Commemoration of the Lord’s Passion
Good Friday, April 2, 2021

Prelude

“Salvame, Señor”

1) La barca se zarandeaba porque el viento era contrario; y el Señor vino a ellos caminando sobre el mar. [The boat shook precariously because the wind was against them; and the Lord came to them walking upon the sea.]

Refrain) Maestro, si eres tú, manda que vaya hacia ti. ¡Sálvame! ¡Sálvame, Señor! ¡Sálvame! ¡Sálvame, Señor! [Teacher, if it is you, beckon me come to you. Save me, save me, Lord! Save me, save me, Lord!]

2) Y sus discípulos dicen contemor: “Es un fantasma”, y el Señor les da calma: “Nada teman pues soy yo”. [His frightened disciples said: “It’s a ghost”, And the Lord reassured them: “Fear not, it is I.”]

3) Antes de cada milagro, el Señor se retiraba para estar siempre en contacto con el Padre en oración. [Before each miracle, the Lord sought solitude, So as to be one with the Father in prayer.]

4) Ahora en este banquete también hoy a mí me llamas. Puedo decir que tú eres verdadero Hijo de Dios. [Today, through this banquet you also call me. I declare that you are the true son of God.]

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Gathering

The service begins in silence.

First Reading

Isaiah 52:13—53:12

See, my servant shall prosper; be shall be exalted and lifted up, and shall be very high.

Just as there were many who were astonished at him —so marred was his appearance, beyond human semblance, and his form beyond that of mortals— so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.
Who has believed what we have heard? 
And to whom has the arm of the Lord been revealed?

For he grew up before the Lord like a young plant, 
and like a root out of dry ground; 
had no form or majesty that we should look at him, 
thing in his appearance that we should desire him. 
He was despised and rejected by others; 
a man of suffering and acquainted with infirmity; 
and as one from whom others hide their faces 
he was despised, 
and we held him of no account.

Surely he has borne our infirmities and carried our diseases; 
yet we accounted him stricken, 
struck down by God, and afflicted. 
But he was wounded for our transgressions, 
crushed for our iniquities; 
upon him was the punishment that made us whole, 
and by his bruises we are healed.

All we like sheep have gone astray; 
we have all turned to our own way, 
and the Lord has laid on him 
the iniquity of us all. 
He was oppressed, and he was afflicted, 
yet he did not open his mouth; 
like a lamb that is led to the slaughter, 
and like a sheep that before its shearers is silent, 
so he did not open his mouth.

By a perversion of justice he was taken away. 
Who could have imagined his future?
For he was cut off from the land of the living, 
stricken for the transgression of my people. 
They made his grave with the wicked 
and his tomb with the rich, 
although he had done no violence, 
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. 
When you make his life an offering for sin, 
he shall see his offspring, and shall prolong his days; 
through him the will of the Lord shall prosper. 
Out of his anguish he shall see light; 
he shall find satisfaction through his knowledge. 
The righteous one, my servant, shall make many righteous, 
and he shall bear their iniquities.

Therefore I will allot him a portion with the great, 
and he shall divide the spoil with the strong; 
because he poured out himself to death, 
and was numbered with the transgressors; 
yet he bore the sin of many, 
and made intercession for the transgressors.
Responsorial Psalm

“Into Your Hands” (Ps. 31)

1) In you, O Lord, I take refuge. Let me never be put to shame. 
   Into your hands I commend my spirit. It is you who will redeem me, Lord. 
   Eli, Eli, lama lazabhtani?

2) In the face of all my foes I am a reproach, 
   An object of scorn to my neighbors and of fear to my friends. 
   Eli, Eli, lama lazabhtani?

3) Those who see me in the street run far away from me. 
   I am like the dead, forgotten by all, like a thing thrown away. 
   Eli, Eli, lama lazabhtani?

4) 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.” 
   Eli, Eli, lama lazabhtani?

5) “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. 
   Eli, Eli, lama lazabhtani?

Final) B’yadcha afkeed ruchee. [Into your hands I commend my spirit.]


Second Reading

1 Corinthians 11:23–26

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 we have one who in every respect has been tested as we are, 
yet without sin. 
Let us therefore approach the throne of grace with boldness, 
so that we may receive mercy 
and find grace to help in time of need.

In the days of his flesh, 
Jesus offered up 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 reverent submission. 
Although he was a Son, 
he learned obedience through what he suffered; 
and having been made perfect, 
he became the source of eternal salvation 
for all who obey him.
Gospel (Passion)

John 18:1—19:42

After they had eaten the supper, Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, 'Whom do you seek?'

They answered, 'Jesus of Nazareth.'

Jesus replied, 'I am he.'

Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he,' they stepped back and fell to the ground. Again he asked them, 'Whom do you seek?'

And they said, 'Jesus of Nazareth.'

Jesus answered, 'I have told you that I am he. If you seek only me, then let these others go their way.'

This was to fulfil the word that he had spoken, 'I have not lost one of those whom you gave to 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 back the sword into its sheath. Am I not to drink the cup which my Father has given to me?'

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogue and in the temple, where all Jews come together. I have said nothing in secret. Why do you question me? Question those who have heard what I said to them; surely they will know what I have spoken.'

When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken evil, bear witness of the evil. But if I have spoken the truth, why do you strike me?'

Then Annas sent him, bound, to Caiaphas the high priest.
Gospel (continued)

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Again Peter denied it, and at that moment a cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. The Jewish authorities themselves did not enter the headquarters, so as to avoid becoming ritually defiled and unable to eat the Passover. So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ They replied, ‘We are not permitted to put anyone to death.’ (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered,

‘Do you say this of yourself, or have others told you of me?’

Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered,

‘My kingdom is not of this world. If my kingdom were of this world, my servants would fight that I should not be delivered to the authorities. But now, my kingdom is not here.

Pilate asked him, ‘So you are a king?’ Jesus answered,

‘It is you who say I am a king. For this I was born, and came into the world, that I should bear witness to the truth. Whoever is of the truth hears my voice.’

Pilate said, ‘What is truth?’

After he had said this, he went out to the Jewish leaders again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ They shouted in reply, ‘Not this man, but Barabbas!’

This Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ They answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

Now when Pilate heard these words, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him,

‘You would have no power at all unless it were given you from above; therefore the one who handed me over to you, he has the greater sin.’

From then on Pilate tried to release him, but the Jewish leaders cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jewish leaders, ‘Here is your King!’ They cried out, ‘Away with him! Away with him! Crucify him!’

Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified.
So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”; but, “This man said, I am King of the Jews.” ’ Pilate answered, ‘What I have written I have written.’

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

‘Woman, behold, this is your son.’
Then he said to the disciple,

‘Behold, this is your mother.’
And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, in order to fulfill the scripture, he said,

‘I thirst.’
A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

‘It is finished.’
Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jewish leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed Jesus’ body. Nicodemus, who had at first come to Jesus by night, also came, bringing 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, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was for them the day of Preparation, and the tomb was nearby, they laid Jesus there.
Prayer of the Faithful

from "Misa del Pueblo Inmigrante"

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Veneration of the Cross

Processional chant

Priest: Behold the wood of the cross.

People: Thanks be to God.

“Lamb of God” from “Missa Oecumenica”

Lamb of God, you take away the

sins of the world, have mercy on us.

world, grant us peace.

Music: After Alexander Archangelsky, 1846-1924; arr. by Richard Proulx, © 1999, Richard Proulx. Published by TRINITAS. All rights reserved.
“Hold Us In Your Mercy”

Hold us in your mercy. Hold us in your mercy.

Hold us in your mercy. Hold us in your mercy.

(Invocation) Hold us in your mercy.

(Invocation) Hold us in your mercy.

Hold us in your mercy. Hold us in your mercy.

Hold us in your mercy. Hold us in your mercy.

Hold us in your mercy. Hold us in your mercy.

Communion Prayer

Lord Jesus, we know that you are always with us.
Help us to remember your presence within us
as we await the day when we can gather together as your church
to celebrate the Eucharist and share communion.

May our communion with you and one another
move us to reach out to others,
especially those who are sick
and those who seek justice.

May our remembrance of the wonderful saving mystery
of your life, death, and resurrection
during these Holy Easter Three Days
renew your church and rebirth each of us in hope. Amen.
Communion

“O Sacred Head, Surrounded”

1. O Sacred Head surrounded by crown of piercing thorn! O
2. O Love, all loves transcending, O Wisdom from on high! O
3. O Jesus we adore thee, upon the cross our King! We

bleeding head so wounded, reviled and put to scorn! No
Truth un-changed, un-chang-ing, sur-rend-ered up to die! Was
humb-ly bow be-fore thee and of thy vic-t’ry sing! Thy

come-li-ness or beau-ty thy wound-ed face be-trays, Yet
e’er a love so won-drous! That from his heav’n-ly throne God
cross is our sal-va-tion, our hope from day to day. Our

an-gel hosts a-dore thee, and trem-ble as they gaze,
should de-scend a-mong us to suf-fer for his own.
peace and con-so-la-tion when life shall fade a-way.


Communion

“Motherless Child”

(Musicians: Fr. John Paul Forte, O.P., Tom Booth, Fr. Dominic DeLay, Pauline Samson)

Sometimes I feel like a motherless child, A long ways from home.

Sometimes I feel like I’m almost gone, A long ways from home.

Fear is useless; what is needed is trust, A long ways from home.

Postlude

Suite No. 5 in C Minor, Sarabande

Robin Snyder, cello

Music: Johann Sebastian Bach