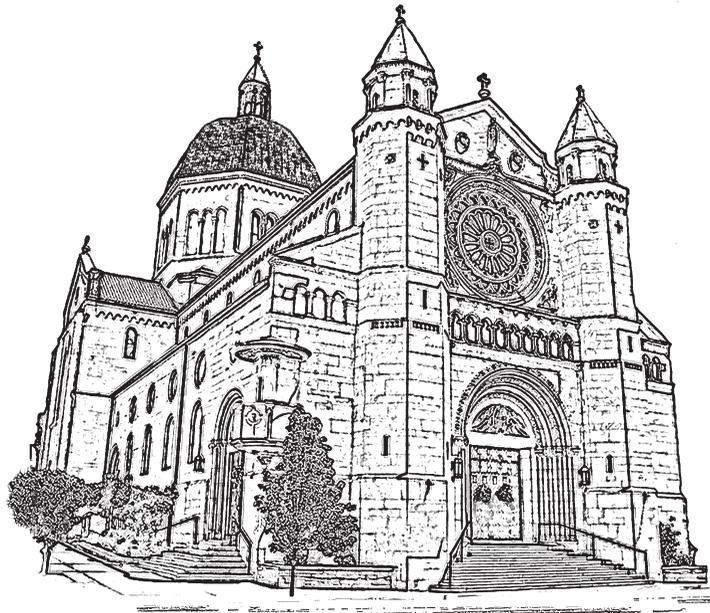


THE CATHEDRAL OF SAINT JOSEPH



GOOD FRIDAY

CELEBRATION OF THE PASSION
OF OUR LORD AND SAVIOR JESUS CHRIST

30 MARCH 2018

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

*30 March 2018
3:00 in the afternoon*



His Excellency
MOST REVEREND MICHAEL J. BRANSFIELD
Bishop of Wheeling-Charleston
Celebrant

REV. MSGR. FREDERICK P. ANNIE
Vicar General and Moderator of the Curia
Homilist

ORDER OF CELEBRATION

The celebrant and ministers enter in silence; the assembly stands.

*After the ministers make a sign of reverence, the celebrant prostrates himself;
the assembly kneels. All pray silently, then rise.*

INTRODUCTORY RITES

COLLECT

LITURGY OF THE WORD

The readings may be found at #1057 in the Worship hymnal.

READING I

Isaiah 52:13—53:12

PSALM RESPONSE

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



Fa - ther, in - to your hands I com-mend my spir - it.

The musical notation is a single line of music on a five-line staff with a treble clef. It begins with a key signature of one flat (Bb) and a common time signature (C). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
Music: Paul Weber

READING II

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

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)
Tune: *Herzlichster Jesu*, Johann Crüger (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

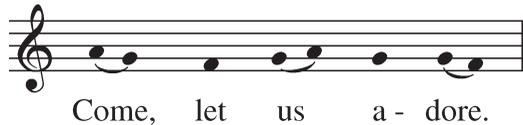
The deacon brings forth the veiled cross.

As the celebrant unveils the cross, he chants the following acclamation:

Celebrant:

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

Assembly:



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.

SONGS AT THE ADORATION OF THE HOLY CROSS

(Choir)

Adoramus Te

Giovanni Pierluigi da Palestrina (1525-1594)

*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.

Faithful Cross



1. Sing, my tongue in exultation Of our banner and device!
Make a solemn proclamation Of a triumph and its price:
How the Savior of creation Conquered by his sacrifice!
3. Thus the tempter was outwitted By a wisdom deeper still:
Remedy and ailment fitted, Means to cure and means to kill;
That the world might be acquitted, Christ would do his Father's will.
5. Hear a tiny baby crying, Founder of the seas and strands;
See his virgin Mother tying Cloth around his feet and hands;
Find him in a manger lying Tightly wrapped in swaddling-bands!
7. No disgrace was too abhorrent: Nailed and mocked and parched he died;
Blood and water, double warrant, Issue from his wounded side,
Washing in a mighty torrent Earth and stars and oecantide.

Verses continued on next page.

Sweet the tim-ber sweet the i - ron, Sweet the bur - den that they bear!

2. For when Adam first offended, Eating that forbidden fruit,
Not all hopes of glory ended With the serpent at the root:
Broken nature would be mended By a second tree and shoot.
4. So the Father, out of pity For our self-inflicted doom,
Sent him from the heavenly city When the holy time had come:
He, the Son and the Almighty, Took our flesh in Mary's womb.
6. So he came, the long-expected, Not in glory, not to reign;
Only born to be rejected, Choosing hunger, toil and pain,
Till the scaffold was erected And the Paschal Lamb was slain.
8. Lofty timber, smooth your roughness, Flex your boughs for blossoming;
Let your fibers lose their toughness, Gently let your tendrils cling;
Lay aside your native gruffness, Clasp the body of your King!

Doxology:

Wisdom, power, and adoration To the blessed Trinity
For redemption and salvation Through the Paschal Mystery,
Now, in every generation, And for all eternity.

Text: *Crux fidelis*; *Pange lingua*; Venantius Fortunatus (530-609). Translation of Faith Cross from *The Roman Missal*, © 2010, ICEL.
Music: Normand Gouin, © 2014 Birmanwood Publications

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
Music: Jacques Berthier, 1923-1994; © 1981, Les Presses de Taizé, GIA Publications, Inc., agent

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



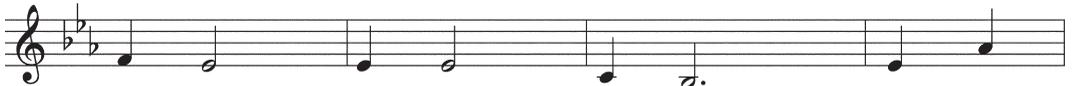
1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when they laid him in the tomb?



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

(Choir)

God So Loved the World
John Stainer (1840-1901)

God so loved the world
that he gave his only begotten Son,
that whoso believeth in Him should not perish,
but have everlasting life.
For God sent not his Son into the world to condemn the world,
but that the world through Him might be saved.

(John 3:16-17)

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

8:00 PM

THE EASTER VIGIL



EASTER SUNDAY

THE RESURRECTION OF THE LORD

Masses: 8:00 AM, 10:30 AM



THE SECOND SUNDAY OF EASTER
DIVINE MERCY SUNDAY

8 April 2018

Masses for the Day

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

THE CATHEDRAL OF SAINT JOSEPH
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Most Reverend Michael J. Bransfield, *Pastor*
Rev. Msgr. Kevin M. Quirk, J.C.D., J.V., *Rector*

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



ACKNOWLEDGEMENTS

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