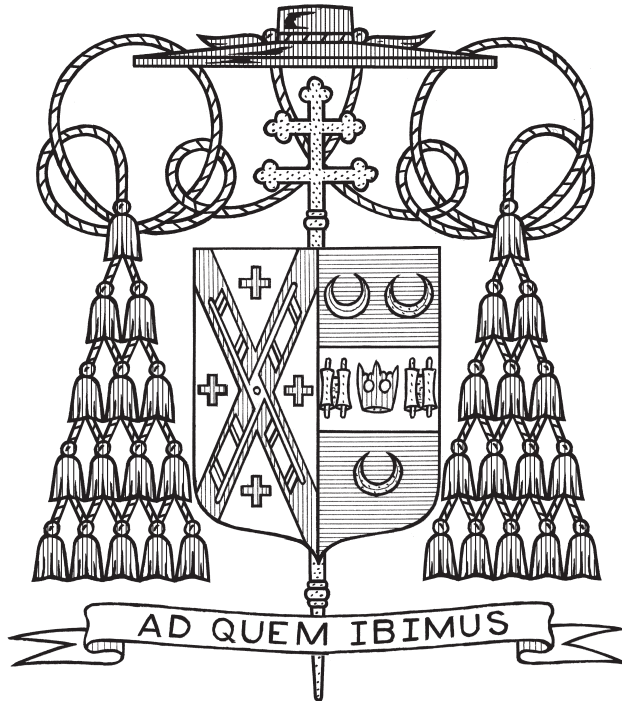


ST. PATRICK'S CATHEDRAL

“AMERICA'S PARISH CHURCH”

NEW YORK CITY



THE CELEBRATION OF THE PASSION OF THE LORD

GOOD FRIDAY: THE PASSION OF THE LORD

MARCH 29, 2024

3:30 P.M.

THE ORDER OF SERVICE

THE INTRODUCTORY RITES

ENTRANCE

*The procession enters in silence.
As the celebrant prostrates himself, all kneel.*

PRAYER

THE LITURGY OF THE WORD

FIRST READING

Isaiah 7:10-14; 8:10

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,

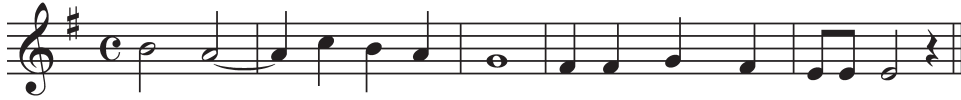
while we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
but the LORD laid upon 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.

The word of the Lord.
Thanks be to God.



Fa - ther, in - to your hands, en - co - mien - do_es - pír - i - tu.

Music © 2006 by Jennifer Pascual. All rights reserved.

R/. Father, into your hands
encomiendo espíritu.

I commend my spirit.

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/.**

Soy la burla de todos mis enemigos,
a irrisión de mis vecinos,
el espanto de mis conocidos;
Me ven por la calle y escapan de mí.
Me han olvidado como a un muerto,
Me han desechado como a un cacharro inútil. **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.*

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/.**

Haz brillar tu rostro sobre tu siervo,
Sálvame por tu misericordia.
Sean fuertes y valientes de corazón,
Los que esperan en el Señor. **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.*

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.

Palabra de Dios.

Te alabamos Señor.

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.

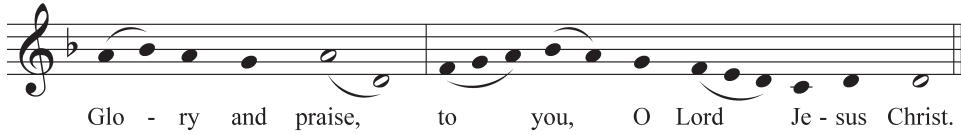
Son though he was,

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.



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.

G O S P E L

John 13:1-15

- C. 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?”
 - C They answered him,
 - SS **“Jesus the Nazorean.”**
 - C He said to them,
 - ✘ “I AM.”
 - C 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?”
 - C They said,
 - SS **“Jesus the Nazorean.”**
 - C Jesus answered,
 - ✘ “I told you that I AM.
 So if you are looking for me, let these men go.”
 - C 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?”

- C 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,

- S “You are not one of this man's disciples, are you?”

C He said,

S “I am not.”

- C 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.”

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

S “Is this the way you answer the high priest?”

C Jesus answered him,

- ✘ “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”

C Then Annas sent him bound to Caiaphas the high priest.
Now Simon Peter was standing there keeping warm.
And they said to him,

SS **“You are not one of his disciples, are you?”**

C He denied it and said,
S “I am not.”

C One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off, said,
S “Didn’t I see you in the garden with him?”

C 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,
S “What charge do you bring against this man?”

C They answered and said to him,
SS **“If he were not a criminal,
we would not have handed him over to you.”**

C At this, Pilate said to them,
S “Take him yourselves, and judge him according to your law.”

C The Jews answered him,
SS **“We do not have the right to execute anyone,”**

C 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,
S “Are you the King of the Jews?”

C Jesus answered,
✘ “Do you say this on your own
or have others told you about me?”

C Pilate answered,
S “I am not a Jew, am I?
Your own nation and the chief priests handed you over to me.
What have you done?”

C 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.”

C So Pilate said to him,
S “Then you are a king?”
C 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.”
C Pilate said to him,
S “What is truth?”

C When he had said this,
he again went out to the Jews and said to them,
S “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?”
C They cried out again,
SS **“Not this one but Barabbas!”**
C 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,
SS **“Hail, King of the Jews!”**
C And they struck him repeatedly.
Once more Pilate went out and said to them,
S “Look, I am bringing him out to you,
so that you may know that I find no guilt in him.”
C So Jesus came out,
wearing the crown of thorns and the purple cloak.
And he said to them,
S “Behold, the man!”
C When the chief priests and the guards saw him they cried out,
SS **“Crucify him, crucify him!”**
C Pilate said to them,
S “Take him yourselves and crucify him.
I find no guilt in him.”
C The Jews answered,
SS **“We have a law, and according to that law he ought to die,
because he made himself the Son of God.”**
C Now when Pilate heard this statement,
he became even more afraid,
and went back into the praetorium and said to Jesus,
S “Where are you from?”

-
-
- C Jesus did not answer him.
So Pilate said to him,
S “Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?”
C 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.”
C Consequently, Pilate tried to release him;
but the Jews cried out,
SS **“If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar.”**

- C 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,
S “Behold, your king!”
C They cried out,
SS **“Take him away, take him away! Crucify him!”**
C Pilate said to them,
S “Shall I crucify your king?”
C The chief priests answered,
SS **“We have no king but Caesar.”**
C 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,

- SS **“Do not write ‘The King of the Jews,’
but that he said, ‘I am the King of the Jews’.”**

C Pilate answered,

S “What I have written, I have written.”

C 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,

SS **“Let’s not tear it, but cast lots for it to see whose it will be, “**

C 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.”

C Then he said to the disciple,

✘ “Behold, your mother.”

C 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.”

C 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.”

C 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.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

H O M I L Y

T H E S O L E M N I N T E R C E S S I O N S

COLLECTION

*Every year on Good Friday, a collection is taken up in Catholic Churches
to support the work of the Franciscans working in the Holy Land.
Christians there rely heavily on the help that comes to them from this worldwide collection.*

ANTHEM

“O vos omnes”
Pablo Casals

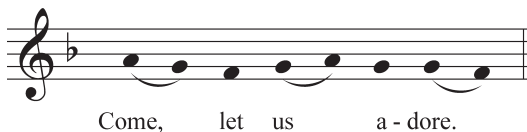
O all you who pass along this way,
behold and see if there is any sorrow like unto my sorrow.

THE ADORATION OF THE HOLY CROSS

THE SHOWING OF THE HOLY CROSS

Priest: Behold the wood of the Cross, on which hung the salvation of the world.

All:



THE ADORATION OF THE HOLY CROSS

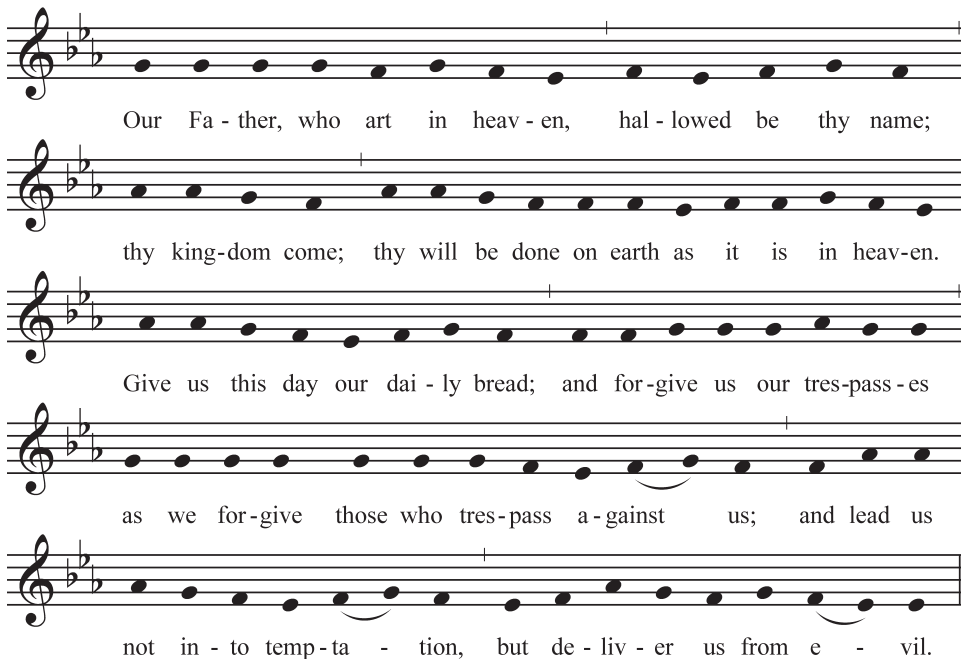
ANTHEM

“Crucifixus”
Antonio Lotti

He was crucified also for us under Pontius Pilate:
He suffered and was buried.

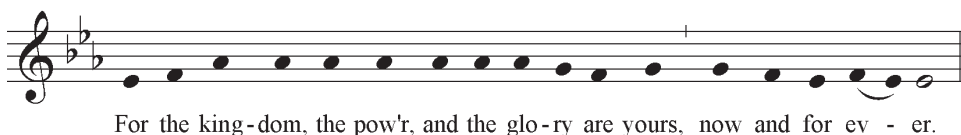
THE COMMUNION RITE

THE LORD'S PRAYER



Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it is in heav - en.
Give us this day our dai - ly bread; and for - give us our tres - pass - es
as we for - give those who tres - pass a - gainst us; and lead us
not in - to temp - ta - tion, but de - liv - er us from e - vil.

DOXOLOGY



For the king - dom, the pow'r, and the glo - ry are yours, now and for ev - er.

COMMUNION

The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion.

We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.

By your cross save us, Christ the Redeemer:
you destroyed our death by dying
and you restored life by rising again.
Have mercy on us, kind Jesus,
graciously you suffered on the cross for us
and you restored life by rising again.

HYMN

“O Sacred Head Surrounded/Oh Rostro Ensangrentado”

PASSION CHORALE



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
2. *Ca - be - za, en - san - gren - ta - da, he - ri - da por mi bien*
3. I see thy strength and vig - or All fad - ing in the strife,
4. *Pues o - pri - mi - da tu, al - ma fue por el pe - ca - dor,*
5. In this, thy bit - ter pas - sion, Good Shep - herd, think of me
6. *Oh, cuan - to go - zo, en - cuen - tro en es - te mun - do, a - qui*



1. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
2. *de - es - pi - nas co - ro - na - do, por fe mis o - jos ven;*
3. And death with cru - el rig - or, Be - reav - ing thee of life;
4. *la trans - gre - sión fue mi - a, mas tu - yo fue el do - lor;*
5. With thy most sweet com - pas - sion, Un - wor - thy though I be:
6. *cuan - do, en tu cuer - po, he - ri - do me, es - con - do Cris - to, en Ti;*



1. Death's pal - lid hue comes o'er thee, The glow of life de - cays,
2. *De to - dos des - pre - cia - do, mi e - ter - no bien se - ra;*
3. O ag - o - ny and dy - ing! O love to sin - ners free!
4. *hoy ven - go con - tris - ta - do, me - rez - co tu do - lor;*
5. Be - neath thy cross a - bid - ing For - ev - er would I rest,
6. *Oh Sal - va - dor, tu glo - ria hoy ma - ni - jes - ta, en mi,*



1. Yet an - gel hosts a - dore thee, And trem - ble as they gaze.
2. *Por to - das las e - da - des, mi ser te, a - do - ra - rá.*
3. Je - sus, all grace sup - ply - ing, O turn thy face on me.
4. *con - cé - de - me tu gra - cia, oh, da me tu fa - vor.*
5. In thy dear love con - fid - ing, And with thy pres - ence blest.
6. *jun - to a tu cruz te, es - pe - ro, en - tre - go, a Ti mi ser.*

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

THE ADORATION OF THE HOLY CROSS

The faithful are now invited to adore the Holy Cross at the altar rail.

ANTHEMS

“The Veneration of the Cross”, *Op. 37*
Sergei Rachmaninoff

We have seen thy resurrection, O Christ, And adore thee,
O holy Lord Jesus, Son of Mary; thou only art sinless.
We venerate thy Cross, O Lord Christ, and we praise and glorify thy holy resurrection:
for thou art God; we know none other beside thee; therefore we call upon thy Name.
O come hither, all ye faithful, let us magnify Christ’s holy resurrection:
for behold, through the Tree joy hath come to all the world;
wherefore we bless the Lord evermore; we sing his resurrection with joy,
who suffered the shame of the cross, conquering death by his death.

“Popule Meus”
Tomás Luis de Victoria

My people, what have I done to you? Or how have I grieved you? Answer me.
Because I led you out of the land of Egypt, you have prepared a Cross for your Savior.
Holy is God, Holy and Mighty, Holy and Immortal One, have mercy on us.
Because I led you out through the desert forty years,
and fed you with manna and brought you into a land of plenty,
you have prepared a cross for your Savior.
What more should I have done for you and have not done?
Indeed, I planted you as my most beautiful chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Savior’s side.

GUIDELINES FOR THE RECEPTION OF COMMUNION

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 (*Code of Canon Law*, 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" (John 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 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 HOLY 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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ST. PATRICK'S CATHEDRAL

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(212) 753-2261

www.saintpatrickscathedral.org

His Eminence, Timothy Cardinal Dolan, *Archbishop of New York, Celebrant*

Rev. Enrique J. Salvo, *Rector*

Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Donald Haggerty

Rev. Damian O'Connell, SJ • Rev. Ryan Muldoon

Deacon John Duffy • Deacon William Mendoza

Jennifer Pascual, DMA, *Director of Music*

Daniel Brondel, *Associate Director of Music*

Mark Pacoe, *Associate Director of Music, Organist*

Justo J. Diaz, *Director of Marketing - Programs Editor*

Carla Wesby, *Cantor*

Dr. Kim Harris, *Guest Soloist*

Vicente Bonilla and Daniel Guerra, *Lectors*