



# The Cathedral Basilica of St. Francis of Assisi

## The Paschal Triduum ~ El Triduo Pascual

### Good Friday of the Lord's Passion

### Viernes Santo de la Pasión del Señor



On this most somber day of the Church year, each reading shocks us with the intensity and extent of the suffering of the one who took on all our sins. Isaiah's prophetic words of a "suffering servant" who offers his life for our sins remarkably parallel what happens to Jesus on the day he was crucified. The psalmist cries out words that would not have been out of place on Jesus' lips as he died on the cross. Hebrews speaks of our Lord's "loud cries and tears." Finally, in the Passion, we hear of all the atrocities that Jesus endured. However, the greatest parallel in the readings has nothing to do with the abuse or the pain, but with Jesus' willingness and certainty to accept it all. Listening to God's word, let us hear our Savior's resolve in fulfilling the most difficult part of his mission.

*En este día, el más sombrío de todos los días en el calendario de la Iglesia, cada una de las lecturas nos estremece con la intensidad y medida del sufrimiento del Siervo sufriente, que tomó sobre sí todos nuestros pecados. Las palabras proféticas de Isaías sobre un "siervo sufriente", que ofrece su vida por nuestros pecados, está singularmente en paralelo con lo que le pasó a Jesús el día en que fue crucificado. El salmista clama con palabras que no hubiesen estado fuera de lugar en boca de Jesús moribundo en la cruz. La carta a los hebreos habla sobre "el poderoso clamor y lágrima" de nuestro Señor. Finalmente, en el relato de la pasión escuchamos las atrocidades que Jesús tuvo que soportar. Sin embargo, el gran paralelo en las lecturas no tiene nada que ver con el abuso o el dolor, sino con la innegable disposición con la que Jesús lo aceptó todo. Al escuchar la palabra de Dios, que no nos pase por alto ver la determinación de nuestro Salvador de cumplir con la parte más difícil de su misión.*



# The Liturgy of the Word ~ Liturgia de la Palabra

## First Reading ~ Primera Lectura

Isaiah 52:13—53:12

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/Cantor All/Todos

Ver - bum Dó - mi - ni. De - o grá - ti - as.

## Psalm 31: Father into your Hands

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

Carmen Flórez-Mansi

Fa-----ther, I-----nto your hands, I----- commend my Sp-i--rit.  
Pa-----dre, en----- tus-----manos, en-----comiendo mi esp-ir-i-tu.

### Second Reading ~ Segunda Lectura

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

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/Cantor All/Todos  
Ver - bum Dó - mi - ni. De - o grá - ti - as.

### Gospel Acclamation ~ Aclamación antes del Evangelio

Barbara Guenther

♩ = 60  
Refrain Cantor: All: Cantor:  
Glo-ry to you (Glo-ry to you) Word of God  
Glo-ria a ti, (Glo-ria a ti,) Cris-to Je-sus,  
All: Cantor: All:  
(Word of God) Lord, Je-sus Christ. (Lord, Je-sus Christ.)  
(Cris-to Je-sus,) Ver-bo de Dios (Ver-bo de Dios.)

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Spanish Text: Misal Romano, tercera edición ©2014 United States Conference of Catholic Bishops - Conferencia Episcopal Mexicana.  
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N. – Narrator † – Christ V. – Voice **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. 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 Pilate 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."

**N.** And bowing his head, he handed over the spirit. *Here all kneel and pause for a moment of silence.*

**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.

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?" El 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





## Homily ~ Homilia

### Collection for the Holy Land ~ Colecta para la Tierra Santa

#### WHAT WONDROUS LOVE IS THIS

WONDROUS LOVE

1. What won-drous love is this, O my soul, O my  
2. To God and to the Lamb I will sing, I will  
3. And when from death I'm free, I'll sing on, I'll sing

1. soul? What won-drous love is this, O my soul? What  
2. sing; To God and to the Lamb, I will sing; To  
3. on; And when from death I'm free, I'll sing on; And

1. won-drous love is this that caused the Lord of  
2. God and to the Lamb, who is the great I  
3. when from death I'm free, I'll sing and joy - ful

1. bliss To bear the dread-ful curse for my soul, for my  
2. AM, While mil-lions join the theme, I will sing, I will  
3. be, And through e - ter - ni - ty, I'll sing on, I'll sing

1. soul, To bear the dread-ful curse for my soul?  
2. sing; While mil-lions join the theme, I will sing.  
3. on! And through e - ter - ni - ty, I'll sing on.

Text: 12 9 12 12 9; anon.; first appeared in *A General Selection of the Newest and Most Admired Hymns and Spiritual Songs*, 1811, adapt. Music: William Walker's *The Southern Harmony*, 1835.



## Solemn Intercessions ~ Oración Universal

℞ Hear Our Prayer

### Adoration of the Holy Cross ~ Adoración de la Santa Cruz

#### Invitation to the Veneration of the Cross

The Lord beckons all who are burdened to come to him. Today he stretches out his arms and calls us to embrace his cross once again. In this solemn gesture of veneration, we bring our pain and our joy; we bring our illness and our health; we bring our deep sorrows and our great joys; we bring all that is longing to be transformed into resurrected glory.

#### Invitación a la Veneración de la Cruz

*El Señor le dice a todos los que están agobiados que vengan a él. Hoy Jesús abre sus brazos y nos llama a abrazar su cruz una vez más. Por medio de este gesto solemne de adoración, traemos nuestro dolor y nuestro gozo; traemos nuestra enfermedad y nuestra salud; traemos nuestras penas más íntimas y nuestras grandes alegrías; traemos todo lo que anhelamos se transforme por la gloria de la resurrección.*

**Presider:** Behold the wood of the Cross, on which hung the Salvation of the World.

**Assembly:** *Vengan a la cruz, adoremos.* Come before the cross, let us adore.



## The Crucifixion

Barber

### Jesus Remember Me

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

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

Text: Luke 23:42; Taizé Community, 1981 Tune: Jacques Berthier, 1923-1994 c 1981, Les Presses de Taizé, GIA Publications, Inc., agent

### WERE YOU THERE

WERE YOU THERE

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?

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?

1-6. Oh! Some - times it caus - es

1-6. me to trem - ble, trem - ble, trem - ble,

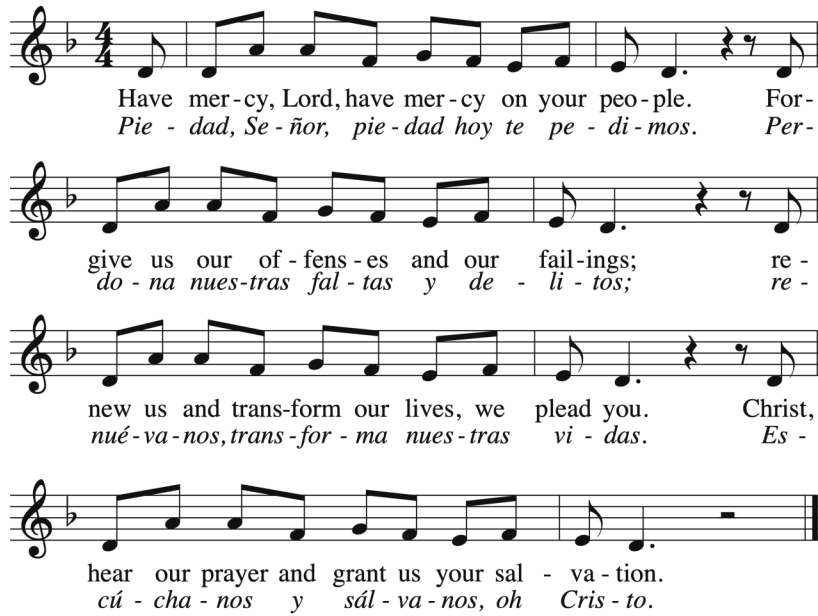
1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when he rose up from the grave?

Text: 10 10 14 10; Spiritual; Old Plantation Hymns, Boston, 1899.  
Music: Spiritual; Old Plantation Hymns, Boston, 1899.

# HAVE MERCY, LORD PIEDAD, SEÑOR

Alexis Santos-Alvarado

## Refrain / Estribillo



Have mer-cy, Lord, have mer-cy on your peo-ple. For-  
Pie - dad, Se - ñor, pie - dad hoy te pe - di - mos. Per -

give us our of - fens - es and our fail - ings; re -  
do - na nues - tras fal - tas y de - li - tos; re -

new us and trans - form our lives, we plead you. Christ,  
nué - va - nos, trans - for - ma nues - tras vi - das. Es -

hear our prayer and grant us your sal - va - tion.  
cú - cha - nos y sál - va - nos, oh Cris - to.

## Response / Respuesta



Ky - ri - e, Ky - ri - e, e -

le - i - son. Chri - ste, Chri - ste, e - le - i - son.

**D.C.**  
Ky - ri - e, Ky - ri - e, e - le - i - son.

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## O Sacred Head, Surrounded

- Sacred Head, surrounded by crown of piercing thorn!
- bleeding Head, so wounded, reviled and put to scorn!  
No comeliness or beauty thy wounded face betrays,  
Yet angel hosts adore thee and tremble as they gaze.
- Love, all love transcending, ○ Wisdom from on high!
- Truth, unchanged, unchanging, surrendered up to die!  
Was e'er a love so wondrous! That from his heav'nly throne  
God should descend among us to suffer for his own.
- Jesus, we adore thee, upon the cross our King!  
We humbly bow before thee, and of thy vict'ry sing!  
Thy cross is our salvation, our hope from day to day,  
our peace and consolation when life shall fade away.

# PIETÀ

Tom Kendzia

Refrain

Come and see what I have done: I've giv-en my  
on - ly Son. He lived for you, and he died for you.

Verses 3

Come and see. 1. Lamb \_ of God,  
2. Cre - a - tor of love,

to Refrain

1. Lamb \_ of God, have mer - cy on us; for-give us, Lord.  
2. source of all life, have mer - cy on us; for-give us, Lord.

Text: Tom Kendzia. Text and music © 1983, OCP. All rights reserved.

# Adoramus Te

Palestrina

## Jesus Christ, Yesterday, Today, and Forever / Jesucristo Ayer

Ostinato Refrain

Je - sus Christ, Je - sus Christ,  
Je - su - cris - to a - yer, Je - su - cris - to hoy,

yes - ter - day, to - day, and for - ev - er.  
siem - pre se - rá el Se - ñor.

Text: Suzanne Toolan, RSM, b.1927; Spanish tr. by Ronald F. Krisman, b.1946  
Tune: Suzanne Toolan, RSM, b.1927  
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# Holy Communion ~ *Sagrada Comuni3n*



## Communion Hymn ~ *Canto de Comuni3n*

### ADORAMUS TE

Text: Francis of Assisi

Music: Michael Joncas

A - do - ra - mus te, a - do - ra - mus te,  
et be - ne - di - ci - mus ti - bi:  
qui - a per san - ctam cru - cem tu - am  
re - de - mi - sti mun - dum.

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1. When I survey the wondrous cross on which the Prince of glory died. My richest gain I count but loss, and pour contempt on all my pride.
2. Forbid it, Lord that I should boast. Save in the death of Christ, my God; The vain delights that charm me most, I sacrifice them to his blood.
3. See from his head, his hands, his feet what grief and love flow mingling down; Did e'er such love and sorrow meet, or thorns compose so rich a crown?
4. Were all the realm of nature mine that were present, present far too small; love so amazing so divine, demands my soul, my life, my all.

## Crucifixus

Lotti

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

All depart in silence.



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