

R458-1982-4-849



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GOOD FRIDAY

APRIL 9, 1982

ST. ALPHONSUS

7:30 P.M.

LITURGY OF THE WORD

#505

Reading I

Isaiah 52

Responsorial Psalm

Psalm 30

Reading II

Hebrews 4

Gospel Acclamation

"Christus Factus Est" - J.G. de Padilla

Gospel

"The Passion of our Lord, according to St. John" - William Byrd (a full text is provided in the back of this bulletin)

Homily

General Intercessions

VENERATION OF THE CROSS

Processional Responsory

Priest: This is the wood of the cross, on which hung the Savior of the world.
People: Come, let us worship.

Improperia (Reproaches) - Tomas Luis de Victoria

(Sung in Latin and Greek)

"My people, what have I done to you?
How have I offended you? Answer me
Holy is God. Holy and strong. Holy
immortal one, have mercy on us."

HOLY COMMUNION

Motet: "Velum Templum Scissum Est"

- J. G. de Padilla

"The veil of the temple is torn,
all the earth is shaken and the
voice of the thief cries out:
Remember me when you come into
your Kingdom."

Hymn of Thanksgiving: # 211

"O Sacred Head, Surrounded"

ENTRANCE: Gloria in Excelsis #354

LITURGY OF THE WORD

#501

WASHING OF FEET

#502

Motet: "Sicut Cervus" - J.G. de Padilla
"As pants the hart for cooling
streams, so pants my heart for
you, O God."

LITURGY OF THE EUCHARIST

331

Communion Motet: "O Redemptor Sume Carmen"
- J.G. de Padilla

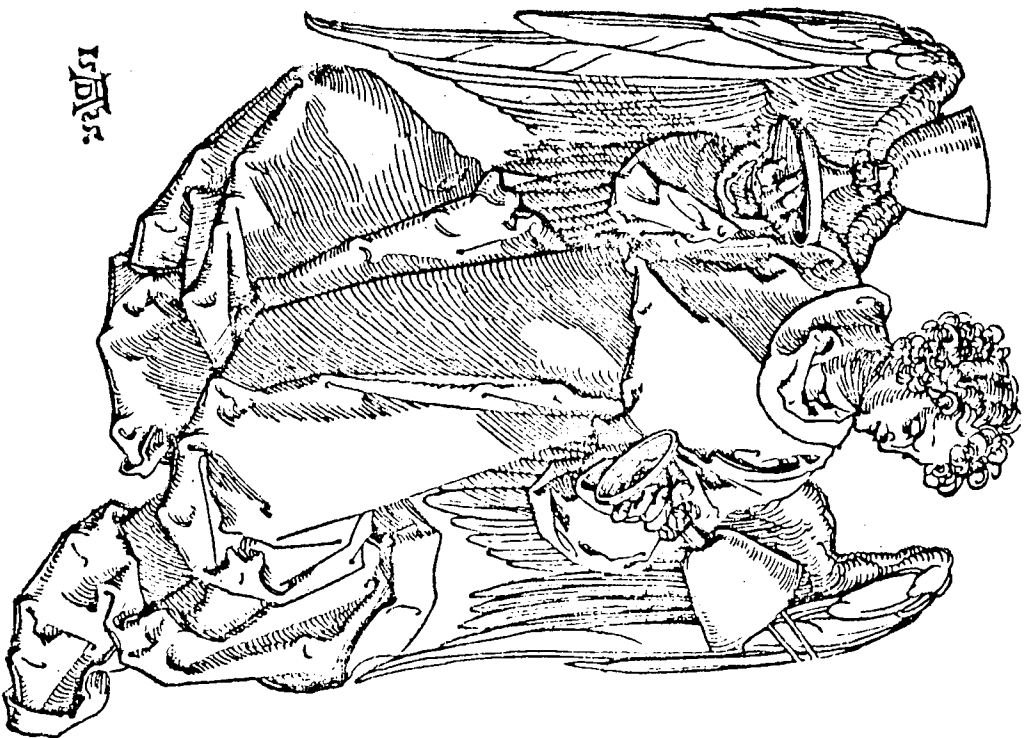
TRANSFER OF THE HOLY EUCHARIST

Hymn: Pange Lingua Gloriosi # 225

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Liturgical Ministers:

Fr. Joseph Doogan, Presider
The Rev. Mr. Eamon Parsons, Deacon
Christina Brittingham, Lector
Rebecca Reitz, Cantor
The Parish Choir of St. Alphonsus, Paul A. Reitz,
Organist - Choirmaster



15078

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Holy Thursday: Evening Mass of the Lord's Supper

St. Alphonsus Church

7:30 P.M.

THE PASSION ACCORDING TO ST. JOHN

PROLOGUE:

The Passion of our Lord and Savior Jesus Christ, as it is written in the Gospel of St. John.

EVANGELIST:

When Jesus had spoken these words, He went forth with His disciples across the Kidron valley, where there was a garden, which He and His disciples entered. Now Judas, who betrayed Him, also knew the place, for Jesus often met there with His disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus knowing all that was to befall Him, came forward and said to them,

JESUS: Whom do you seek?

EVANGELIST: They answered Him,

THE JEWS: Jesus of Nazareth, Jesus of Nazareth.

EVANGELIST: Jesus said to them,

JESUS: I am He.

EVANGELIST: Judas, who betrayed Him, was standing with them. When He said to them, "I am He", they drew back, and fell to the ground. Again He asked them, "

JESUS: Whom do you seek?

EVANGELIST: And they said,

THE JEWS: Jesus of Nazareth, Jesus of Nazareth.

EVANGELIST: Jesus answered them,

JESUS: I told you that I am He; so if you seek Me, let these men go.

EVANGELIST: This was to fulfill the word which He had spoken, "Of those whom Thou gavest Me I lost not one."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

JESUS: Put your sword in its sheath; shall I not drink the cup which the Father has given Me?

EVANGELIST: So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound Him. First they led him to Annas; for he was the father-in-law of

Him in a purple robe; they came up to Him, saying,
THE BAND OF SOLDIERS: All hail, all hail, all hail,
Thou King of the Jews, Thou King, Thou King hail, Thou
King of the Jews!

EVANGELIST: and struck Him with their hands. Pilate
went out again and said to them,

SYNAGOGA: Behold, I am bringing Him out to you, that
you may know that I find no crime in Him.

EVANGELIST: So Jesus came out, wearing the crown of thorns
and the purple robe. Pilate said to them,

SYNAGOGA: Here is the man!

EVANGELIST: When the chief priests and the officers saw
Him, they cried out,

THE WHOLE MULTITUDE: Crucify Him, crucify Him, crucify
Him!

EVANGELIST: Pilate said to them,

SYNAGOGA: Take Him yourselves and crucify Him, for I
find no crime in Him.

EVANGELIST: The Jews answered him,

THE JEWS: We have a law, and by that law He ought,

He ought to die, because He made Himself the Son of God.

EVANGELIST: When Pilate heard these words, he was the
more afraid; he entered the Praetorium again and said to
Jesus,

SYNAGOGA: Where are you from?

EVANGELIST: But Jesus gave no answer.

Pilate therefore said to Him,

SYNAGOGA: You will not speak to me? Do you not know that
I have power to release you, and power to crucify you?

EVANGELIST: Jesus answered him,

JESUS: You would have no power over Me unless it had
been given you from above; therefore he who delivered Me
to you have the greater sin.

EVANGELIST: Upon this Pilate sought to release Him,
but the Jews cried out,

THE JEWS: If you release this man, you are not Caesar's
friend, not Caesar's friend, not Caesar's friend: Every-
one who makes himself a king speaks against Caesar,
Caesar, speaks against Caesar.

EVANGELIST: When Pilate heard these words, he brought
Jesus out and sat down on the judgment seat at a place
called The Pavement, and in Hebrew, Gabbatha. Now it was
the day of Preparation for the Passover; it was about the
sixth hour.

THE JEWS: Away with Him, away with Him, away with Him,

crucify Him, crucify Him, crucify Him!

EVANGELIST: Pilate said to them,

SYNAGOGA: Shall I crucify your King?

EVANGELIST: The chief priests answered,

THE HIGH PRIESTS: We have no king, no king but Caesar,
no king but Caesar, no king but Caesar.

EVANGELIST: Then he handed Him over to them to be
crucified. So they took Jesus, and He went out, bearing
His own cross, to the place called the place of a skull,
which is called in Hebrew Golgotha. There they crucified
Him, and with Him two others, one on either side, and
Jesus between them. Pilate also wrote a title and put
it on the cross; it read, "Jesus of Nazareth, the King
of the Jews." Many of the Jews read this title, for the
place where Jesus was crucified was near the city; and
it was written in Hebrew, in Latin, and in Greek. The
chief priests of the Jews then said to Pilate.
THE HIGH PRIESTS: Do not write, do not write, "The King
of the Jews," but "This man said, I am the King, I am
the King of the Jews."

EVANGELIST: Pilate answered,

SYNAGOGA: What I have written, I have written.

EVANGELIST: When the soldiers had crucified Jesus, they
took His garments and made four parts, one for each soldier;
also His tunic. The tunic was without seam, woven
from top to bottom; so they said to one another,

THE SOLDIERS: Let us not tear it, but let us cast lots,
but let us cast lots, but let us cast lots for it, to
see whose it shall be, to see whose it shall be.

EVANGELIST: This was to fulfill the Scripture, "They
parted My garments among them, and for My clothing they
cast lots." So the soldiers did this; but standing by
the cross of Jesus were His mother, and His mother's sister,
Mary, the wife of Clopas, and Mary Magdalene. When Jesus
saw His mother and the disciple whom He loved standing
near, He said to His mother,
JESUS: Woman, behold your son!
EVANGELIST: Then He said to the disciple,
EVANGELIST: And from that hour the disciple took her
to his own home. After this Jesus, knowing that all was
now finished, said (to fulfill the Scripture),
JESUS: I thirst.

EVANGELIST: A bowl of vinegar stood there; so they put

a sponge full of the vinegar on hyssop and held it to His mouth. When Jesus had received the vinegar, He said,

JESUS: It is finished;

EVANGELIST: and He bowed His head and gave up His spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who has been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs.

But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth - that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of Him shall be broken." And again another scripture says, "They shall look on Him whom they have pierced."

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away His body. Nicodemus also, who had at first come to Him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

CONCLUSION: Thanks to our Lord Jesus Christ, who has redeemed us through His Passion from damnation.

LITURGICAL MINISTERS

Presiding Priest: Fr. Mark Stevens
Deacon: The Rev. Mr. Eamon Parsons
Lector: Mr. Lynn Cook
Cantor: Mrs. Rebecca Reitz
Parish Choir of St. Alphonsus, Paul A. Reitz,
Organist - Choirmaster

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The liturgical choral music for this evening's liturgy comes from the Roman Catholic tradition of the 16th and 17th centuries. The Passion According to St. John by William Byrd (1543-1623) was published in his Gradualia of 1605, for use in the small country Catholic chapels of those Englishmen who practiced their faith in secret during this period of religious conflict.

The Reproaches by the Spanish T.L. de Victoria (ca. 1540-1611) is the most widely performed polyphonic setting of this Good Friday text.

The motets by Juan Gutierrez de Padilla (1590-1664) were written and performed for the liturgy of the cathedral church of the Mexican colonial city, Puebla de los Angeles. These virtually unknown works have been transcribed and edited for this liturgy by Paul Reitz. It is likely that this evenings' usage of these motets marks the first time in centuries that this music has been heard, in partial fulfillment of the requirements for the degree of Doctor of Musical Arts from the University of Washington.