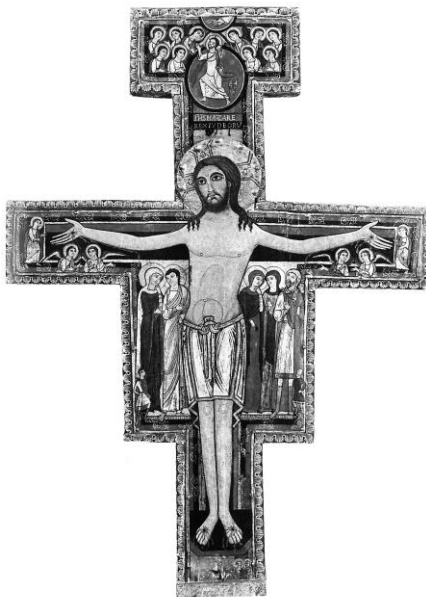


PASCHAL TRIDUUM: GOOD FRIDAY CELEBRATION OF THE LORD'S PASSION

March 29, 2024 3pm

*"Behold the wood of the Cross,
on which hung the salvation of the world:
come let us adore!"*



ST. MAXIMILIAN KOLBE
CATHOLIC CHURCH
ARCHDIOCESE OF CINCINNATI

*All stand as the ministers process in silence.
As they prostrate themselves in front of the altar, the assembly kneels in silent prayer.
As the ministers rise, all stand for the opening prayer.*

Opening Prayer

LITURGY OF THE WORD

"Your words, Lord, are spirit and life." (Psalm 19)

First Reading

Isaiah 52:13-53:12

Responsorial Psalm

31



In you, O Lord, I take refuge; let me never be put to shame.
In your justice rescue me. Into your hands I commend my spirit;
You will redeem me, O Lord, O faithful God.

For all my foes I am an object of reproach, a laughing stock to my neighbors,
and a dread to my friends; They who see me abroad flee from me.
I am forgotten like the unremembered dead; I am like a dish that is broken.

But my trust is in you, O Lord; I say, "You are my God. In your hands is my destiny;
Rescue me from the clutches of my enemies and my persecutors."

Let your face shine upon your servant; save me in your kindness.
Take courage and be stout-hearted, All who hope in the Lord.

Psalm 31:2, 6, 12-13, 15-16, 17, 25

Music: Owen Alstott, © 1977, 1990, OCP. All rights reserved.

Second Reading

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

Gospel Acclamation



Praise to you, Lord Je - sus Christ, King of end-less glo - ry!

ICEL. Music: Mass of St Frances Cabrini; Kevin Keil, © 2007, 2010. Published by OCP.

Christ became obedient to the point of death, even death on a cross.
Because of this, God greatly exalted him
and bestowed upon him the name which is above every name.

Gospel

John 18:1-19:42

Three readers will proclaim the Passion.

*The assembly is invited to speak the words in **bold** together.*

At the lines which recall the death of Jesus, all kneel briefly for silent prayer.

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 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.

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.

Homily

The Solemn Intercessions

*These prayers are among the most ancient in the Church's liturgy.
The format today includes standing, kneeling, and time for silent prayer.*

*The deacon announces the intention, followed by a time of silent prayer by all.
The priest then leads a prayer to collect the prayers of the assembly,
to which all respond: **Amen.***



ADORATION OF THE HOLY CROSS

All remain standing for the procession of the Cross.

Procession

To each invocation by the minister, all respond:



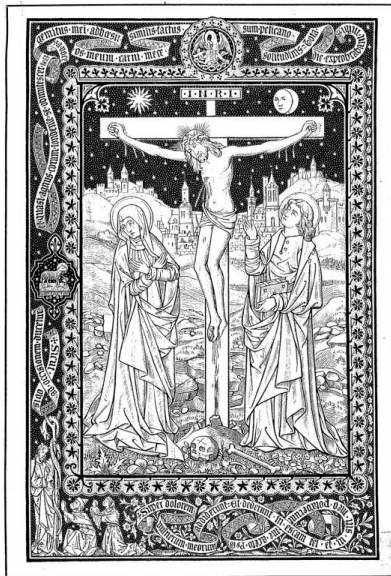
Adoration

*All are invited to come forward to adore the Cross
by genuflecting or bowing before it,
touching it or making some other act of reverence.*

*You may come forward individually, or as a family –
the Cross can be approached from all directions at the same time.*

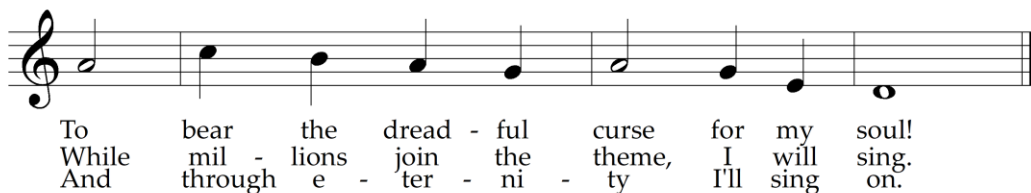
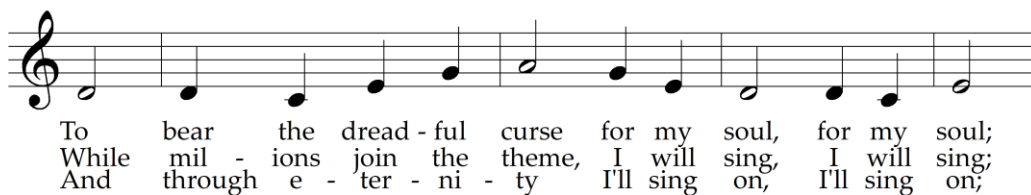
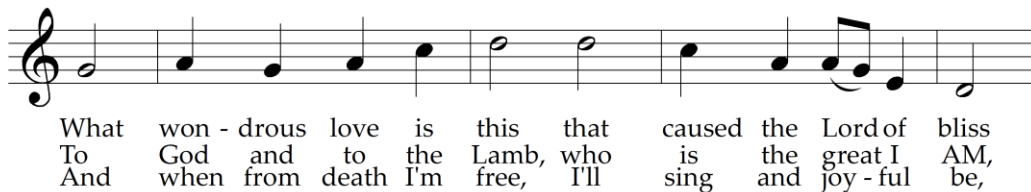
After adoring the Cross, please return to your seat and remain in sung prayer.

*While it is customary that all stand throughout the veneration of the Cross,
if necessary please feel free to sit or kneel as others are venerating.*



Songs during Adoration

What Wondrous Love is This



Text: Alexander Mean, 1801-1883

Tune: WONDROUS LOVE, 12 9 12 12 9 © 1980 World Council of Churches



Ubi Caritas (Children's Choir)

By Victor Johnson
© 2015 Choristers Guild.

Ubi caritas et amor;
Ubi caritas Deus ibi est.
Congregavit nos in unum Christi amor.
Exsulemus et in ipso jucundemur.
Et ex corde diligamus nos sincero.

Translation: *Where there is charity and love, God is there. The love of Christ has gathered us together.
Let us rejoice and be glad in it. And from a sincere heart let us love one another.*



Behold the Wood

Refrain



Be - hold, be - hold the wood of the cross, on which is



hung our sal - va - tion. O come, let us a - dore.

Verses (*sung by cantor/choir*)



1. Un - less a grain of wheat shall fall up - on the ground and die,
2. And when my hour of glo - ry comes as all was meant to be,
3. For there can be no great - er love shown up - on this land
4. My Fa - ther, if it be Your plan, this cup might pass me by;
5. For sure - ly He has borne our tears, is wound - ed by our sin,
6. My bod - y now is torn with pain, my friends have left and gone.



it shall re - main but a sin - gle grain and not give life.
you shall see me lift - ed up up - on a tree.
than in the one who came to die that we might live.
yet let it hap - pen as You will if I must die.
and yet He o - pens not His mouth that we might live.
O lov - ing Fa - ther, take my life in - to Your hands.

Text: Based on John 12:24, 32: 15:13; *Good Friday Liturgy*; Dan Schutte

Tune: Dan Schutte, © 1976, OCP Publications. All rights reserved.



When You Prayed Beneath the Trees *(Children's Choir)*

By Christopher Idle

© 1992 The Jubilate Group, Hope Publishing

When you prayed beneath the trees, it was for me, O Lord;
When you cried upon your knees, how could it be, O Lord?
When in blood and sweat and tears, you dismissed your final fears,
When you faced the soldiers' spears, you stood for me, O Lord.

When their triumph looked complete, it was for me, O Lord;
When it seemed like your defeat, they could not see, O Lord!
When you faced the mob alone you were silent as a stone,
And a tree became your throne; you came for me, O Lord.

When you stumbled up the road, you walked for me, O Lord;
When you took your deadly load, that heavy tree, O Lord;
When they lifted you on high, and they nailed you up to die,
And when darkness filled the sky, it was for me, O Lord.

When you spoke with kingly power, it was for me, O Lord;
In that dread and destined hour, you made me free, O Lord;
Earth and heaven heard you shout, death and hell were put to rout,
For the grave could not hold out; you are for me, O Lord.

Pieta *(Children's Choir)*

By Tom Kendzia

© 1983 North American Liturgy Resources

Come and see, what I have done:
I've given my only Son.
He lived for you, and he died for you.
Come and see.

Lamb of God, Lamb of God,
Have mercy on us; forgive us, Lord.

Creator of love, source of all life,
Have mercy on us; forgive us, Lord.

Jesus, Remember Me

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

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

The image shows a musical score for the hymn 'Jesus, Remember Me'. It consists of two systems of music. Each system has a treble and bass staff. The key signature is two flats (Bb and Eb), and the time signature is 3/4. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The first system ends with a repeat sign, and the second system also ends with a repeat sign.

Music: Taizé Community, © 1991, GIA Publications, Inc.

COMMUNION RITE

All stand as the Blessed Sacrament is brought to the Altar.

The Lord's Prayer

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.**

Communion Procession

Prayer after Communion

Prayer over the People

Please maintain reverent silence in the church and gathering space throughout the day.



Veneration of the Cross continues throughout the day in the church until after 7:30pm Stations of the Cross.

After Stations of the Cross, veneration continues in the chapel overnight.

The Paschal Triduum – indeed the whole liturgical year – reaches its highpoint tomorrow night at the Easter Vigil. Please join us at 9pm outside at the fire.

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