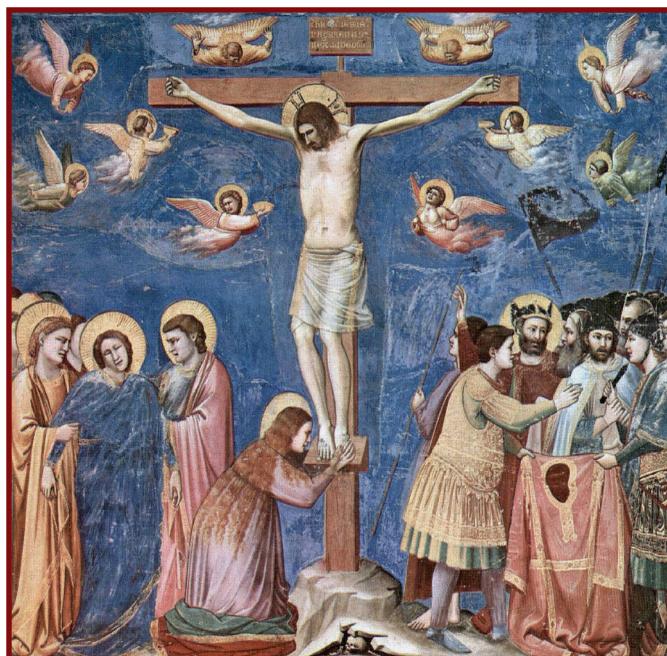


THE CATHEDRAL OF SAINT JOSEPH



GOOD FRIDAY

SOLEMN CELEBRATION OF THE PASSION
OF OUR LORD AND SAVIOR
JESUS CHRIST

29 MARCH 2024

GOOD FRIDAY
SOLEMN CELEBRATION OF THE PASSION
OF OUR LORD AND SAVIOR
JESUS CHRIST

*29 March 2024
3:00 in the afternoon*



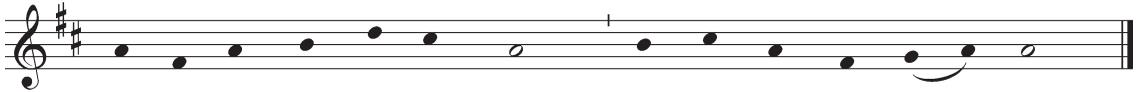
REVEREND SATEESH NARISSETTI, H.G.N., J.C.L.
Vice-Rector of the Cathedral
Celebrant and Homilist

In the liturgy on Good Friday, there is great solemnity as the Church ponders the “mystery of faith”: the passion, death, and resurrection of Our Lord Jesus Christ.

*We journey on this day with the Lord, the innocent servant of God,
who has taken our sins upon Himself as He walks the path to Calvary.
Through this liturgy, we share in Jesus’ faith and love
and participate in his self-opening to the Father’s love.*

GOSPEL ACCLAMATION

Philippians 2:8-9



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

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 name.

Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
Music: Peter Latona ©

THE PASSION OF OUR LORD JESUS CHRIST

John 18:1—19:42

HOMILY

SOLEMN INTERCESSIONS

The prayers of the Church are more solemn in tone and form this day.

Deacon: Let us kneel.

All kneel and pray silently.

Deacon: Let us stand.

All stand.

The celebrant recites the prayer.

*At the conclusion of each oration, the assembly says: **Amen.***

Each Good Friday a collection is taken to assist in the preservation of the Shrines of the Holy Land. Thank you for your support and generosity.

Ah, Holy Jesus



1. Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2. Who was the guilt - y? Who brought this up - on thee? A - las, my
 3. Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4. For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5. There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 trea - son, Je - sus hath un - done thee. 'Twas I, Lord Je - sus,
 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 sor - row, and thy life's ob - la - tion; thy death of an - guish
 dore thee, and will ev - er pray thee, think on thy pi - ty



by thine own re - ject - ed, O most af - flict - ed.
 I it was de - nied thee: I cru - ci - fied thee.
 while we noth - ing heed - ed, God in - ter - ced - ed.
 and thy bit - ter pas - sion, for my sal - va - tion.
 and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585-1647; tr. Robert Seymour Bridges, 1844-1930
 Music: HERZLIEBSTER JESU, Johann Cruger, 1598-1662, alt.



THE ADORATION OF THE HOLY CROSS

The Cross of Christ stands at the center of salvation, not only as an image of suffering, but as a symbol of Christ's passover, where, "dying he destroyed our death and rising he restored our life."

As the ancient liturgical text reads, "See here the true and most revered Tree. Hasten to kiss it and cry out with faith: You are our help, most revered Cross." It is the glorious life-giving Cross which the faithful venerate with song, prayer, kneeling and a kiss.

THE SHOWING OF THE HOLY CROSS

*The deacon brings forth the cross.
The celebrant chants the following acclamation:*

Celebrant:

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

Assembly:



Come, let us a - dore.

All kneel momentarily at the conclusion of each chant.

THE ADORATION OF THE HOLY CROSS

The faithful are now invited to come forward and adore the cross.

MUSIC DURING THE ADORATION OF THE HOLY CROSS

(Schola)

The Reproaches
Colin Mawby (1936-2019)

Holy God, Holy and Mighty, Holy Immortal One, have mercy upon us.

I led you out of Egypt, from slavery to freedom,
but you led your Savior to the cross.
For forty years I led you safely through the desert.
I fed you with manna from heaven, and brought you to a land of plenty;
but you led your Savior to the cross.

What more could I have done for you?
I planted you as my vine, but you yielded only bitterness:
When I was thirsty you gave me vinegar to drink,
and you pierced your Savior with a lance.

For your sake I scourged your captors and their firstborn sons,
but you brought your scourges down on me.

I led you from slavery to freedom, and drowned your captors in the sea,
but you handed me over to your high priests.

I opened the sea before you,
but you opened my side with a spear.

I led you on your way in a pillar of cloud,
but you led me to Pilate's court.

I bore you up with manna in the desert,
but you struck me down and scourged me and led me to the cross.

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

For you I struck down the kings of Canaan,
but you struck my head with a reed.

I gave you a royal scepter,
but you gave me a crown of thorns.

I raised you to the height of majesty,
but you have raised me high on a cross.



GUIDELINES FOR THE RECEPTION OF HOLY 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 (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 the 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 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.

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.

United States Conference of Catholic Bishops, 1996

HOLY COMMUNION

LORD'S PRAYER

COMMUNION PROCESSION

Were You There



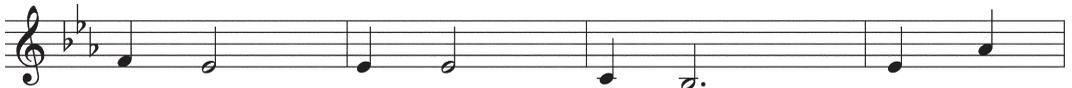
1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when they laid him in the tomb?



Oh! Some-times it caus - es me to



trem - ble, trem - ble, trem - ble. Were you



there when they cru - ci - fied my Lord?
there when they nailed him to the tree?
there when they pierced him in the side?
there when they laid him in the tomb?

Text: African American spiritual
Tune: WERE YOU THERE, 10 10 with refrain; African American spiritual

(Schola)

Adoramus Te
Théodore Dubois (1837-1924)

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

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

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

All depart in silence.

*From the conclusion of the celebration of the Lord's Passion
until the Great Vigil of Easter, a genuflection is made to the Cross.*



EASTER AT THE CATHEDRAL

HOLY SATURDAY

30 March 2024

9:00 AM - MORNING PRAYER

9:30 AM to 12:00 Noon - CONFESSIONS

8:00 PM - THE EASTER VIGIL



EASTER SUNDAY

THE RESURRECTION OF THE LORD

31 March 2024

Mass at 8:00 AM & 10:30 AM



THE SECOND SUNDAY OF EASTER

DIVINE MERCY SUNDAY

7 April 2024

Masses for the Day

6:00 PM (Saturday), 8:00 AM, 10:30 AM

Confessions: 2:00 PM

Divine Mercy Holy Hour: 3:00 PM



THE CATHEDRAL OF SAINT JOSEPH

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Most Reverend Mark E. Brennan, *Bishop of Wheeling-Charleston*
Rev. Sateesh Nariseti, H.G.N., J.C.L., *Vice-Rector of the Cathedral*
Deacon Douglas Breiding, *Deacon of the Cathedral*

Mr. Matthew S. Berher, *Director of Music Ministries*
Mr. Tyler J. Greenwood, *Pastoral Associate / Associate Organist*
Schola of the Cathedral of Saint Joseph



ACKNOWLEDGEMENTS

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THE CATHEDRAL OF SAINT JOSEPH