

Good Friday

Commemoration of the Lord's Passion



April 18, 2025
3:00 PM and 6:00 PM

Lectionary Readings for this Liturgy may be found in Journeysongs at no. 900.

*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

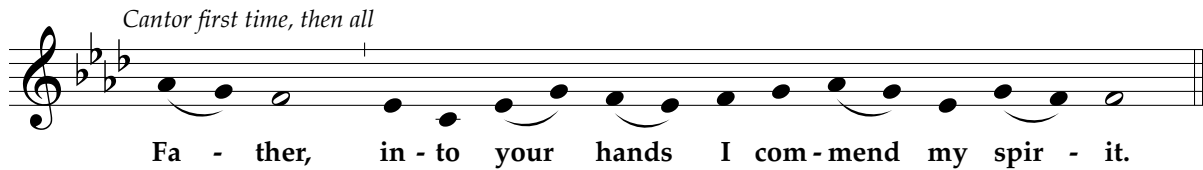
LITURGY of the WORD



FIRST READING

He himself was wounded for our sins.

Isaiah 52:13-53:12



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*

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*

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*

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*

SECOND READING

Hebrews 4:14-16, 5:7-9

Jesus learned obedience and became the source of 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.*

GOSPEL

John 18:1 - 19:42

*The Passion reading can be found in Journeysongs at no. 900.
The assembly is asked to take the part marked "Crowd."*

HOMILY

THE SOLEMN INTERCESSIONS

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

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

3:00 PM The Liturgy continues on page 22.

6:00 PM The Liturgy continues on page 25.

The 3:00 PM Liturgy continues here.

COLLECTION for the HOLY LAND

Each year on this day, a collection is taken up for the care of the Christian shrines in the Holy Land.

Jesus, Remember Me

Jacques Berthier (1923-1994)
verses by Leo Nestor (1948-2019)

Ostinato Refrain



Je - sus, re - mem - ber me when you come in - to your King - dom.

Je - sus, re - mem - ber me when you come in - to your King - dom.

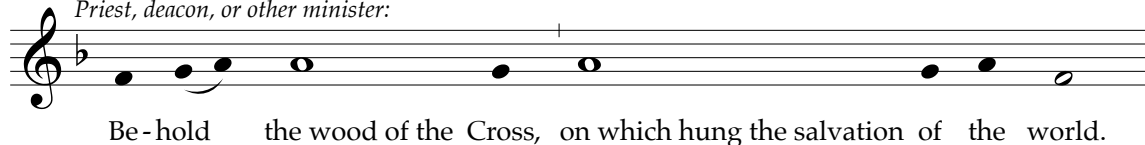
THE ADORATION of the HOLY CROSS



INVITATION

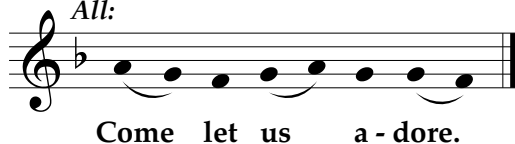
As the Holy Cross is shown to the assembly, the following acclamation is sung three times.

Priest, deacon, or other minister:



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

All:

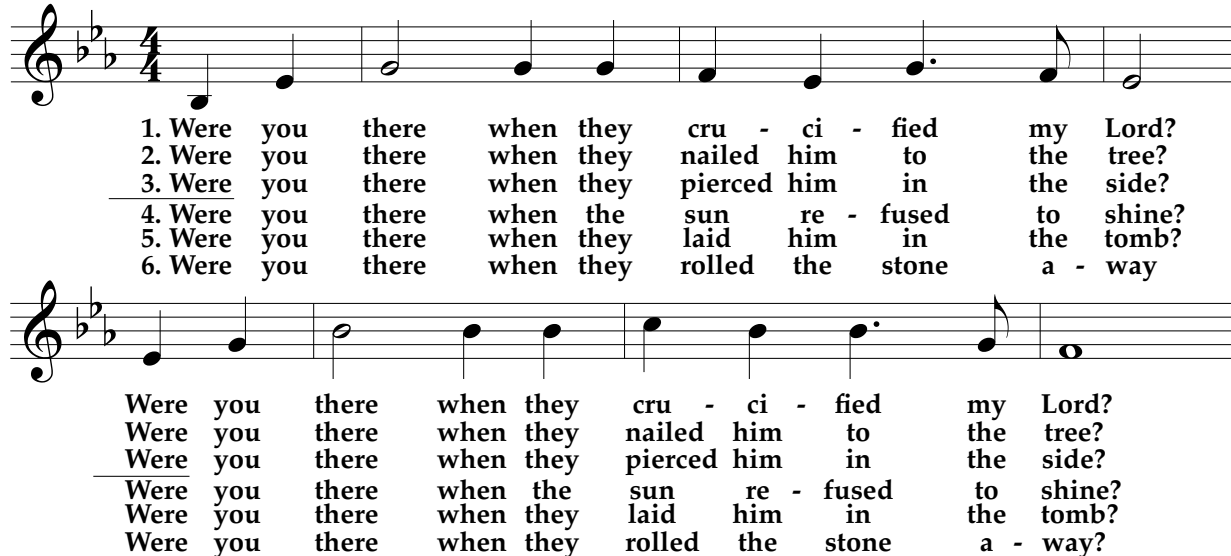


Come let us a - dore.

In accordance with the rubrics contained in the Roman Missal: Third Typical Edition, only one Cross is permissible for adoration. Because of the large number of people in attendance, it is not possible for all to approach individually. 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. All kneel for a brief period.

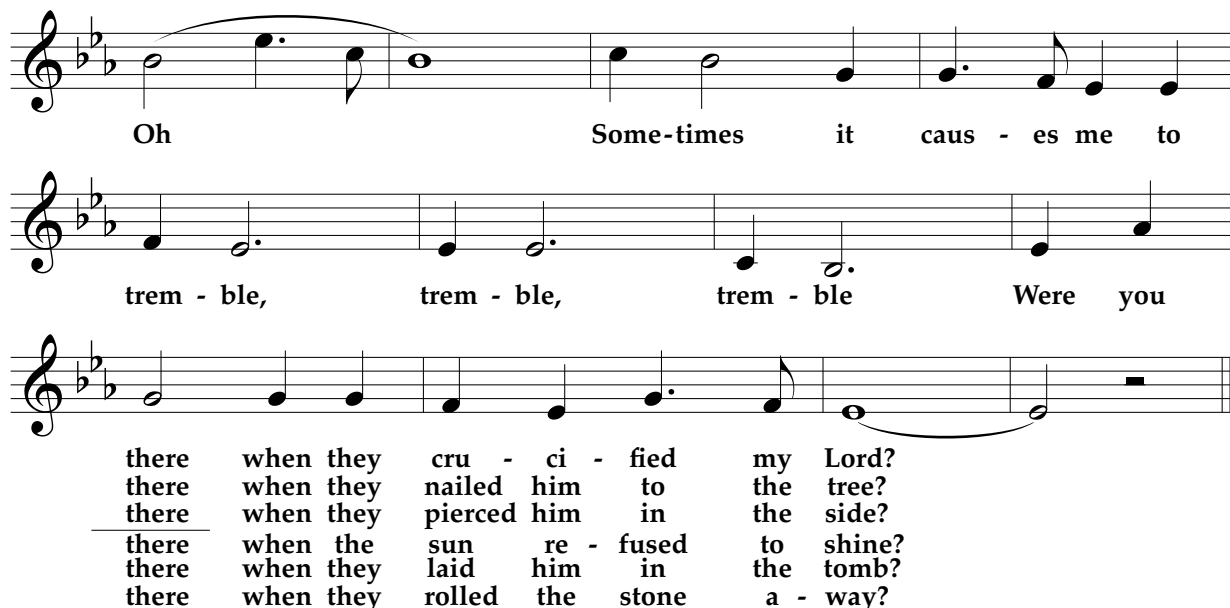
Were You There

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

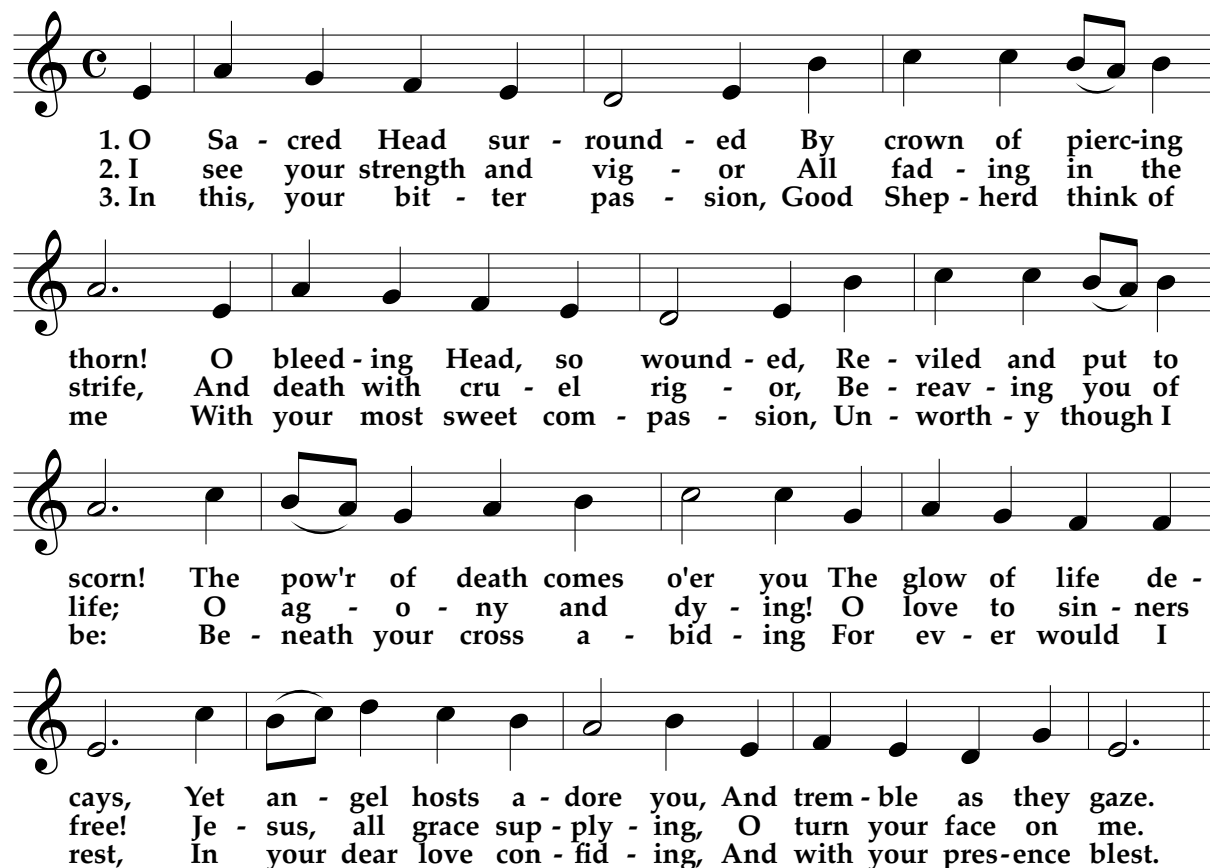


THE LORD'S PRAYER

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.

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 dread 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-quish-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.

God So Loved the World

John Stainer (1840-1901)

God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Text: John 3:16-17

O vos omnes

Tomás Luis de Victoria (1548-1611)

O vos omnes qui transitis per viam,
 attendite et videte: Si est dolor similis sicut
 dolor meus. Attendite, universi populi, et
 videte dolorem meum. Si est dolor similis
 sicut dolor meus.

*O all ye that pass by the way, attend and see:
 If there be any sorrow like to my sorrow.
 Attend, all ye people, and see my sorrow:
 If there be any sorrow like to my sorrow.*

text: Lamentations 1:12

Officium Hebdomadae Sanctae (1585), Rome

PRAYER after COMMUNION

PRAYER over the PEOPLE

ALL DEPART in SILENCE

*This concludes the Commemoration of the Passion of the Lord.
 All are encouraged to remain for a period of quiet adoration and prayer.
 When leaving, please return this program to the church entrance and depart in silence.*

The 6:00 PM Liturgy continues here.

COLLECTION for the HOLY LAND

Each year on this day a collection is taken up for the care of the Christian shrines in the Holy Land.

Ours Were the Griefs He Bore

Stephen Dean (b. 1948)

Refrain

Ours were the griefs he bore, ours were the pains he
car - ried. Ours were the sins he took on him,
and by his wounds we are healed.

1. Christ suffered for you, leaving you an example that you should follow in his steps. He committed no sin, no guile was found on his lips. When he was reviled, he did not revile in return.
2. When he suffered, he did not threaten but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.

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

THE ADORATION of the HOLY CROSS



INVITATION

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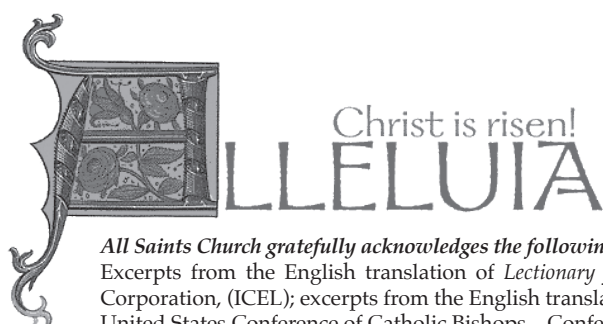
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GUIDELINES for the RECEPTION of HOLY COMMUNION

NORMAS para la RECEPCIÓN de la EUCARISTÍA

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.

PARA LOS CATÓLICOS

Como católicos, participamos plenamente en la celebración de la Eucaristía cuando recibimos la Comunión. Se nos anima a recibir la Comunión devotamente y con frecuencia. Con el fin de ser adecuadamente dispuesto para recibir la comunión, los participantes no deben tener conciencia de pecado grave y que normalmente deberían haber ayunado durante una hora. Una persona que es consciente de pecado grave no recibir el Cuerpo y la Sangre del Señor sin previa confesión sacramental, salvo por causa grave, donde no hay oportunidad para la confesión. En este caso, la persona es ser consciente de la obligación de hacer un acto de contrición perfecta, que incluye el propósito de confesarse cuanto antes (canon 916). A la recepción frecuente del Sacramento de la Penitencia se recomienda para todos.

PARA NUESTROS HERMANOS CRISTIANOS

Damos la bienvenida a nuestros hermanos cristianos a esta celebración de la Eucaristía como nuestros hermanos y hermanas. Oramos para que nuestro bautismo común y la acción del Espíritu Santo en esta Eucaristía nos van a acercarse el uno al otro y comienzan a disipar las tristes divisiones que nos separan. Oramos para que éstas disminuyan y, finalmente, desaparecer, de acuerdo con la oración de Cristo por nosotros "para que todos sean uno" (Jn 17,21). Debido a que los católicos creemos que la celebración de la Eucaristía es un signo de la realidad de la unidad de la fe, la vida y el culto, los miembros de esas iglesias con los que todavía no son totalmente unida normalmente no son admitidos a la sagrada comunión. compartir la Eucaristía, en circunstancias excepcionales, por otros cristianos requiere el permiso de acuerdo con las directrices del Obispo diocesano y las disposiciones del derecho canónico (canon 844 § 4). Los miembros de las Iglesias ortodoxas, la Iglesia Asiria de Oriente, y la Iglesia Católica Nacional Polaca se les insta a respetar la disciplina de sus propias iglesias. De acuerdo a la disciplina católica, el Código de Derecho Canónico no se opone a la recepción de la comunión de los cristianos de estas Iglesias (canon 844 § 3).

PARA AQUELLOS QUE NO RECIBEN LA COMUNIÓN SANTA

Todos los que no están recibiendo la Santa Comunión se les anima a expresar en sus corazones el deseo de oración por la unidad con el Señor Jesús y con los demás.

PARA LOS NO CHRISTIANOS

También damos la bienvenida a esta celebración a los que no comparten nuestra fe en Jesucristo. Mientras que no podemos admitir que la Santa Comunión, se les pide a ofrecer sus oraciones por la paz y la unidad de la familia humana.



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