

GOOD FRIDAY OF THE LORD'S PASSION

Friday March 29th, 2024



“Christ Crucified” Oil on Canvas by Diego Velázquez 1632

Saint John the Evangelist Catholic Church
Indianapolis’ original Catholic Parish and proto-cathedral

All kneel in silence when the Priest, Deacon, and ministers enter.

Opening Prayer

Reading I | Is 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.

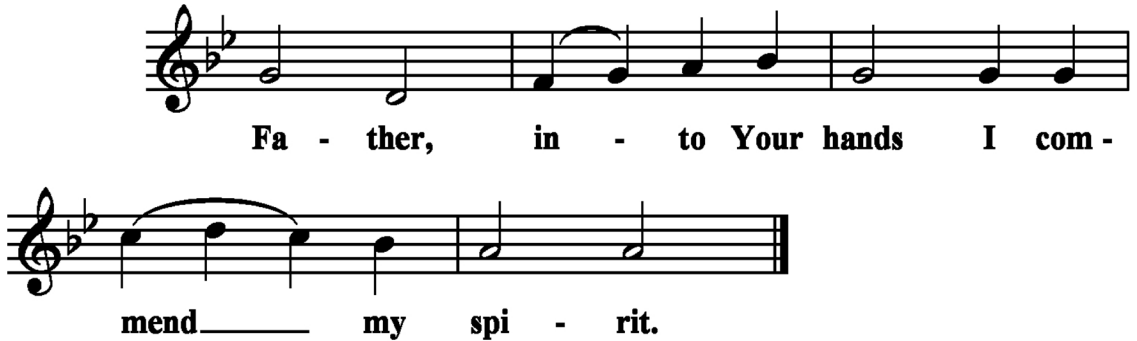
Though he was harshly treated, he submitted and opened not his mouth;
like a lamb led to the slaughter
or a sheep before the shearers, he was silent and opened not his mouth.
Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?
When he was cut off from the land 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.
R. Thanks be to God.

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



The Saint Noël Chabanel Responsorial Psalm Project

<http://chabanelpsalms.org>

1. In you, O LORD, I take refuge;
let me never be put to shame.
In your justice rescue me.
Into your hands I commend my spirit;
you will redeem me, O LORD, O faithful God.
2. 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.
3. 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."
4. Let your face shine upon your servant;
save me in your kindness.
Take courage and be stouthearted,
all you who hope in the LORD.

Reading II | 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

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.

The Word of the Lord.
R. Thanks be to God.

Gospel Acclamation | Phil 2:8-9



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Charles Gardner
Music © 1992, 1993, World Library Publications

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 other name.

The Holy Gospel | Jn 18:1-19:42

N: Narrator

†: Jesus

S: Speaker

C: Congregation

“The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of the Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today.

The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles were all Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.”

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,

S: “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,

S: “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,

S: “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,

S: “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,

S: “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,

S: “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,

S: “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,

S: “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,

S: “What is truth?”

N: When he had said this, he again went out to the Jews and said to them,

S: “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,

S: “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,

S: “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,

S: “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,

S: “Where are you from?”

N: Jesus did not answer him. So Pilate said to him,

S: “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,

S: “Behold, your king!”

N: They cried out,

C: “Take him away, take him away! Crucify him!”

N: Pilate said to them,

S: “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,

N: “What I have written, I have written.”

S: When the soldiers had crucified Jesus, they took his clothes

N: 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,”

C: in order that the passage of Scripture might be fulfilled that says:

N: *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.

R. Praise to you, O Lord, Jesus Christ

Homily

SOLEMN INTERCESSIONS

I. For Holy Church

Let us pray, dearly beloved, for the holy Church of God,
that our God and Lord be pleased to give her peace,
to guard her and to unite her throughout the whole world and grant that,
leading our life in tranquility and quiet,
we may glorify God the Father almighty.

Silent Prayer

Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy, that your Church,
spread throughout all the world, may persevere with steadfast faith
in confessing your name. Through Christ our Lord.

R. Amen

II. For the Pope

Let us pray also for our most Holy Father Pope Francis,
that our God and Lord, who chose him for the Order of Bishops,
may keep him safe and unharmed for the Lord's holy Church,
to govern the holy People of God.

Silent Prayer

Almighty ever-living God, by whose decree all things are founded, look with
favor on our prayers and in your kindness protect the Pope chosen for us,
that, under him, the Christian people, governed by you their maker,
may grow in merit by reason of their faith. Through Christ our Lord.

R. Amen.

III. For All Orders and Degrees of the Faithful

Let us pray also for our archbishop Charles, all Bishops, Priests,
and Deacons of the Church and for the whole of the faithful people.

Silent Prayer

Almighty ever-living God,
by whose Spirit the whole body of the Church is sanctified and governed,
hear our humble prayer for your ministers, that, by the gift of your grace,
all may serve you faithfully. Through Christ our Lord.

R. Amen

IV. For Catechumens

Let us pray also for our catechumens,
that our God and Lord may open wide the ears of their inmost hearts
and unlock the gates of his mercy, that,
having received forgiveness of all their sins through the waters of rebirth,
they, too, may be one with Christ Jesus our Lord.

Silent Prayer

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of our catechumens,
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

R. Amen.

V. For the Unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased, as they live the truth,
to gather them together and keep them in his one Church.

Silent Prayer

Almighty ever-living God,
who gather what is scattered and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord.

R. Amen

VI. For the Jewish People

Let us pray also for the Jewish people, to whom the Lord our God spoke first,
that he may grant them to advance in love of his name
and in faithfulness to his covenant.

Silent Prayer

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
graciously hear the prayers of your Church, that the people you first made
your own may attain the fullness of redemption. Through Christ our Lord.

R. Amen.

VII. For Those Who Do Not Believe in Christ

Let us pray also for those who do not believe in Christ, that,
enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Silent Prayer

Almighty ever-living God, grant to those who do not confess Christ that,
by walking before you with a sincere heart,
they may find the truth and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.

R. Amen

VIII. For Those Who Do Not Believe in God

Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

Silent Prayer

Almighty ever-living God,
who created all people to seek you always by desiring you and, by finding you,
come to rest, grant, we pray, that, despite every harmful obstacle,
all may recognize the signs of your fatherly love and the witness of the good
works done by those who believe in you, and so in gladness confess you,
the one true God and Father of our human race. Through Christ our Lord.

R. Amen.

IX. For Those in Public Office

Let us pray also for those in public office,
that our God and Lord may direct their minds and hearts
according to his will for the true peace and freedom of all.

Silent Prayer

Almighty ever-living God,
in whose hand lies every human heart and the rights of peoples,
look with favor, we pray, on those who govern with authority over us, that
throughout the whole world, the prosperity of peoples, the assurance of
peace, and freedom of religion may through your gift be made secure.
Through Christ our Lord.

R. Amen

X. For Those in Tribulation

Let us pray, dearly beloved, to God the Father almighty,
that he may cleanse the world of all errors, banish disease, drive out hunger,
unlock prisons, loosen fetters, granting to travelers safety, to pilgrims return,
health to the sick, and salvation to the dying.

Silent Prayer


Almighty ever-living God, comfort of mourners, strength of all who toil,
may the prayers of those who cry out in any tribulation come before you,
that all may rejoice, because in their hour of need your mercy was at hand.
Through Christ our Lord.

R. Amen.

ADORATION OF THE HOLY CROSS


*The Priest carries the Cross,
stopping three times to elevate the cross.*

Priest or deacon:



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

All:



Come, let us a - dore.

Each time, all kneel and adore in silence while the Priest stands with the Cross raised. All come forward in a procession to venerate the cross.

Antiphon | Crux Fidelis

Crux fidelis, inter omnes arbor
una nobilis! Nulla talem silva
profert, flore, fronde, germine.
Dulce lignum, dulci clavo
ducle pondus sustinens.

Pange, lingua, gloriosi proelium certaminis,
et super crucis tropaeo dic triumphum nobi-
lem, qualiter redemptor orbis immolates
vicerit.

Crux fidelis...

De parentis protoplasti fraude
factor condolens,
quando pomi noxialis morte morsu corrui,
ipse lignum tunc notavit,
damna ligni ut solveretr.

Dulce lignum...

Faithful Cross the Saints rely on, noble tree
beyond compare! Never was there such a
scion, never leaf or flower so rare.
Sweet the timber, sweet the iron,
sweet the burden that they bear.

Sing, my tongue, in exultation of our banner
and device. Make a solemn proclamation of
a triumph and its price: How the Saviour of
creation conquered by his sacrifice.

Faithful Cross...

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.

Sweet the timber...

Hymn | Were You There



- | | |
|--|----------|
| 1. Were you there when they cru - ci - fied my Lord? | Were you |
| 2. Were you there when they nailed him to the tree? | Were you |
| 3. Were you there when they pierced him in the side? | Were you |
| 4. Were you there when the sun re - fused to shine? | Were you |
| 5. Were you there when they laid him in the tomb? | Were you |



- | | |
|---|-----|
| 1. there when they cru - ci - fied my Lord? | Oh! |
| 2. there when they nailed him to the tree? | Oh! |
| 3. there when they pierced him in the side? | Oh! |
| 4. there when the sun re - fused to shine? | Oh! |
| 5. there when they laid him in the tomb? | Oh! |



- 1-6. Some-times it caus - es me to trem-ble, trem-ble, trem-ble.



- | |
|--|
| 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 the sun re - fused to shine? |
| 5. Were you there when they laid him in the tomb? |

Anthem | O Vos Omnes, Pablo Casals (1876-1923)

O vos ómnes qui transítis per víam,
atténdite et vidéte:

Si est dólor sicut dólor méus.

O vos ómnes qui transítis per víam.

O all ye that pass by the way,
attend, and see

if there be any sorrow like to my sorrow.

O all ye that pass by the way.

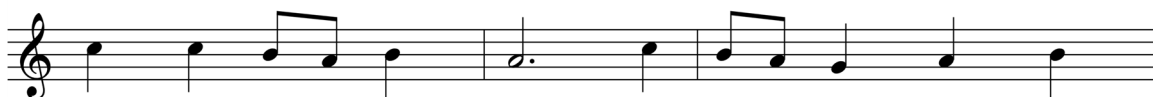
Veneration Hymn | O Sacred Head Surrounded



1. O Sa - cred Head sur - round - ed By crown of pierc - ing
 2. I see your strength and vig - or All fad - ing in the
 3. In this, your bit - ter pas - sion, Good Shep - herd, think of



thorn! O bleed - ing Head, so wound - ed, Re -
 strife, And death with cru - el rig - or, Be -
 me With your most sweet com - pas - sion, Un -



viled and put to scorn! The pow'r of death comes
 reav - ing you of life; O ag - o - ny and
 worth - y though I be: Be - neath your cross a -



o'er you, The glow of life de - cays, Yet
 dy - ing! O love to sin - ners free! Je -
 bid - ing For ev - er would I rest, In



an - gel hosts a - dore you, And trem - ble as they gaze.
 sus, all grace sup - ply - ing, O turn your face on me.
 your dear love con - fid - ing, And with your pres - ence blest.

Anthem | The Reproaches, John Sanders (1933-2003)

R1: O my people, what have I done to you?
How have I offended you? Answer me! Answer me!

1. I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross. **R1.**

R2: Holy is God! Holy and strong! Holy immortal One, have mercy on us.

2. 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 Saviour to the cross. **R2.**
3. What more could I have done for you? I planted you as my fairest vine,
but you yielded only bitterness:
When I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance. **R2.**
4. I opened the sea before you, but you opened my side with a spear.
5. I led you on your way in a pillar of cloud, but you led me to Pilate's court. **R1.**
6. I bore you up with manna in the desert,
but you struck me down and scourged me.
7. I gave you saving water from the rock,
but you gave me gall and vinegar to drink. **R1.**
8. I gave you a royal scepter, but you gave me a crown of thorns.
9. I raised you to the height of majesty, but you have raised me high on a cross. **R1.**

Hymn | At the Cross Her Station Keeping



1. At the cross her sta - tion keep - ing, Mar - y stood in
2. While she wait - ed in her an - guish, See - ing Christ in
3. With what pain and des - o - la - tion, With what no - ble
4. Ev - er pa - tient in her yearn - ing, Though her tear - filled



- sor - row, weep - ing, When her Son was cru - ci - fied.
tor - ment lan - guish, Bit - ter sor - row pierced her heart.
res - ig - na - tion, Mar - y watched her dy - ing Son.
eyes were burn - ing, Mar - y gazed up - on her Son.

5. Who, that sorrow contemplating,
On that passion meditating,
Would not share the Virgin's grief?
6. Christ she saw, for our salvation,
Scourged with cruel acclamation,
Bruised and beaten by the rod.
7. Christ she saw with life-blood failing,
All her anguish unavailing,
Saw him breathe his very last.
8. Mary, fount of love's devotion,
Let me share with true emotion
All the sorrow you endured.
9. Virgin, ever interceding,
Hear me in my fervent pleading:
Fire me with your love of Christ.
10. Mother, may this prayer be granted:
That Christ's love may be implanted
In the depths of my poor soul.
11. At the cross, your sorrow sharing,
All your grief and torment bearing,
Let me stand and mourn with you.
12. Fairest maid of all creation,
Queen of hope and consolation,
Let me feel your grief sublime.
13. Virgin, in your love befriend me,
At the Judgment Day defend me.
Help me by your constant prayer.
14. Savior, when my life shall leave me,
Through your mother's prayers receive me
With the fruits of victory.
15. Let me to your love be taken,
Let my soul in death awaken
To the joys of Paradise.

The Lord's Prayer

Good Friday Collection - Support for the Holy Land

Today's Good Friday collection will go toward support for the Holy Land. **Please drop your donation in the collection box located in the center aisle. There will be no collection taken up by our greeters.**

This collection provides funds for support of the Holy Places, but above all for those pastoral, charitable, educational, and social works which the Church supports in the Holy Land for the welfare of its Christian brethren and the local communities.

<https://www.osvhub.com/stjohnsindy/giving/funds/archdiocese-good-friday-collection-for-holy-land>



Communion Responsory | Psalm 22

The first system of musical notation for the Communion Responsory. It consists of a treble and a bass staff, both in 3/4 time and B-flat major. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics "Je-sus, re-mem-ber me when you come in - to your king - dom." are written below the treble staff.

Je-sus, re-mem-ber me when you come in - to your king - dom.

The second system of musical notation for the Communion Responsory. It consists of a treble and a bass staff, both in 3/4 time and B-flat major. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics "Je-sus, re-mem-ber me when you come in - to your king - dom." are written below the treble staff. The system ends with a double bar line and repeat dots.

Je-sus, re-mem-ber me when you come in - to your king - dom.

Text: Luke 23:42; Taizé Community
Tune: Jacques Berthier, 1923–1994
© 1981, Les Presses de Taizé, GIA Publications, Inc., agent

Communion Hymn | Abide With Me



1. A - bide with me; fast falls the e - ven - tide;
 2. Swift to its close ebbs out life's lit - tle day;
 3. I need thy pres - ence ev - 'ry pass - ing hour;
 4. I fear no foe, with thee at hand to bless;
 5. Hold thou thy cross be - fore my clos - ing eyes;



The dark - ness deep - ens; Lord, with me a - bide
 Earth's joys grow dim; its glo - ries pass a - way;
 What but thy grace can foil the tempt - er's pow'r?
 Ills have no weight, and tears no bit - ter - ness.
 Shine through the gloom and point me to the skies;



When oth - er help - ers fail and com - forts flee,
 Change and de - cay in all a - round I see;
 Who, like thy - self, my guide and stay can be?
 Where is death's sting? Where, grave, your vic - to - ry?
 Heav'n's morn - ing breaks, and earth's vain shad - ows flee;



Help of the help - less, O a - bide with me.
 O thou who chang - est not, a - bide with me.
 Through cloud and sun - shine, Lord, a - bide with me.
 I tri - umph still, if thou a - bide with me.
 In life, in death, O Lord, a - bide with me.

Text: Henry F. Lyte, 1793–1847

Tune: EVENTIDE, 10 10 10 10; William H. Monk, 1823–1889

Blessing over the People

*The Priest, Deacon, and ministers leave in silence.
All depart in silence.*

*There will be no Stations of the Cross today.
For private devotion, the Stations of the Cross worship aids
can be found in the baskets at the back of the church.*

Reflection Notes



Pontifical Good Friday Collection

March 29, 2024

Serving those in need
in the Holy Land

GOOD FRIDAY COLLECTION

The Pontifical Good Friday Collection helps Christians in the Holy Land. Through this, you stand in solidarity with the Church in the Holy Land as a witness of peace, supporting Catholics there in parishes and schools, maintaining Christian shrines and caring for refugees in the Holy Land. Thanks so much for your generosity!



#Holy Saturday

Easter Church Cleaning

Help us prepare the church for Easter with a morning of church cleaning on Holy Saturday, March 30 starting at 9am. All are welcome!

CHURCH CLEANING

Help us prepare the church for Easter! We'll gather as a group for a morning of church cleaning and Easter prep on Holy Saturday, March 30 at 9am.



#Triduum

Easter Vigil March 30 at 7pm

EASTER VIGIL

Join us on Holy Saturday for the Easter Vigil on March 30 at 7pm as we welcome 27 into Full Communion with the Catholic Church!



Easter at St. John's Sunday, March 31

Easter Sunday 8am & 10:30am Mass *No 7pm Easter Sunday Mass

EASTER SUNDAY

Join us for Easter Sunday Mass at 8am and 10:30am. Please note, there is no 7pm Mass on Easter Sunday.

DIVINE MERCY NOVENA

DIVINE MERCY NOVENA BEGINS TODAY

Join the St. John Parish family and thousands of others in praying the Divine Mercy Novena which begins today on Good Friday and goes until Divine Mercy Sunday. Each day has a new petition that seeks God's mercy. Sign up to get the daily prayers in your inbox through pray more novenas: <http://www.praymorenovenas.com/divine-mercy-novena/>

CHURCH OPEN UNTIL 7PM ON GOOD FRIDAY

St. John's will remain open until 7pm tonight for individual prayer. Stations of the Cross booklets will be available in the back of church. Please note there is no 6pm Community Stations of the Cross this evening.

Thank You to our Bulletin Sponsors

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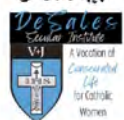
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