Triduum | Triduo

Good Friday | Viernes Santo
Celebration of the Passion of the Lord
Celebración de la Pasión del Señor
TRIDUUM

GOOD FRIDAY

Celebration of the Passion of the Lord

12:15PM
Please stand when the ministers enter the Cathedral.

When they prostrate themselves before the altar, please kneel in silent prayer.

When they rise, please stand.

Liturgy of the Word

Today’s readings can be found at #1146

First Reading  Isaiah 52:13 – 53:12

Responsorial Psalm  Psalm 31  Father, Into Your Hands

In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me. Into you hands I commend my spirit; you will redeem me, O Lord, O faithful God.

For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.

But my trust is in you, O Lord; I say, “You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors.”

Let your face shine upon your servant; save me in your kindness. Take courage and be stout hearted, all you who hope in the Lord.
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.

The Solemn Intercessions

I. For holy Church
II. For the Pope
III. For all orders and degrees of the faithful
IV. For catechumens
V. For the unity of Christians
VI. For the Jewish people
VII. For those who do not believe in Christ
VIII. For those who do not believe in God
IX. For those in public office
X. For those in tribulation
The Adoration of the Holy Cross

All remain standing as the cross is carried in solemn procession from the doors of the church to the altar area.

Please turn to face the cross as it is brought into the Cathedral.

The Showing of the Holy Cross

Deacon:

[Sheet music notation]

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

All:

[Sheet music notation]

of the world. Come, let us a-dore.

Following each response, ALL KNEEL for a moment of silent veneration.

When the cross is lowered and the procession continues, please stand.

After the third invocation, the cross is placed on the west side of the altar area.

All are invited to approach in procession to venerate the cross with a respectful gesture, such as genuflecting, bowing, touching, or kissing the cross.

Please follow the direction of the ministers of hospitality and approach the cross from four sides.

You may kneel or sit while others are venerating the cross.
Behold the tree of life where the new Adam offered his blood
to gather all people into one body: Come, let us adore!

Behold the tree of life where the Savior of the world held out his hands
to embrace us all in his forgiveness: Come, let us adore!

Behold the tree of life where the Father’s beloved
opened the gates of the kingdom: Come, let us adore!

Behold the tree of life where love cried that it is forsaken
to give hope to all the unloved: Come, let us adore!

Behold the tree of life where the Son of Man gave the Spirit
while breathing his last within the Father’s hands: Come, let us adore!

Behold the tree of life where the light of the world shines in the darkness
in order to accomplish the Passover of the universe: Come, let us adore!

Behold the tree of life where Jesus gives us his mother,
the new Eve of a redeemed world: Come, let us adore!

Behold the tree of life where the innocent man bore our sins
in order to reconcile earth and heaven: Come, let us adore!
Please stand.

The Church does not celebrate the Eucharist on Good Friday.

The Body of Christ we share today was consecrated
last evening at the Mass of the Lord’s Supper.

**HOLY COMMUNION**

**Sing, My Tongue, the Song of Triumph**

Text: *Pange, lingua, gloriosi lauream certaminis*; Venantius Fortunatus, c. 530-609; tr. from The Three Days, 1981
There is no concluding rite or dismissal, for the liturgy of the Triduum continues tomorrow at the Easter Vigil.

Please observe silence as you leave the Cathedral.

The Equestrian Order of the Holy Sepulchre of Jerusalem, whose purpose is to offer assistance to Shrines in the Holy Land and to aid in the wellbeing of all Christians in the Holy Land, will be at the doors of Cathedral to accept your offerings today.

It will be distributed to assist the poor in the Holy Land, and a portion will be used for the upkeep of the Sacred Holy Land Shrines. Thank you for your generosity.

The Cathedral will remain open until the 5:15PM Liturgy.
TRIDUUM | TRIDUO

GOOD FRIDAY | VIERNES SANTO

Celebration of the PASSION of the LORD

Celebración de la PASIÓN del Señor

5:15PM
**Entrance/Entrada**

*Please stand when the ministers enter the Cathedral.*  
*Por favor ponte de pie cuando los ministros entren en la Catedral.*

*When they prostrate themselves before the altar,*  
*please kneel in silent prayer.*  
*Cuando se postren ante el altar, por favor arrodíllese en oración silenciosa.*

*When they rise, please stand.*  
*Cuando se levanten, por favor ponte de pie.*

**Prayer/Oración**

Remember your mercies, O Lord,  
and with your eternal protection sanctify your servants,  
for whom Christ your Son,  
by the shedding of his Blood,  
established the Paschal Mystery.  
Who lives and reigns for ever and ever.

**People:** Amen

**Liturgy of the Word/Liturgia de la Palabra**

*Today’s readings in English can be found at #1146*

**First Reading/Primera Lectura**

*Isaiah/Isaías 52:13 – 53:12*

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 tenia 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.
RESPONSORIAL PSALM/SALMO RESPONSORIAL

PSALM 31

In you, O Lord, I take refuge.
Let me never be put to shame.
Into you hands I commend my spirit.
You will redeem me, O Lord, O faithful God.

Because of all my foes
I have become a reproach,
an object of scorn to my neighbors,
and of fear to my friends.
Those who see me in the street flee from me.
I am forgotten, like someone dead,
and have become like a broken vessel.

But as for me, I trust is in you, O Lord;
I say, “You are my God.”
My lot is in your hands, deliver me
from the hands of my enemies
and those who pursue me.

“Let your face shine on your servant.
Save me in your merciful love.”
Be strong, let you heart take courage,
all who hope in the Lord.

A ti, Señor, me acojo:
no quede yo nunca defraudado;
tú, que eres justo, ponme a salvo.
A tus manos encomiendo mi espíritu:
tú, el Dios leal, me libraras.

Soy la burla de todos mis enemigos,
la irrisión de mis vecinos,
el espanto de mis conocidos;
me ven por la calle, y escapan de mí.
Me han olvidado como a un muerto,
me han desechado como a un cacarro itútil.

Pero yo confío en ti, Señor,
te digo: “Tú eres mi Dios.”
En tu mano estan mis azares:
librame de los enemigos que me persiguen.

Haz brillar tu rostro sobre tu siervo,
salvame por tu misericordia.
Sean fuertes y valientes de corazón,
los que esperan en el Señor.
Second Reading/Segunda lectura

Hebrews/Hebreos 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.

Gospel Acclamation/Aleluya

Alabanza a ti, Oh Cristo

Music © 1999 Juan J. Sosa. Publish by OCP Publications. All rights reserved. Reprinted under OneLicense.net #A-703573.

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.
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?”

They answered him,

C “Jesus the Nazorean.”

He said to them,

+ “I AM.”

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?”

They said,

C “Jesus the Nazorean.”

Jesus answered,

+ “I told you that I AM. So if you are looking for me, let these men go.”

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?”

- 14 -
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,

"You are not one of this man’s disciples, are you?"

He said, "I am not."

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."

When he had said this, one of the temple guards standing there struck Jesus and said,

"Is this the way you answer the high priest?"

Jesus answered him,
If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him,

"You are not one of his disciples, are you?"

He denied it and said,

"I am not."

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

"Didn't I see you in the garden with him?"

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,

"What charge do you bring against this man?"

They answered and said to him,

"If he were not a criminal, we would not have handed him over to you."

At this, Pilate said to them,

"Take him yourselves, and judge him according to your law."

The Jews answered him,

"We do not have the right to execute anyone,"

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?”
+  “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.

C  El tal Barrabás era un bandido
N  Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head,

C  Entonces Pilato tomó a Jesús y lo mandó azotar. Los soldados trenzaron una corona de espinas, se la pusieron en la cabe-

- 17 -
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."

za, le echaron encima un manto color púrpura, y acercándose a él, le decían:

C  "¡Viva el rey de los judíos!"

N  y le daban de bofetadas. Pilato salió otra vez afuera y les dijo:

V  "Aquí lo traigo para que sepan que no encuentro en él ninguna culpa".

N  Salió, pues, Jesús, llevando la corona de espinas y el manto color púrpura. Pilato les dijo:

V  "Aquí está el hombre".

N  Cuando lo vieron los sumos sacerdotes y sus servidores, gritaron:

C  "¡Crucificalo, crucificalo!"

N  Pilato les dijo:

V  "Llévenselo ustedes y crucifíquenlo, porque yo no encuentro culpa en él".

N  Los judíos le contestaron:

C  "Nosotros tenemos una ley y según esa ley tiene que morir, porque se ha declarado Hijo de Dios".

N  Cuando Pilato oyó estas palabras, se asustó aún más, y entrando otra vez en el pretorio, dijo a Jesús:

V  "¿De dónde eres tú?"

N  Pero Jesús no le respondió. Pilato le dijo entonces:

V  "¿A mí no me hablas? ¿No sabes que tengo autoridad para soltarte y autoridad para crucificarte?"

N  Jesús le contestó:

+  "No tendrías ninguna autoridad sobre mí, si no te la hubieran dado de lo alto. Por eso, el que me ha entregado a ti tiene un pecado mayor".
Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

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,

"Behold, your king!"

They cried out, "Take him away, take him away! Crucify him!"

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar."

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,

"Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'."

Pilate answered, 

Desde ese momento Pilato trataba de soltarlo, pero los judíos gritaban: "¡Si sueltas a ése, no eres amigo del César!; porque todo el que pretende ser rey, es enemigo del César".

Al oír estas palabras, Pilato sacó a Jesús y lo sentó en el tribunal, en el sitio que llaman "el Enlosado," en hebreo Gábbata. Era el día de la preparación de la Pascua, hacia el mediodía. Y dijo Pilato a los judíos:

"Aquí tienen a su rey".

Ellos gritaron:

"¡Fuera, fuera! ¡Crucificalo!"

Pilate les dijo:

"¿A su rey voy a crucificar?"

Contestaron los sumos sacerdotes:

"No tenemos más rey que el César".

Entonces se lo entregó para que lo crucificaran.

Tomaron a Jesús, y él, cargando con la cruz se dirigió hacia el sitio llamado "la Calavera" (que en hebreo se dice Gólgotha), donde lo crucificaron, y con él a otros dos, uno de cada lado, y en medio Jesús. Pilate mandó escribir un letrero y ponerlo encima de la cruz; en él estaba escrito: 'Jesús el nazareno, el rey de los judíos'. Leyeron el letrero muchos judíos, porque estaba cerca el lugar donde crucificaron a Jesús y estaba escrito en hebreo, latín y griego. Entonces los sumos sacerdotes de los judíos le dijeron a Pilato:

"No escribas: 'El rey de los judíos', sino: 'Éste ha dicho: Soy rey de los judíos'."

Pilate les contestó:
What I have written, I have written. 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,

Let’s not tear it, but cast lots for it to see whose it will be,

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.

Then he said to the disciple,

Behold, your mother.

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.

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.
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 Solemn Intercessions/Oración Universal

1. For holy Church  
2. For the Pope  
3. For all orders and degrees of the faithful  
4. For catechumens  
5. For the unity of Christians  
6. For the Jewish people  
7. For those who do not believe in Christ  
8. For those who do not believe in God  
9. For those in public office  
10. For those in tribulation

1. Por la santa Iglesia  
2. Por el Papa  
3. Por el pueblo de Dios y sus ministros  
4. Por los catecúmenos  
5. Por la unidad de los cristianos  
6. Por los judíos  
7. Por los que no creen en Cristo  
8. Por los que no creen en Dios  
9. Por los gobernantes  
10. Por los que se encuentran en alguna tribulación

### The Adoration of the Holy Cross

**ADORACIÓN de la SANTA CRUZ**

All remain standing as the cross is carried in solemn procession from the doors of the church to the altar area.

Todos permanecen en pie mientras la cruz se lleva en procesión solemne, desde las puertas de la iglesia hasta la zona del altar.
Following each response, ALL KNEEL for a moment of silent veneration.

When the cross is lowered and the procession continues, please stand.

After the third invocation, the cross is placed on the west side of the altar area.

All are invited to approach in procession to venerate the cross with a respectful gesture, such as genuflecting, bowing, touching, or kissing the cross.

Please follow the direction of the ministers of hospitality and approach the cross from four sides.

You may kneel or sit while others are venerating the cross.

Deacon:

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

All:

of the world. Come, let us a-dore.

Después de cada respuesta, TODO KNEEL por un momento de veneración silenciosa.

Cuando la cruz se baja y la procesión continúa, por favor, párese.

Después de la tercera invocación, se coloca la cruz en el lado oeste del área del altar.

Todos están invitados en procesión a Venerar la cruz con un gesto respetuoso, como hacer una genuflexión, hacer una reverencia, tocar o besar la cruz.

Por favor siga la dirección de los ministros de hospitalidad y acercarse a la cruz por los cuatro lados.

Puedes arrodillarte o sentarte mientras otros veneran la cruz.
SONGS AT THE ADORATION/CANTOS PARA LA ADORACIÓN

Were You There

African-American spiritual, tr. sts. 1, 2, 4, 5 by Federico J. Pagura, b. 1923, alt; st. 3 by Lois Kroehler, © 1970

Wondrous Love

arr. Christiansen
Way of the Cross

Francisco, SJ

We carry the saving cross through the roads of the world, through the alleys of poverty and misery, marching to a dawning day, to freedom and victory, to God's life and endless glory.

Cristo, por Dios mandado, obedeciendo Cristo, Re-dentor, coro Cristo, Hijo de David, desnudo Cristo, Hijo de María, inmóvil Cristo, cruciificado por nosotros Cristo, nuestro Salvador, colocado diante al Padre, nació de espinas, dando de su gloria, nos lleva por la vida de la cruz.

Nada de Turbe

Handel, arr. Allinson
Please stand.

The Church does not celebrate the Eucharist on Good Friday.

The Body of Christ we share today was consecrated last evening at the Mass of the Lord’s Supper.

Por favor levántese.

La Iglesia no celebra la Eucaristía el Viernes Santo.

El Cuerpo de Cristo que compartimos hoy fue consagrado. anoche en la Misa de la Cena del Señor.

Lord’s Prayer/Padre Nuestro

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;

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

Padre nuestro, que estás en el cielo, santificado sea tu Nombre; venga a nosotros tu reino; hágase tu voluntad en la tierra como en el cielo.

Danos hoy nuestro pan de cada día, perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden; no nos dejes caer en tentación y líbranos del mal.

Tuyo es el reino, tuyo el poder y la gloria por siempre, Señor.
1. I am the Bread of life.
   You who come to me shall not hunger;
   and who believe in me shall not thirst.
   No one can come to me
   unless the Father beckons.

Refrain:

2. The bread that I will give
   is my flesh for the life of the world,
   and if you eat of this bread,
   you shall live for ever,
   you shall live for ever.

3. I am the Resurrection,
   I am the life.
   If you believe in me,
   even though you die,
   you shall live for ever.

4. Yes, Lord, I believe
   that you are the Christ,
   the Son of God,
   Who has come
   into the world.

Text: John 6 and 11; Suzanne Toolan, RSM, b.1927; tr. Anon., rev by Ronald F. Krisman, b.1946
Tune: BREAD OF LIFE, Irregular with refrain; Suzanne Toolan, RSM, b.1927

Adoramus Te

Palestrina
PRAYER AFTER COMMUNION/PRAYED DESPUÉS DE LA COMUNIÓN

Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.

People: Amen

PRAYER OVER THE PEOPLE/PRAYED SOBRE EL PUEBLO

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holiness increase,
and everlasting redemption be made secure.
Through Christ our Lord.

People: Amen

There is no concluding rite or dismissal, for the liturgy of the Triduum continues tomorrow at the Easter Vigil.

Please observe silence as you leave the Cathedral.

Our ministers of hospitality will be at the doors as you leave to accept your offering today.

It will be distributed to assist the poor in the Holy Land, and a portion will be used for the upkeep of the Sacred Holy Land Shrines.

Thank you for your generosity.

No hay rito conclusivo ni despedido, porque la liturgia del Triduo continúa mañana en la Vigilia Pascual.

Por favor, observa el silencio al salir de la Catedral.

Nuestros ministros de hospitalidad estarán en las puertas aceptando su ofrenda.

Se distribuirá para ayudar a los pobres en Tierra Santa, y una porción se usará para el mantenimiento de los santuarios santos de Tierra Santa.

Gracias por su generosidad.

- 28 -
APRIL 18, 2019 – HOLY THURSDAY
Mass of the Lord’s Supper – 7:00PM
Adoration in the Atrium – After Mass until 9:30PM

APRIL 19, 2019 – GOOD FRIDAY
Morning Prayer – 7:30AM
Celebration of the Lord’s Passion – 12:15PM and 5:15PM (BILINGUAL)

APRIL 20, 2019 – HOLY SATURDAY
Morning Prayer – 7:30AM
The Easter Vigil in the Holy Night – 8:15PM

APRIL 21, 2019 – EASTER SUNDAY
Masses – 7:30AM, 9:00AM, and 11:00AM

JOIN US FOR THE REMAINDER OF THE
TRIDUUM AND EASTER

Cathedral of St. John the Evangelist
812 North Jackson Street
Milwaukee WI 53202
www.stjohncathedral.org

@SJCathedralMKE

SJCathedralMKE