



Triduum ~ Good Friday

Celebration of the Lord's Passion and Death

Holy Eucharist Church

Tabernacle, NJ

Last evening, as we began the Triduum, we were invited to go with Jesus into the garden to pray and to keep watch. Our prayer continues with this celebration today. We start as though we have remained, praying and watching. Though chronologically three days, the Triduum is celebrated as one liturgy unfolding for us the unity of Christ's Paschal mystery...the life, suffering, death and resurrection of Christ.

Our prayer today is composed of three major parts:

Part One : Liturgy of the Word

Prayerfully, we listen to God's Word
as we place ourselves at the scene and
take part in the reading as the Crowd. Also, we recall
how Jesus models the call to be a servant to all.

During the petitions, we pray for all people of the world.
Our petitions are offered in a more formal manner than usual,
providing us with an opportunity to allow each petition to penetrate our lives.

Part Two : Adoration of the Holy Cross

The cross is introduced into our watching and praying not as a sign of despair,
but as a triumphant symbol of life and hope for all who believe that Jesus came to set
us free. We venerate the cross as a communal and personal sign
that we accept Jesus' loving actions.

Part Three : Holy Communion

Although there is no consecration of the Eucharist on this day,
we are reminded that we are joined to the meal of Holy Thursday.
The "food" from the Last Supper, Holy Communion consecrated last night,
still nourishes us and helps us recall that Jesus left us with a lasting gift.

After Fr. McClane, our pastor, and ministers leave the Worship Space,
you may remain for personal prayer or adoration of the cross.
Please give each other the gift of silence as you depart.

PART I: LITURGY OF THE WORD

**If you would like to follow along with today's readings, you can access them with your device by scanning the QR code*



Opening Prayer

First Reading: Isaiah 52:13-53:12

Responsorial Psalm:

*Father, into your hands I commend my spirit.
Into your hands, into your hands, into your hands I commend my spirit.*

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

Gospel Acclamation:

Glory to you, O word of God, Lord Jesus Christ!

The Passion of the Lord: John 18:1-19:42

N. – Narrator

V. – Voice

+ – Christ

C. – Crowd

N. The Passion of our Lord Jesus Christ according to John

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?”
- N. They answered him,
- C. “Jesus the Nazorean.”**
- N. He said to them,
- + “I AM.”
- N. 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?”
- N. They said,
- C. “Jesus the Nazorean.”**
- N. Jesus answered,
- + “I told you that I AM.
So if you are looking for me, let these men go.”
- N. 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?”
- N. 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,
- C. “You are not one of this man’s disciples, are you?”**
- N. He said,
- V. “I am not.”
- N. Now the slaves and the guards were standing around a charcoal fire
that they had made, because it was cold,
and were warming themselves.

N. 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.”
N. When he had said this, one of the temple guards standing there struck
Jesus and said,
V. “Is this the way you answer the high priest?”
N. Jesus answered him,
+. “If I have spoken wrongly, testify to the wrong;
but if I have spoken rightly, why do you strike me?”
N. Then Annas sent him bound to Caiaphas the high priest.
Now Simon Peter was standing there keeping warm.
And they said to him,
C. “You are not one of his disciples, are you?”
N. He denied it and said,
V. “I am not.”
N. One of the slaves of the high priest,
a relative of the one whose ear Peter had cut off, said,
C. “Didn’t I see you in the garden with him?”
N. 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,
V. “What charge do you bring against this man?”
N. They answered and said to him,
**C. “If he were not a criminal,
we would not have handed him over to you.”**
N. At this, Pilate said to them,
V. “Take him yourselves, and judge him according to your law.”
N. The Jews answered him,
C. “We do not have the right to execute anyone,”
N. 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,
V. “Are you the King of the Jews?”
N. Jesus answered,
+. “Do you say this on your own or have others told you about me?”

N. Pilate answered,
V. "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

N. 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."

N. So Pilate said to him,
V. "Then you are a king?"

N. 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."

N. Pilate said to him,
V. "What is truth?"

N. When he had said this, he again went out to the Jews and said to them,
V. "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?"

N. They cried out again,
C. "Not this one but Barabbas!"

N. 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,
C. "Hail, King of the Jews!"

N. And they struck him repeatedly.
Once more Pilate went out and said to them,
V. "Look, I am bringing him out to you,
so that you may know that I find no guilt in him."
N. So Jesus came out, wearing the crown of thorns and the purple cloak.
And he said to them,
V. "Behold, the man!"

N. When the chief priests and the guards saw him they cried out,
C. "Crucify him, crucify him!"

N. Pilate said to them,
V. "Take him yourselves and crucify him. I find no guilt in him."
N. The Jews answered,
**C. "We have a law, and according to that law he ought to die,
because he made himself the Son of God."**

N. Now when Pilate heard this statement, he became even more afraid,
and went back into the praetorium and said to Jesus,

V. “Where are you from?”

N. Jesus did not answer him.
So Pilate said to him,

V. “Do you not speak to me?
Do you not know that I have power to release you
and I have power to crucify you?”

N. 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.”

N. Consequently, Pilate tried to release him; but the Jews cried out,
C. **“If you release him, you are not a Friend of Caesar.
Everyone who makes himself a king opposes Caesar.”**

N. 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,

V. “Behold, your king!”

N. They cried out,
C. **“Take him away, take him away! Crucify him!”**

N. Pilate said to them,
V. “Shall I crucify your king?”

N. The chief priests answered,
C. **“We have no king but Caesar.”**

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

N. Pilate answered,
V. “What I have written, I have written.”

- N. 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,
- C. **“Let’s not tear it, but cast lots for it to see whose it will be,”**
- N. 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.”
N. Then he said to the disciple,
+. “Behold, your mother.”
N. 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.”
N. 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.

- N. 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

All: Praise to you Lord Jesus Christ

Homily

Petitions for Good Friday

Our response will be “**Amen**” chanted after each petition

PART II: ADORATION OF THE HOLY CROSS

+ Procession of the Cross

*Please remain seated as the Cross is brought into the Worship Space.
Presider: Behold the wood of the cross, on which
hung the salvation of the world.*

All: Come, let us adore.

+ Personal Veneration of the Cross

*We invite the Assembly to approach the Cross for personal veneration
through kneeling...bowing...touching...kissing the Cross. All sections
will be guided down the center aisle.*

PART III: HOLY COMMUNION

The Lord's Prayer

**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.**

Presider: Deliver us, Lord...

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

Invitation to Holy Communion:

Presider: *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.**

Note about Communion: We invite everyone to come forward to participate in the Communion procession. If you are not receiving Communion, you may receive a Blessing—to receive the Blessing, just cross your forearms/hands across your chest and bow your head as you approach the Priest or Eucharistic Minister, and he or she will give you a Blessing.

Communion Song

WERE YOU THERE

WERE YOU THERE
Arranged by Tom Booth



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 pierced him in the side? Were you
4. Were you there when the sun re - fused to shine? Were you
5. Were you there when they laid him in the tomb? Were you
6. Were you there when he rose up from the grave? 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 pierced him in the side? Oh!
4. there when the sun re - fused to shine? Oh!
5. there when they laid him in the tomb? Oh!
6. there when he rose up from the grave? Oh!



1-6. 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 pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when he rose up from the grave?

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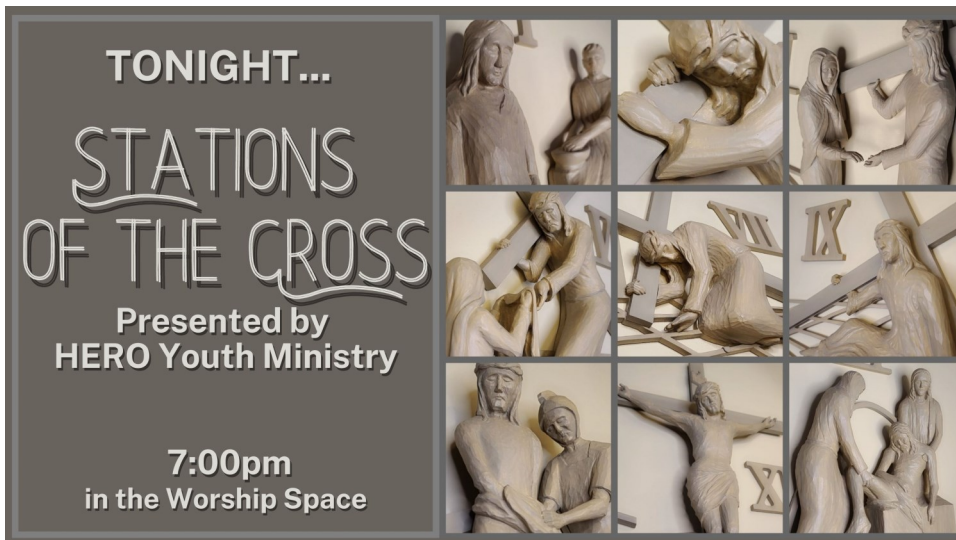
Prayer After Communion

*You may remain in the Worship Space for private prayer
and adoration of the Cross.*

Please give one another the gift of silence as you depart.

**Today, our collection will be for the Holy Land.
There are tables with baskets for your donations
as you leave the Worship Space.**

You can also donate online by scanning the QR code below.

A promotional poster for the Stations of the Cross. The left side features a dark grey background with white text: "TONIGHT...", "STATIONS OF THE CROSS" in a large, stylized font, "Presented by HERO Youth Ministry", and "7:00pm in the Worship Space". The right side is a 3x3 grid of nine small images, each depicting a different station of the cross with figures in various poses of suffering and prayer.

Our communal prayer will continue tomorrow with
Morning Prayer at 9:00am,
followed by the Blessing of Easter Food at 9:30am,
and our Easter Egg Hunt at 10:00am.

Easter Vigil Saturday evening at 8:00 pm
Easter Masses at 9:00 am and 11:00 am