

# GOOD FRIDAY

## THE CELEBRATION OF THE PASSION OF THE LORD

*The faithful are encouraged to place a cross or crucifix in an appropriate place in their home as they unite themselves in prayer to the Celebration of the Passion of the Lord. During the Adoration of the Holy Cross, this cross or crucifix may be adored by means of a genuflection or bow.*

### PROCESSION

*All stand as the procession begins.  
The people kneel when the priests, and deacon prostrate themselves before the altar.  
The people stand when the members of the clergy stand.*

### PRAYER

**Resp:** Amen

*All are seated at the conclusion of the Prayer.*

## FIRST PART: LITURGY OF THE WORD

### FIRST READING

*Isaiah 52:13-53:12*

#### **A reading from the Book of Prophet Isaiah**

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.

He aquí que mi siervo prosperará,  
será engrandecido y exaltado,  
será puesto en alto.  
Muchos se horrorizaron al verlo,  
porque estaba desfigurado su semblante,  
que no tenía ya aspecto de hombre;  
pero muchos pueblos se llenaron de asombro.  
Ante él los reyes cerrarán la boca,  
porque verán lo que nunca se les había contado  
y comprenderán lo que nunca se habían imaginado.  
¿Quién habrá de creer lo que hemos anunciado?  
¿A quién se le revelará el poder del Señor?  
Creció en su presencia como planta débil,  
como una raíz en el desierto.  
No tenía gracia ni belleza.

No vimos en él ningún aspecto atrayente;  
despreciado y rechazado por los hombres,  
varón de dolores, habituado al sufrimiento;  
como uno del cual se aparta la mirada,  
despreciado y desestimado.  
Él soportó nuestros sufrimientos  
y aguantó nuestros dolores;  
nosotros lo tuvimos por leproso,  
herido por Dios y humillado,  
traspasado por nuestras rebeliones,  
triturado por nuestros crímenes.  
Él soportó el castigo que nos trae la paz.  
Por sus llagas hemos sido curados.  
Todos andábamos errantes como ovejas,  
cada uno siguiendo su camino,  
y el Señor cargó sobre él todos nuestros crímenes.  
Cuando lo maltrataban, se humillaba y no abría la boca,  
como un cordero llevado a degollar;  
como oveja ante el esquilador,  
enmudecía y no abría la boca.  
Inicuamente y contra toda justicia se lo llevaron.  
¿Quién se preocupó de su suerte?  
Lo arrancaron de la tierra de los vivos,  
lo hirieron de muerte por los pecados de mi pueblo,  
le dieron sepultura con los malhechores a la hora de su muerte,  
aunque no había cometido crímenes, ni hubo engaño en su boca.  
El Señor quiso triturarlo con el sufrimiento.  
Cuando entregue su vida como expiación,  
verá a sus descendientes, prolongará sus años  
y por medio de él prosperarán los designios del Señor.  
Por las fatigas de su alma, verá la luz y se saciará;  
con sus sufrimientos justificará mi siervo a muchos,  
cargando con los crímenes de ellos.  
Por eso le daré una parte entre los grandes,  
y con los fuertes repartirá despojos,  
ya que indefenso se entregó a la muerte  
y fue contado entre los malhechores,  
cuando tomó sobre sí las culpas de todos  
e intercedió por los pecadores.

Lector: The word of the Lord.

All: **Thanks be to God.**

## RESPONSORIAL PSALM



## SECOND READING

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

### A reading from the Letter of St. Paul to the Hebrews

Lector: The word of the Lord. 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.

Hermanos: Jesús, el Hijo de Dios, es nuestro sumo sacerdote, que ha entrado en el cielo. Mantengamos firme la profesión de nuestra fe. En efecto, no tenemos un sumo sacerdote que no sea capaz de compadecerse de nuestros sufrimientos, puesto que él mismo ha pasado por las mismas pruebas que nosotros, excepto el pecado. Acerquémonos, por lo tanto, con plena confianza al trono de la gracia, para recibir misericordia, hallar la gracia y obtener ayuda en el momento oportuno.

Precisamente por eso, Cristo, durante su vida mortal, ofreció oraciones y súplicas, con fuertes voces y lágrimas, a aquel que podía librarlo de la muerte, y fue escuchado por su piedad. A pesar de que era el Hijo, aprendió a obedecer padeciendo, y llegado a su perfección, se convirtió en la causa de la salvación eterna para todos los que lo obedecen.

Lector: The word of the Lord.

All: **Thanks be to God**

## GOSPEL ACCLAMATION



Glo-ry to you, Word of God, Lord Je - sus Christ!

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## GOSPEL

*John 18: 1-19, 42*

Deacon: The Lord be with you.

All: **And with your spirit.**

Deacon: A reading from the holy Gospel according to John

All: **Glory to you, O Lord.**

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?"  
They answered him, "Jesus the Nazorean."  
He said to them, "I AM."  
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?"  
They said, "Jesus the Nazorean."  
Jesus answered,  
"I told you that I AM.  
So if you are looking for me, let these men go."  
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?"  
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,  
"You are not one of this man's disciples, are you?"  
He said, "I am not."  
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.”  
When he had said this,  
one of the temple guards standing there struck Jesus and said,  
“Is this the way you answer the high priest?”  
Jesus answered him,  
“If I have spoken wrongly, testify to the wrong;  
but if I have spoken rightly, why do you strike me?”  
Then Annas sent him bound to Caiaphas the high priest.  
Now Simon Peter was standing there keeping warm.  
And they said to him,  
“You are not 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 one whose ear Peter had cut off, said,  
“Didn’t I see you in the garden with him?”  
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,  
“What charge do you bring against this man?”  
They answered and said to him,  
“If he were not a criminal,  
we would not have handed him over to you.”  
At this, Pilate said to them,  
“Take him yourselves, and judge him according to your law.”  
The Jews answered him,  
“We do not have the right to execute anyone,”  
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,  
“Are you the King of the Jews?”  
Jesus answered,  
“Do you say this on your own  
or have others told you about me?”  
Pilate answered,  
“I am not a Jew, am I?  
Your own nation and the chief priests handed you over to me.  
What have you done?”  
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.”  
So Pilate said to him,  
“Then you are a king?”  
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.”  
Pilate said to him, “What is truth?”  
When he had said this,  
he again went out to the Jews and said to them,  
“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?”  
They cried out again,  
“Not this one but Barabbas!”  
Now Barabbas was a revolutionary.  
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,  
“Hail, King of the Jews!”  
And they struck him repeatedly.  
Once more Pilate went out and said to them,  
“Look, I am bringing him out to you,  
so that you may know that I find no guilt in him.”  
So Jesus came out,  
wearing the crown of thorns and the purple cloak.  
And he said to them, “Behold, the man!”  
When the chief priests and the guards saw him they cried out,  
“Crucify him, crucify him!”  
Pilate said to them,  
“Take him yourselves and crucify him.  
I find no guilt in him.”  
The Jews answered,  
“We have a law, and according to that law he ought to die,  
because he made himself the Son of God.”  
Now when Pilate heard this statement,  
he became even more afraid,  
and went back into the praetorium and said to Jesus,  
“Where are you from?”  
Jesus did not answer him.  
So Pilate said to him,  
“Do you not speak to me?  
Do you not know that I have power to release you  
and I have power to crucify you?”

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.”  
Consequently, Pilate tried to release him; but the Jews cried out,  
“If you release him, you are not a Friend of Caesar.  
Everyone who makes himself a king opposes Caesar.”  
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,  
“Behold, your king!”  
They cried out,  
“Take him away, take him away! Crucify him!”  
Pilate said to them,  
“Shall I crucify your king?”  
The chief priests answered,  
“We have no king but Caesar.”  
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,  
“Do not write ‘The King of the Jews,’  
but that he said, ‘I am the 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 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,  
“Let’s not tear it, but cast lots for it to see whose it will be, “  
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."

Then he said to the disciple,  
"Behold, your mother."

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."

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."

And bowing his head, he handed over the spirit.

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

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.

En aquel tiempo, Jesús fue con sus discípulos al otro lado del torrente Cedrón, donde había un huerto, y entraron allí él y sus discípulos. Judas, el traidor, conocía también el sitio, porque Jesús se reunía a menudo allí con sus discípulos.

Entonces Judas tomó un batallón de soldados y guardias de los sumos sacerdotes y de los fariseos y entró en el huerto con linternas, antorchas y armas.

Jesús, sabiendo todo lo que iba a suceder, se adelantó y les dijo: “¿A quién buscan?” Le contestaron: “A Jesús, el nazareno”. Les dijo Jesús: “Yo soy”. Estaba también con ellos Judas, el traidor. Al decirles ‘Yo soy’, retrocedieron y cayeron a tierra. Jesús les volvió a preguntar: “¿A quién buscan?” Ellos dijeron: “A Jesús, el nazareno”. Jesús contestó: “Les he dicho que soy yo. Si me buscan a mí, dejen que éstos se vayan”. Así se cumplió lo que Jesús había dicho: ‘No he perdido a ninguno de los que me diste’.

Entonces Simón Pedro, que llevaba una espada, la sacó e hirió a un criado del sumo sacerdote y le cortó la oreja derecha. Este criado se llamaba Malco. Dijo entonces Jesús a Pedro: “Mete la espada en la vaina. ¿No voy a beber el cáliz que me ha dado mi Padre?”

El batallón, su comandante y los criados de los judíos apresaron a Jesús, lo ataron y lo llevaron primero ante Anás, porque era suegro de Caifás, sumo sacerdote aquel año. Caifás era el que había dado a los judíos este consejo: ‘Conviene que muera un solo hombre por el pueblo’.

Simón Pedro y otro discípulo iban siguiendo a Jesús. Este discípulo era conocido del sumo sacerdote y entró con Jesús en el palacio del sumo sacerdote, mientras Pedro se quedaba fuera, junto a la puerta. Salió el otro discípulo, el conocido del sumo sacerdote, habló con la portera e hizo entrar a Pedro. La portera dijo entonces a Pedro: “¿No eres tú también uno de los discípulos de ese hombre?” Él dijo: “No lo soy”. Los criados y los guardias habían encendido un brasero, porque hacía frío, y se calentaban. También Pedro estaba con ellos de pie, calentándose.

El sumo sacerdote interrogó a Jesús acerca de sus discípulos y de su doctrina. Jesús le contestó: “Yo he hablado abiertamente al mundo y he enseñado continuamente en la sinagoga y en el templo, donde se reúnen todos los judíos, y no he dicho nada a escondidas. ¿Por qué me interrogas a mí? Interroga a los que me han oído, sobre lo que les he hablado. Ellos saben lo que he dicho”.

Apenas dijo esto, uno de los guardias le dio una bofetada a Jesús, diciéndole: “¿Así contestas al sumo sacerdote?” Jesús le respondió: “Si he faltado al hablar, demuestra en qué he faltado; pero si he hablado como se debe, ¿por qué me pegas?” Entonces Anás lo envió atado a Caifás, el sumo sacerdote.

Simón Pedro estaba de pie, calentándose, y le dijeron: “¿No eres tú también uno de sus discípulos?” Él lo negó diciendo: “No lo soy”. Uno de los criados del sumo sacerdote, pariente de aquel a quien Pedro le había cortado la oreja, le dijo: “¿Qué no te vi yo con él en el huerto?” Pedro volvió a negarlo y enseguida cantó un gallo.

Llevaron a Jesús de casa de Caifás al pretorio. Era muy de mañana y ellos no entraron en el palacio para no incurrir en impureza y poder así comer la cena de Pascua.

Salió entonces Pilato a donde estaban ellos y les dijo: “¿De qué acusan a este hombre?” Le contestaron: “Si éste no fuera un malhechor, no te lo hubiéramos traído”. Pilato les dijo: “Pues llévenselo y júzguenlo según su ley”. Los judíos le respondieron: “No estamos autorizados para dar muerte a nadie”. Así se cumplió lo que había dicho Jesús, indicando de qué muerte iba a morir.

Entró otra vez Pilato en el pretorio, llamó a Jesús y le dijo: “¿Eres tú el rey de los judíos?” Jesús le contestó: “¿Eso lo preguntas por tu cuenta o te lo han dicho otros?” Pilato le respondió: “¿Acaso soy yo judío? Tu pueblo y los sumos sacerdotes te han entregado a mí. ¿Qué es lo que has hecho?” Jesús le contestó: “Mi Reino no es de este mundo. Si mi Reino fuera de este mundo, mis servidores habrían luchado para que no cayera yo en manos de los judíos. Pero mi Reino no es de aquí”. Pilato le dijo: “¿Conque tú eres rey?” Jesús le contestó: “Tú lo has dicho. Soy rey. Yo

nací y vine al mundo para ser testigo de la verdad. Todo el que es de la verdad, escucha mi voz". Pilato le dijo: "¿Y qué es la verdad?"

Dicho esto, salió otra vez a donde estaban los judíos y les dijo: "No encuentro en él ninguna culpa. Entre ustedes es costumbre que por Pascua ponga en libertad a un preso. ¿Quieren que les suelte al rey de los judíos?" Pero todos ellos gritaron: "¡No, a ése no! ¡A Barrabás!" (El tal Barrabás era un bandido).

Entonces Pilato tomó a Jesús y lo mandó azotar. Los soldados trenzaron una corona de espinas, se la pusieron en la cabeza, le echaron encima un manto color púrpura, y acercándose a él, le decían: "¡Viva el rey de los judíos!", y le daban de bofetadas.

Pilato salió otra vez afuera y les dijo: "Aquí lo traigo para que sepan que no encuentro en él ninguna culpa". Salió, pues, Jesús, llevando la corona de espinas y el manto color púrpura. Pilato les dijo: "Aquí está el hombre". Cuando lo vieron los sumos sacerdotes y sus servidores, gritaron: "¡Crucifícalo, crucifícalo!" Pilato les dijo: "Llévenselo ustedes y crucifíquenlo, porque yo no encuentro culpa en él". Los judíos le contestaron: "Nosotros tenemos una ley y según esa ley tiene que morir, porque se ha declarado Hijo de Dios".

Cuando Pilato oyó estas palabras, se asustó aún más, y entrando otra vez en el pretorio, dijo a Jesús: "¿De dónde eres tú?" Pero Jesús no le respondió. Pilato le dijo entonces: "¿A mí no me hablas? ¿No sabes que tengo autoridad para soltarte y autoridad para crucificarte?" Jesús le contestó: "No tendrías ninguna autoridad sobre mí, si no te la hubieran dado de lo alto. Por eso, el que me ha entregado a ti tiene un pecado mayor".

Desde ese momento Pilato trataba de soltarlo, pero los judíos gritaban: "¡Si sueltas a ése, no eres amigo del César!; porque todo el que pretende ser rey, es enemigo del César". Al oír estas palabras, Pilato sacó a Jesús y lo sentó en el tribunal, en el sitio que llaman "el Enlosado" (en hebreo Gábbata). Era el día de la preparación de la Pascua, hacia el mediodía. Y dijo Pilato a los judíos: "Aquí tienen a su rey". Ellos gritaron: "¡Fuera, fuera! ¡Crucifícalo!" Pilato les dijo: "¿A su rey voy a crucificar?" Contestaron los sumos sacerdotes: "No tenemos más rey que el César". Entonces se lo entregó para que lo crucificaran.

Tomaron a Jesús, y él, cargando con la cruz se dirigió hacia el sitio llamado "la Calavera" (que en hebreo se dice Gólgota), donde lo crucificaron, y con él a otros dos, uno de cada lado, y en medio Jesús. Pilato mandó escribir un letrero y ponerlo encima de la cruz; en él estaba escrito: 'Jesús el nazareno, el rey de los judíos'. Leyeron el letrero muchos judíos, porque estaba cerca el lugar donde crucificaron a Jesús y estaba escrito en hebreo, latín y griego. Entonces los sumos sacerdotes de los judíos le dijeron a Pilato: "No escribas: 'El rey de los judíos', sino: 'Éste ha dicho: Soy rey de los judíos' ". Pilato les contestó: "Lo escrito, escrito está".

Cuando crucificaron a Jesús, los soldados cogieron su ropa e hicieron cuatro partes, una para cada soldado, y apartaron la túnica. Era una túnica sin costura, tejida toda de una pieza de arriba a abajo. Por eso se dijeron: "No la rasguemos, sino echemos suertes para ver a quién le toca". Así se cumplió lo que dice la Escritura: Se repartieron mi ropa y echaron a suerte mi túnica. Y eso hicieron los soldados.

Junto a la cruz de Jesús estaban su madre, la hermana de su madre, María la de Cleofás, y María Magdalena. Al ver a su madre y junto a ella al discípulo que tanto quería, Jesús dijo a su madre: "Mujer, ahí está tu hijo". Luego dijo al discípulo: "Ahí está tu madre". Y desde aquella hora el discípulo se la llevó a vivir con él.

Después de esto, sabiendo Jesús que todo había llegado a su término, para que se cumpliera la Escritura dijo: "*Tengo sed*". Había allí un jarro lleno de vinagre. Los soldados sujetaron una esponja empapada en vinagre a una caña de hisopo y se la acercaron a la boca. Jesús probó el vinagre y dijo: "Todo está cumplido", e inclinando la cabeza, entregó el espíritu.

*Aquí se arrodillan todos y se hace una breve pausa.*

Entonces, los judíos, como era el día de la preparación de la Pascua, para que los cuerpos de los ajusticiados no se quedaran en la cruz el sábado, porque aquel sábado era un día muy solemne,

pidieron a Pilato que les quebraran las piernas y los quitaran de la cruz. Fueron los soldados, le quebraron las piernas a uno y luego al otro de los que habían sido crucificados con él. Pero al llegar a Jesús, viendo que ya había muerto, no le quebraron las piernas, sino que uno de los soldados le traspasó el costado con una lanza e inmediatamente salió sangre y agua.

El que vio da testimonio de esto y su testimonio es verdadero y él sabe que dice la verdad, para que también ustedes crean. Esto sucedió para que se cumpliera lo que dice la Escritura: No le quebrarán ningún hueso; y en otro lugar la Escritura dice: Mirarán al que traspasaron.

Después de esto, José de Arimatea, que era discípulo de Jesús, pero oculto por miedo a los judíos, pidió a Pilato que lo dejara llevarse el cuerpo de Jesús. Y Pilato lo autorizó. Él fue entonces y se llevó el cuerpo.

Llegó también Nicodemo, el que había ido a verlo de noche, y trajo unas cien libras de una mezcla de mirra y áloe.

Tomaron el cuerpo de Jesús y lo envolvieron en lienzos con esos aromas, según se acostumbra enterrar entre los judíos. Había un huerto en el sitio donde lo crucificaron, y en el huerto, un sepulcro nuevo, donde nadie había sido enterrado todavía. Y como para los judíos era el día de la preparación de la Pascua y el sepulcro estaba cerca, allí pusieron a Jesús.

Deacon: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

## HOMILY

## SOLEMN INTERCESSIONS

All: Amen (*at the end of each Intercession*)

1. For the Church
2. For the Pope
3. For all the orders and degrees of the faithful
4. For catechumens
5. For the unity of Christians
6. For the Jewish people
7. For those who do not believe in Christ
8. For those who do not believe in God
9. For those in public office
10. For those in tribulation

## SECOND PART: THE ADORATION OF THE HOLY CROSS

### The Showing of the Holy Cross

*The celebrant receives the Cross, unveils a portion of it, and elevates it as the cantor sings the verse.*

*The people sing the response and then kneel, briefly adoring the Cross in silence.*

*Then the people stand and the unveiling of the Cross continues in a like manner.*

### The Adoration of the Holy Cross

*Once the cross is unveiled, the Priest will hold it up on the altar for everyone to adore from their seats.*

*Those at home may adore their cross or Crucifix in the same way.*

## Wood of the Cross

Refrain

Be - hold the wood of the cross, on which hung the  
Sav - ior of the world. O come, O  
come, let us wor - ship, let us a - dore.

Verses

1. O God, my God, why have you a - ban - doned me?
2. I am de - spised, re - ject - ed by my peo - ple.
3. My heart is fail - ing. They pierce my hands and feet.
4. The jaws of death are clos - ing in up - on me. The
5. You are en - throned in the ho - ly place. In

to Refrain

1. Why have you for - sak - en me? An - swer me, O God!
2. How could they for - get me? An - swer me, O God!
3. Why have you a - ban - doned me? An - swer me, O God!
4. wick - ed laugh and taunt me. An - swer me, O God!
5. you our fa - thers trust - ed. An - swer me, O God!

Text: Based on the Good Friday Liturgy; Psalm 22. Text and music © 1982, OCP. All rights reserved.

## Glory in the Cross

Holy Thursday (Vss. 1-4)

1. Let us ev - er glo - ry in the cross of Christ, our sal -
2. Let us make our jour - ney to the cross of Christ, who sur -
3. Let us tell the sto - ry of the cross of Christ as we
4. Let us stand to - geth - er at the cross of Christ where we

1. va - tion and — our hope. Let us bow in hom - age to the
2. ren - dered glo - ry and grace to be - come a ser - vant of the
3. share this heav - en - ly feast. We be - come one bod - y in the
4. see God's bound - less love. We are saints and sin - ners who are

1. Lord of Life, who was bro - ken to make us whole. There is
2. great and small, that all peo - ple may know God's face. Though his
3. blood of Christ, from the great to the ver - y least. When we
4. joined by faith here on earth and in heav'n a - bove. Nei - ther

1. no great - er love, as bless - ed as this: to lay down one's
2. birth was di - vine, he knelt as a slave, to wash com - mon
3. eat of this bread, and drink of this cup, we hon - or the
4. wom - an nor man, not ser - vant or free, but one in the

1. life for a friend.
2. dust from our feet.
3. death of the Lord.
4. eyes of the Lord.

} Let us ev - er glo - ry in the cross of Christ and the

Fine

1, 2 2 3

1-4. tri - umph of God's great love.

## Were You There?



1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you



1. there when they cru - ci - fied my Lord? Oh!
2. there when they nailed him to the tree? Oh!
3. there when they laid him in the tomb? Oh!



- 1-3. Some - times it caus - es me to trem - ble, trem - ble, trem - ble.



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 laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual

## Behold the Wood

**Refrain:** Behold, behold the wood of the cross,  
one which is hung our salvation.  
O come, let us adore.

Unless a grain of wheat shall fall upon the ground and die,  
it shall remain but a single grain and not give life. **Refrain**

And when my hour of glory comes as all was meant to be,  
you shall see me lifted up upon a tree. **Refrain**

For there can be no greater love shown upon this land  
than in the one who came to die that we might live. **Refrain**

My Father, if it be your plan, this cup might pass me by;  
yet let it happen as you will if I must die. **Refrain**

For surely he has borne our tears, is wounded by our sin,  
and yet he opens not his mouth that we might live. **Refrain**

My body now is torn with pain, my friends have left and gone.  
O loving Father, take my life into your hands. **Refrain**

## THIRD PART: HOLY COMMUNION

*As the Blessed Sacrament is brought from the Altar of repose, the people stand.*

### THE LORD'S PRAYER

Priest: At the Savior'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 Savior, Jesus Christ.

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

### INVITATION TO COMMUNION

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.**

## PRAYER FOR SPIRITUAL COMMUNION

My Jesus,

I believe that you are truly present in the most Blessed Sacrament.  
I love you above all things and I desire to possess You within my soul.

Since I am unable at this moment to receive You sacramentally,  
come at least spiritually into my heart.

I embrace You as being already there,  
and unite myself wholly to You.

Never permit me to be separated from you. Amen

COMMUNION SONG

I am the Bread of Life/Yo Soy el Pan de Vida



1. I am the Bread of life. You who  
 2. The bread that I will give is my  
 3. Un - less you eat of the  
 4. I am the Res - ur - rec - tion,  
 5. Yes, Lord, I be - lieve that  
 1. Yo soy el pan de vi - da. El que  
 2. El pan que yo da - ré es mi  
 3. Mien - tras no co - mas el  
 4. Yo soy la re - su - rrec - ción.  
 5. Sí, Se - ñor, yo cre - o que



come to me shall not hun - ger; and who be -  
 flesh for the life of the world, and if you  
 flesh of the Son of Man, and  
 I am the life. If you be -  
 you are the Christ, the  
 vie - ne a mí no ten - drá ham - bre. El que  
 cuer - po vi - da del mun - do, y el que  
 cuer - po del hi - jo del hom - bre, y  
 Yo soy la vi - da. El que  
 tú e - res el Cris - to, El



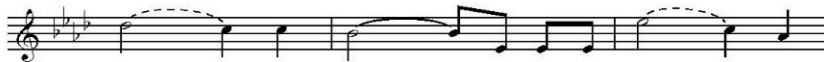
lieve in me shall not thirst. No one can come to  
 eat of this bread, you shall live for  
 drink of his blood, and drink of his  
 lieve in me, e - ven though you  
 Son of God, Who has  
 cree en mí no ten - drá sed. Na - die vie - ne a  
 co - ma de mi car - ne ten - drá vi - da e -  
 be - bas de su san - gre y be - bas de su  
 cree en mí, aun - que mu - rie -  
 Hi - jo de Dios, que vi - no al



me un - less the Fa - ther beck - ons.  
 ev - er, you shall live for ev - er.  
 blood, you shall not have life with - in you.  
 die, you shall live for ev - er.  
 come in - to the world.  
 mí mien - tras el Pa - dre lla - me.  
 ter - na, ten - drá vi - da e - ter - na.  
 san - gre, no ten - drá vi - da en ti.  
 ra, ten - drá vi - da e - ter - na.  
 mun - do pa - ra sal - var - nos.



And I will raise you up, and I will  
 Yo le re - su - ci - ta - ré, Yo le re -



raise you up, and I will raise you  
 su - ci - ta - ré, Yo le re - su - ci - ta -



up on the last day.  
 ré el di - a de El.



# Come to the Feast / Ven al Banquete



Refrain  
 Bilingual *Ven, ven al ban-que - te. Ven a la fies-ta de Dios.*  
 Spanish *Ven, ven al ban-que - te. Ven a la fies-ta de Dios.*  
 English Come, come to the ban - quet. Come, \_\_\_ come to the feast.



Here the hun-gry find plen - ty, here the thirst-y shall drink. \_\_\_  
*Los que tie - nen ham - bre y sed se - rán sa - cia - dos.*  
 Here the hun-gry find plen - ty, here the thirst-y shall drink, \_\_\_



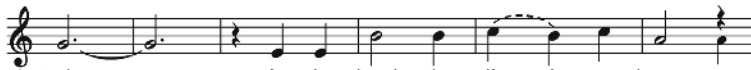
*Ven a la ce - na de Cris - to, come \_\_\_ to \_\_\_ the feast.*  
*Ven a la ce - na de Cris - to, ven a la fies-ta de Dios.*  
 here at the sup - per of Je - sus, come \_\_\_ to \_\_\_ the feast.



feast, come \_\_\_ to \_\_\_ the feast.  
*Dios, ven a la fies - ta de Dios.*  
 feast, come \_\_\_ to \_\_\_ the feast.



Verses  
 1. Like the child whose fish-es and loaves fed the mul - ti -  
*¿Quién le pue - de dar de co - mer a la mul - ti -*  
 2. 'Til the seed is giv-en to earth, it is just one  
*Hay que dar - se a \_\_\_ mo - rir pa - ra co - se -*  
 3. In the strang - er by \_\_\_ our side, in the least and  
*Los de - sam - pa - ra - dos ven - drán a par - tir el*



1. tude, in the Lord the lit - tle we have,  
*tud? Con Je - sús, al com - par - tir lo*  
 2. grain; but once sown its death brings new birth, the  
*char, las se - mi - llas de li - ber - tad y*  
 3. last, in the thirst for jus - tice we share,  
*pan y ve - rán su díg - ni - dad de*



1. bro - ken and shared, be-comes a - bun-dant food.  
*po - co que hay, re - ci - bi - mos ple - ni - tud.*  
 2. har - vest is rich; what's lost is raised a - gain.  
*re - su - rrec - ción, la pro - me - sa de vi - vir.*  
 3. Christ \_\_\_ is here in the break-ing of the bread.  
*nue - vo en Je - sús, Sal - va - dor y Buen Pas - tor.*

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## PRAYER AFTER COMMUNION

Priest: . . . . . Through Christ our Lord.

All: Amen

## PRAYER OVER THE PEOPLE

All: Amen.

## LEAVE IN SILENCE