jews and said to them,  
V: "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?"  
N: They cried out again,  
C: **"Not this one but Barabbas!"**  
N: Now Barabbas was a revolutionary.  
N: 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,  
C: **"Hail, King of the Jews!"**  
N: And they struck him repeatedly. Once more Pilate went out and said to them,  
V: "Look, I am bringing him out to you, so that you may know that I find no guilt in him."  
N: So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,  
V: "Behold, the man!"  
N: When the chief priests and the guards saw him they cried out,  
C: **"Crucify him, crucify him!"**  
N: Pilate said to them,  
V: "Take him yourselves and crucify him. I find no guilt in him."  
N: The Jews answered,  
C: **"We have a law, and according to that law he ought to die, because he made himself the Son of God."**  
N: Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,  
V: "Where are you from?"  
N: Jesus did not answer him. So Pilate said to him,  
V: "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?"  
N: 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."  
N: Consequently, Pilate tried to release him; but the Jews cried out,  
C: **"If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."**  
N: 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,  
V: "Behold, your king!"  
N: They cried out,  
C: **"Take him away, take him away! Crucify him!"**  
N: Pilate said to them,  
V: "Shall I crucify your king?"  
N: The chief priests answered,  
C: **"We have no king but Caesar."**  
N: 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,  
C: **"Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"**  
N: Pilate answered,

V: "What I have written, I have written."  
 N: 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,  
 C: **"Let's not tear it, but cast lots for it to see whose it will be,"**  
 N: 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."  
 N: Then he said to the disciple,  
 ✠ "Behold, your mother."  
 N: 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."  
 N: 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."  
 N: And bowing his head, he handed over the spirit.

*[Here all kneel and pause for a short time.]*

N: 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.

ALL: **Praise to you, Lord Jesus Christ.**

## HOMILY

### THE SOLEMN INTERCESSIONS

*With special solemnity we pray for the needs of the Church and of the whole world.*

- |   |   |
|---|---|
| I. For Holy Church                              | VII. For those who do not believe in Christ |
| II. For the Pope                                | VIII. For those who do not believe in God   |
| III. For all orders and degrees of the faithful | IX. For those in public office              |
| IV. For catechumens                             | X. For those in tribulation                 |
| V. For the unity of Christians                  | XI. For an end to the pandemic              |
| VI. For the Jewish people                       |   |

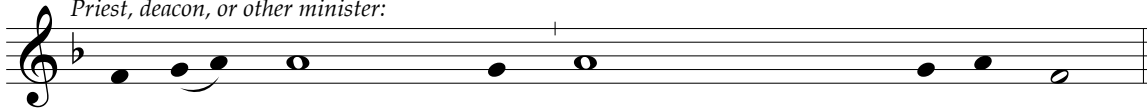
# THE ADORATION of the HOLY CROSS



## INVITATION

As the Holy Cross is shown to the assembly, the following acclamation is sung three times.

Priest, deacon, or other minister:



Be - hold the wood of the Cross, on which hung the salvation of the world.

All:

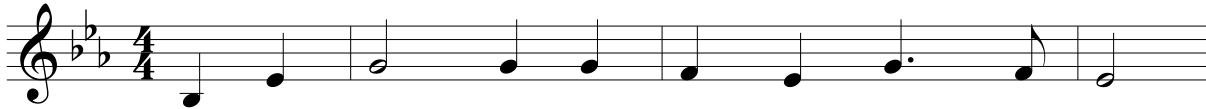


Come let us a - dore.

The priest and ministers adore the Cross, after which the priest takes the Holy Cross and, standing in the middle before the altar, elevates it for all to adore in silence.

## Were You There

Spiritual



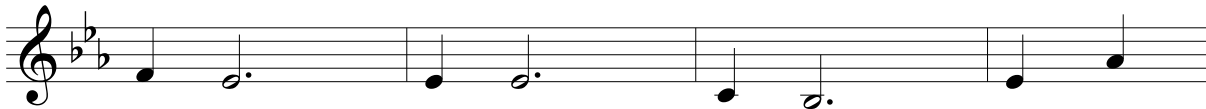
1. Were you there when they cru - ci - fied my Lord?  
 2. Were you there when they nailed him to the tree?  
 3. Were you there when they pierced him in the side?  
 4. Were you there when the sun re - fused to shine?  
 5. Were you there when they laid him in the tomb?  
 6. Were you there when they rolled the stone a - way?



Were you there when they cru - ci - fied my Lord?  
 Were you there when they nailed him to the tree?  
 Were you there when they pierced him in the side?  
 Were you there when the sun re - fused to shine?  
 Were you there when they laid him in the tomb?  
 Were you there when they rolled the stone a - way?



Oh Some-times it caus - es me to



trem - ble, trem - ble, trem - ble Were you



there when they cru - ci - fied my Lord?  
 there when they nailed him to the tree?  
 there when they pierced him in the side?  
 there when the sun re - fused to shine?  
 there when they laid him in the tomb?  
 there when they rolled the stone a - way?



# HOLY COMMUNION



## THE LORD'S PRAYER

### MUSIC during the COMMUNION PROCESSION

#### O Sacred Head Surrounded

PASSION CHORALE



1. O Sa - cred Head sur - round - ed By crown of pierc - ing  
2. I see your strength and vig - or All fad - ing in the  
3. In this, your bit - ter pas - sion, Good Shep - herd think of



thorn! O bleed - ing Head, so wound - ed, Re - viled and put to  
strife, And death with cru - el rig - or, Be - reav - ing you of  
me With your most sweet com - pas - sion, Un - worth - y though I



scorn! The pow'r of death comes o'er you The glow of life de -  
life; O ag - o - ny and dy - ing! O love to sin - ners  
be: Be - neath your cross a - bid - ing For ev - er would I

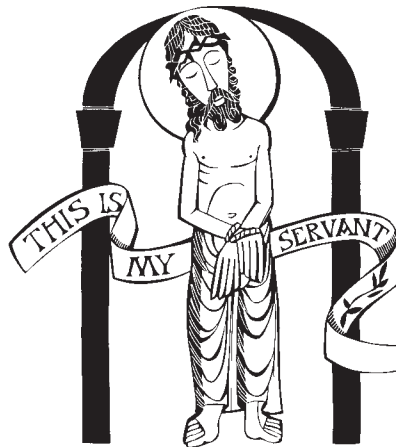


cays, Yet an - gel hosts a - dore you, And trem - ble as they gaze.  
free! Je - sus, all grace sup - ply - ing, O turn your face on me.  
rest, In your dear love con - fid - ing, And with your pres - ence blest.

6:00 PM Were You There

Spiritual

See page 8.



# Sing, My Tongue, the Song of Triumph

PANGE LINGUA GLORIOSI, plainsong, Mode III

1. Sing my tongue, the song of triumph, Tell the stor-y  
 2. He en-dured the nails, the spit-ting, Vin-e-gar and  
 3. Faith-ful Cross a-bove all oth-er, One and on-ly  
 4. Bend your boughs, O Tree of glo-ry! All your rig-id

far and wide; Tell of dead and fi-nal bat-tle,  
 spear and reed; From that ho-ly bo-dy bro-ken  
 no-ble tree, None in fo-liage, none in blos-som,  
 bran-ches, bend! For a while the an-cient tem-per

Sing of Sav-ior cru-ci-fied, How up-on the  
 Blood and wa-ter forth pro-ceed: Earth and stars and  
 None in fruit your peer may be; Sweet the wood and  
 That your birth be-stowed, sus-pend; And the King of

cross a vic-tim Van-quist-ing in death he died.  
 sky and o-cean By that flood from stain are freed.  
 sweet the i-ron And your load, most sweet is he.  
 earth and hea-ven Gent-ly on your bo-som tend.

3:00 PM

## That Virgin's Child

Thomas Tallis (1505-1585)

That virgin's child so meek and mild, lonely for my sake, His Father's will for to fulfill,  
 He came great pains to take. And suffered death, As Scripture saith, that we should saved  
 be, On Good Friday: Wherefore I say, he mourned sore for me. Now Christ Jesu, of love  
 most true, Have mercy upon me, I ask Thee grace for my trespass that I have done to  
 Thee. For Thy sweet Name, save me from shame and all adversity: For Mary's sake, to  
 Thee me take, And mourn no more for me.

Text: John Gwynneth (c. 1530)

PRAYER after COMMUNION

PRAYER over the PEOPLE

ALL DEPART in SILENCE



*This concludes the Commemoration of the Passion of the Lord.  
 All are welcome to remain for a brief period of quiet adoration and prayer.  
 When leaving, please take this program with you to recycle at home as we are  
 unable to reuse worship aids at this time. Please depart in silence.*

## GUIDELINES *for the* RECEPTION *of* HOLY COMMUNION

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### FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

### FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

### FOR THOSE NOT RECEIVING COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

### FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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