



Good Friday

Saint Peter Cathedral

Erie, Pennsylvania

April 7, 2023



Most Rev. Lawrence T. Persico, J.C.L.
Bishop of Erie, Pennsylvania

FIRST PART: LITURGY OF THE WORD

According to the Church's ancient tradition, Mass is not celebrated today. The celebration of the Lord's Passion consists of three parts: the Liturgy of the Word, Adoration of the Cross and Holy Communion.

First and Second Readings can be found in your Worship Hymnal #819

First Reading

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

Responsorial Psalm: (cantor/all)

Psalm 31

Rossi



Fa - ther, I put my life in your hands.

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Second Reading

After the reading, the reader says, "The word of the Lord," and all respond:

Thanks be to God.

Gospel Acclamation: (cantor/all)

Howard Hughes



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The Passion of the Lord According to St. John the Apostle

John 18: 1-19: 42

The Passion according to St. John is proclaimed by the Deacon, or if there is no Deacon, by the Priest. It may also be read by lay readers, with the part of Christ reserved to the Priest, if possible. Speakers in the Passion Narrative are represented by these abbreviations:

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 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.

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

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.

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The Solemn Intercessions

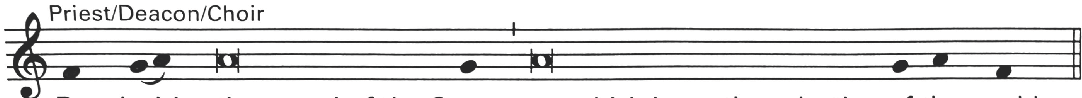
The Solemn Intercessions conclude the Liturgy of the Word. The Deacon, standing at the ambo, sings the invitation in which each intention is stated. All pray silently for awhile, and then the Priest, with hands extended, sings the prayer, after which the assembly responds, "Amen."



SECOND PART: THE ADORATION OF THE CROSS


The Showing of the Holy Cross

Priest/Deacon/Choir



Be - hold the wood of the Cross, on which hung the salvation of the world.

All




Come, let us a-dore.

The Adoration of the Holy Cross

Hymns During the Adoration of the Cross: (*cantor/all*)

All You Who Pass This Way

Refrain



All you who pass this way, look and see.

Verses

1. Is any sorrow like the sorrow that afflicts me?
2. Women of Jerusalem!
Do not weep for me, but for yourselves, and for your children.
3. Father, forgive them! They know not what they do.
4. My God, my God, why have you abandoned me?
5. Today you will be with me in paradise.
6. I am thirsty.
7. Father, into your hands I commend my spirit.

Text: From the Passion Gospels; Taizé Community, 1984
Tune: Jacques Berthier, 1923-1994
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Be Still, My Soul: (sung by all)

Finlandia



1. Be still, my soul— the Lord is on thy side!
2. Be still, my soul— thy God doth un - der - take
3. Be still, my soul— the hour is has - t'ning on



1. Bear pa - tient - ly the cross of grief or pain;
2. To guide the fu - ture as he has the past;
3. When we shall be for - ev - er with the Lord,



1. Leave to thy God to or - der and pro - vide—
2. Thy hope, thy con - fi - dence let noth - ing shake—
3. When dis - ap - point - ment, grief, and fear are gone,



1. In ev - 'ry change he faith - ful will re - main.
2. All now mys - te - rious shall be bright at last.
3. Sor - row for - got, love's pur - est joys re - stored.



1. Be still, my soul— thy best, thy heav'n - ly friend
2. Be still, my soul— the waves and winds still know
3. Be still, my soul— when change and tears are past,



1. Through thorn - y ways leads to a joy - ful end.
2. His voice who ruled them while he dwelt be - low.
3. All safe and bless - ed we shall meet at last.

Text: 10 10 10 10 10 10; Katharina von Schlegel; in *Neue Sammlung Geislicher Lieder*, 1752; tr. by Jane Borthwick, 1813–1897. Music: Jean Sibelius, 1865–1957.



THIRD PART: HOLY COMMUNION

The Lord's Prayer: *(recite together)*

After the Priest says, "Behold the Lamb of God,... called to the supper of the Lamb."

the people respond: **Lord, I am not worthy that you should enter under my roof,
But only say the word and my soul shall be healed.**

Communion Hymn: *(sung by all)*

O Sacred Head Surrounded

Passion Chorale



1. O Sa - cred Head sur - round - ed By crown of pier - ing thorn!
2. I see your strength and vig - or All fad - ing in the strife,
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
And death with cru - el rig - or, Be - reav - ing you of life;
With your most sweet com - pas - sion, Un - worth - y though I be:



The pow'r of death comes o'er you, The glow of life de - cays,
O ag - o - ny and dy - ing! O love to sin - ner's free!
Be - neath your cross a - bid - ing For ev - er would I rest,



Yet an - gel hosts a - dore you, And trem - ble as they gaze.
Je - sus, all grace sup - ply - ing, O turn your face on me.
In your dear love con - fid - ing, And with your pres - ence blest.

Text: *Salve caput cruentatum*; Ascr. to Bernard of Clairvaux, 1091-1153; Tr. by Henry Baker, 1821-1877
Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564-1612; Harm. by J. S. Bach, 1685-1750



Choral Anthem

sung by the Adult Choir

Adoramus Te, Christe by Richard Robert Rossi

*Adoramus te, Christe,
et benedicimus tibi,
quia per sanctam crucem tuam
redemisti mundum.*

*Qui passus es pro nobis,
Domine, miserere nobis.*

*We adore thee, O Christ,
and we bless thee,
because by thy holy cross
thou hast redeemed the world.*

*O Lord, who suffered for us,
have mercy on us.*



Prayer after Communion

Prayer Over the People

All Depart in **SILENCE** After the Clergy Have Left the Altar



Clergy

Very Rev. Michael P Ferrick, V.F., Rector

Very Rev. Nicholas J. Rouch, S.T.D., E.V., in Residence

Rev. Michael Kesicki, Gannon University, in Residence

Rev. David Renne, St. Mark Seminary

Rev. Patrick J. McCormick, Senior Priest

Deacon Cory Pius, Transitional Deacon

Deacon Jeffrey Swanson, Deacon Assistant

Deacon Ray Sobina, M.S., Deacon Assistant

*Rev. Christopher J. Singer, J.C.L., Chancellor &
Master of Ceremonies*



Holy Week & the Sacred Triduum Schedule

Good Friday

Confessions immediately following Good Friday Service

Holy Saturday / Easter Vigil

Saturday, April 8, 2023: Morning Prayer at 7:30 a.m.

Blessing of Easter Food at Noon

Easter Vigil at 8:30 p.m.

Easter Sunday

6:30, 8:30 and 11:00 a.m. *(Regular Mass Schedule)*

Confessions will be heard after all the Easter Masses

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