
GOOD FRIDAY | VIERNES SANTA

APRIL 2, 2021

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

The Priest and the Deacon go to the altar in silence and, after making a reverence to the altar, prostrate themselves while all others kneel. Then the priest goes to his chair, faces the people, and begins with a brief prayer.

Opening Prayer

THE LITURGY OF THE WORD

First Reading

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.

La celebración de la Pasión del Señor, consta de tres partes: liturgia de la palabra, adoración de la Cruz y sagrada comunión.

El sacerdote y el diácono, revestidos de color rojo como para la misa, se dirigen al altar, y, hecha la debida reverencia, se postran rostro en tierra o, si se juzga mejor, se arrodillan, y todos oran en silencio durante algún espacio de tiempo.

Oración

LITURGIA DE LA PALABRA

Primera Lectura

Is 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 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.

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.

The Word of the Lord

Respond: Thanks be to God

Responsorial Psalm

Psalm 31

Pa - dre, en tus ma - nos en - co - mien - do - mi es - pi - ri - tu. _____

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

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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.

Palabra de Dios

Repuesta: Te alabamos, Señor

Salmo Responsorial

Salmo 30

Second Reading

Segunda Lectura

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

Heb 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.

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.

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.

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.

The Word of the Lord

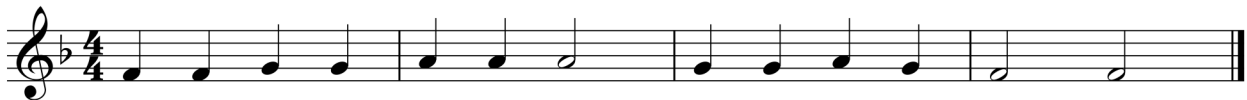
Palabra de Dios

Respond: Thanks be to God

Respuesta: Te alabamos, Señor

Gospel Acclamation

Aclamación de Evangelio



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

Verse: 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. R̄



The Passion of the Lord

John 18:1-19:42

N.— Narrator

V.— Voice

† — Christ

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 he 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,

† “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.

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 Gospel of the Lord

Respond: *Praise to you, Lord Jesus Christ.*

Homily

The Solemn Intercessions

The prayers of the Church are more solemn in tone and form on Good Friday.

Deacon: Let us kneel. *All kneel and pray silently.*

Deacon: Let us stand. *All stand.*

The priest leads a prayer to collect the prayers of the assembly, to which all respond: Amen

- I. For the 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
- IX. b. For the afflicted in time of pandemic
- X. For those in Tribulation

Homilía

Oración Universal

La Liturgia de la Palabra se concluye con la oración universal, que se hace de este modo: el diácono, desde el ambón, dice la invitación que expresa la intención. Después todos oran en silencio durante un espacio de tiempo, y seguidamente el sacerdote, desde la sede o, si parece más oportuno, desde el altar, con las manos extendidas, dice la oración. Los fieles pueden permanecer de rodillas o de pie durante todo el tiempo de las oraciones.

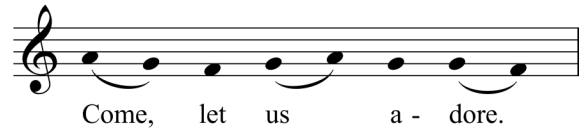
- I. Por la santa Iglesia
- II. Por el Papa
- III. Por todos los ministros y por los fieles
- IV. Por los catecúmenos.
- V. Por la unidad de los cristianos.
- VI. Por los judíos.
- VII. Por los que no creen en Cristo.
- VIII. Por los que no creen en Dios.
- IX. Por los gobernantes.
- IX. b. Por quienes sufren en tiempo de pandemia
- X. Por los que se encuentran en alguna tribulación.

THE ADORATION OF THE HOLY CROSS

ADORACIÓN DE LA SANTA CRUZ

The minister, standing before the altar, takes the cross, uncovers a portion and lifts it up and begins to sing the invitation, to which the congregation responds:

El sacerdote, de pie ante el altar, toma la cruz, descubre un poco su parte superior y la eleva y comienza a cantar la invitación: Mirad el árbol de la Cruz. Todos responden:



THE COMMUNION RITE

RITO DE COMUNION

The Lord's Prayer

Padre Nuestro

Communion

Comunión

Prayer after Communion

Oración después de Comunión

Prayer over the People

Bendición y Despido

All depart in silence.

Todos salen en silencio.

EASTER AT OUR LADY OF FATIMA

Holy Saturday - The Easter Vigil

8:15 pm in English

Easter Sunday

8:30 am, 11 am, & 3 pm in English

1:00 pm in Spanish