



PARTNERS IN THE GOSPEL PARISH FAMILY

ST. THERESE

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ST. JOSEPH

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Friday, April 18, 2025 * Good Friday of the Lord's Passion



GOOD FRIDAY
OF THE LORD'S PASSION

GOOD FRIDAY - LITURGY OF THE LORD'S PASSION

In anticipation of the service, please quietly place the kneeler in front of you on the floor.

As the ministers left following the Holy Thursday liturgy, so they enter again from the south transept, continuing the liturgy of the Triduum. At the foot of the altar, they prostrate themselves, as the assembly kneels in prayer.

Meditation

Stay With Me

Berthier/Taize



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.

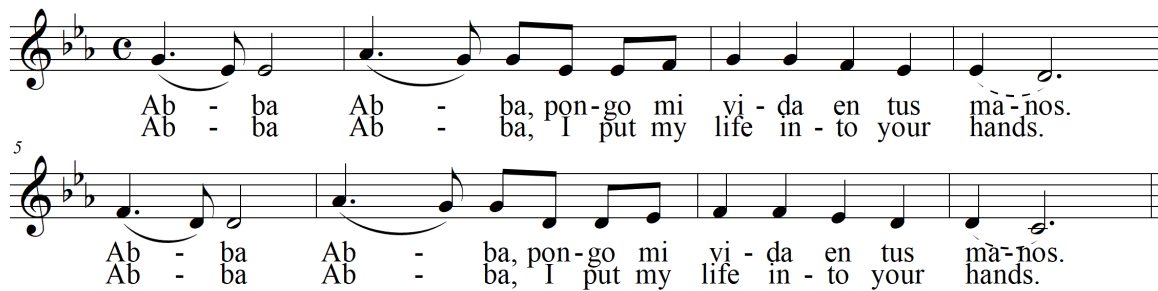
Who would believe what we have heard?
To whom has the arm of the LORD been revealed?
He grew up like a sapling before him,
like a shoot from the parched earth;
there was in him no stately bearing to make us look at him,
nor appearance that would attract us to him.
He was spurned and avoided by people,
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.

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.



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. *Ref.*

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. *Ref.*

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. *Ref.*

Let your face shine upon your servant; save me in your kindness.

Take courage and be stouthearted, all you who hope in the Lord. *Ref.*

Second Reading

Hebrews 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 Interlude

O Sacred Head Surrounded

PASSION CHORALE/Hassler/Bach St. Bernard of Clairvaux

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 - viled and put to
strife, And death with cru - el rig - or, Be - reav - ing you of
me With your most sweet com - pas - sion, Un - worth - y though I
scorn! The pow'r of death comes o'er you, The glow of life de -
life; O ag - o - ny and dy - ing! O love to sin - ners
be: Be - neath your cross a - bid - ing For ev - er would I
cays, Yet an - gel hosts a - dore you And trem - ble as they gaze.
free! Je - sus, all grace sup - ply - ing, O turn your face on me.
rest, In your dear love con - fid - ing, And with your pres - ence blest.

The Passion of our Lord Jesus Christ

John 18:1-19:42

After they had eaten the supper, Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with guards from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. If you are looking for me, let these men go.' This was to fulfill the word that he had spoken, 'I did not lose a single one of those whom 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 back into its sheath. Am I not to drink the cup that the Father has given me?'

The soldiers, their officer, and the Jewish guards arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. The other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "Are you not also one of this man's disciples?" He said, 'I am not.' Now the slaves and the guards had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the guards standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, '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 and warming himself. They asked him, "Are you not also one of his disciples?" He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.

Music Interlude

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?'

Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus answered, 'You say that 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.' Pilate asked him, 'What is truth?'

After he had said this, Pilate went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that

I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!'

When the chief priests and the guards saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

Music Interlude

They took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfill what the scripture says,

'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near 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 beside her, he said to his mother, 'Woman, here is your son.'

Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

(Please kneel)

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Music Interlude

The Solemn Intercessions

Reader: Let us pray for all the Church: that God will give her peace, guard her and unite her throughout the world, leading our lives in tranquility and compassion.

All: Father, Christ reveals you to the nations. Watch over our works of mercy so that our baptism may be active, our faith may be strong, and your grace, forgiveness and peace may spread.

Reader: Let us pray for those called to spiritual leadership: Pope Francis, Archbishop Etienne, Father General Arturo Sosa, Provincial Sean Carroll, leaders of all religious congregations, pastors, parish councils and staff and all who minister to God's people.

All: Sophia, Holy Spirit, give wisdom to those who lead us. Strengthen their discernment and courage. Make them faithful to your purpose and by their gifts increase our holiness.

Reader: Let us pray for those preparing for Baptism, Confirmation & Eucharist: may God open wide their hearts to mercy and through the waters of rebirth unite them forever with us in Christ.

All: Gracious God, let the waters of baptism flow. Make ready the hearts of the Elect. Bring them through the death of Christ into resurrection and gather them with us at the eternal table of grace.

Reader: Let us pray with the Jewish people: may they advance in love of his name and in faithfulness to his covenant.

All: Baruch Atah, Adonai, Blessed are you, O God. You make us one with those who first received your promise: Abraham, Sarah, and their descendants. Heal our age-old wounds. Through Jew and Christian, continue your work of creating a new earth, a new heaven.

Reader: Let us pray for all people of faith throughout the world, by God's grace may we be united as one creation, servants of his love.

All: God of Diversity, God of Unity, your truth is broad, your wisdom wide. Make whole what we have divided. Awaken us to the many expressions of your presence. Refashion us as a unified people, seeking one God, one salvation.

Reader: Let us pray for those who do not believe in God, that together with them we may walk God's way of salvation.

All: Tender God of all things living, you created us in your image that we might find peace in your embrace. Grant to those who are estranged from your grace to receive your love and compassion.

Reader: Let us pray for those who serve in public office, that God may direct their hearts and minds towards true peace and freedom.

All: Faithful God, you know the longing of our hearts and you safeguard our liberties. In your goodness watch over those in authority, that people everywhere enjoy freedom, security, justice and peace.

Reader: Let us pray for those who work for justice: who offer sanctuary to the refugees, shelter to the homeless, compassion to the imprisoned, who labor for human dignity, who work to end hunger.

All: God made flesh, you inspire prophets to speak boldly, to risk their comfort and their lives. Grant to today's prophets the same conviction. Sustain them with your courage and hope. Through their work, heal us from war, fear, despair, famine and injustice.

Reader: Let us pray for the sick, the dying, and for all who mourn a deceased loved one.

All: God of Compassion, health and healing, look with compassion on our world; in your providence grant recovery to the stricken, strength and courage to caregivers, hope and tranquility to those who mourn, eternal life to those who have died.

The Veneration of the Holy Cross

The cross is lifted by the Elect and the candidates and presented to the Parish.

The Showing of the Cross

Behold the Wood

Schutte

Cantor: All:

Be - hold, be - hold the wood of the cross, on which is
hung our sal - va - tion. O come, let us a - dore.

The Veneration of the Holy Cross

In the custom of St. Joseph Parish, the Veneration of the Holy Cross begins in a common act of honor and prayer. The cross is taken by members of the Elect —those to be baptized at the Easter Vigil— and the Candidates - who will be received into the church at the Easter Vigil - and given into the hands of the community. Hand over hand, we are invited to pass the cross, each one given a chance to touch it and lift it on to others. On this cross we symbolically place our prayers and our own brokenness, moving it through the congregation until it is taken and placed at the front of the nave, where each of us will be invited to offer private veneration as our evening service ends.

Please lower the cross, when needed so that all, even children, may touch it.

Songs During Veneration

Were You There?

African American Spiritual

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

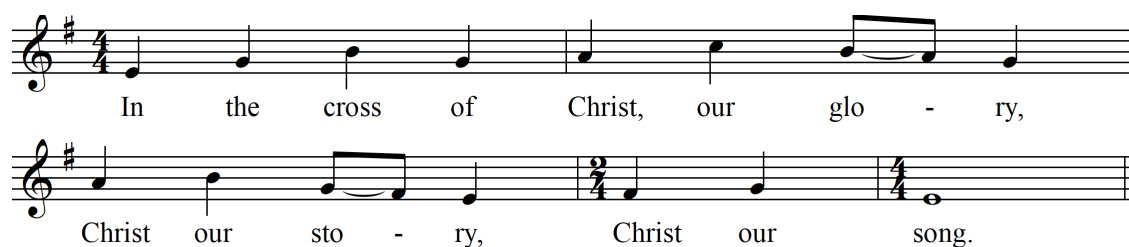
there when they cru - ci - fied my Lord?
there when they nailed him to the tree?
there when they pierced him in the side?
there when the sun re - fused to shine?
there when they laid him in the tomb?

Oh! Some-times it caus - es me to trem-ble,
trem - ble, trem - ble, Were you

there when they - cru - ci - fied my Lord?
there when they nailed him to the tree?
there when they pierced him in the side?
there when the sun re - fused to shine?
there when they laid him in the tomb?

In The Cross Of Christ

Haugen



Let your mind and heart be one with Christ who emptied himself,
for us became a slave, accepting death up on the cross. *Ref.*

He was pierced for our iniquities, and crushed for our sins.
He died to make us whole, and by his suff'ring we are healed. *Ref.*

Come, behold the cross of sacrifice on which Jesus died—
the Savior of us all—to save a lost and broken world. *Ref.*

May we never boast of anything save the cross of Christ,
by which we die to sin and rise to life in Jesus Christ. *Ref.*

Now in Christ, we who were aliens have been reconciled;
as members of God's house, we live as God's own dwelling place. *Ref.*

Distribution of Holy Communion

Although Mass is not celebrated on Good Friday, the community shares in communion from the Eucharist reserved on Holy Thursday. As the table is reset by those who had stripped it, the community joins in song.

*Even as we recall with sorrow the death of the Lord, we recall, as well, his love for us,
and the mercy which feeds our soul, until he comes again.*

Preparation of the Table

Wondrous Love

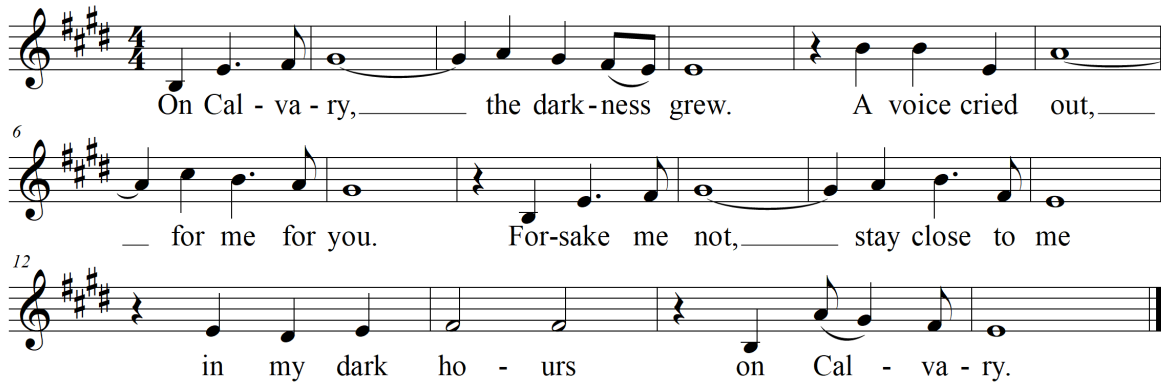
WONDROUS LOVE/Means

Musical notation for the hymn 'Wondrous Love'. It consists of four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The lyrics are: '1. What won - drous love is this, O my soul, O my soul! What
2. To God and to the Lamb I will sing, I will sing; To
3. And when from death I'm free, I'll sing on, I'll sing on; And
won - drous love is this, O my soul! What won - drous love is
God and to the Lamb I will sing. To God and to the
when from death I'm free, I'll sing on. And when from death I'm
this that caused the Lord of bliss To bear the dread - ful curse for my
Lamb, who is the great I AM, While mil - lions join the theme, I will
free, I'll sing and joy - ful be, And through e - ter - ni - ty I'll sing
soul, for my soul; To bear the dread - ful curse for my soul!
sing, I will sing; While mil - lions join the theme, I will sing.
on, I'll sing on; And through e - ter - ni - ty I'll sing on.'

ALL ARE INVITED TO COME FORWARD

During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart. If you have need of a gluten free host, please come to the Presider and make that known.

Communion Song *On Calvary* *Piontkowski*



They mocked his name and on his head they placed a crown; my Savior bled. He cried with pain. Why must this be? They crucified him on Calvary. *Ref.*

They took his hands, they took his feet, they nailed him up onto a tree. My Lord, my God, why must this be? They crucified him on Calvary. *Ref.*

Stripping Of The Altar

Personal Veneration *Adoramus Te Christe* *Taize*



Please remain in silence until outside the church.

CRS RICE BOWL 50 YEARS

YOUR HELP IS URGENTLY NEEDED



HUMANITARIAN ASSISTANCE AND OUR MISSION As Catholics, we are called to protect our sisters and brothers living in poverty. Catholic social teaching emphasizes the responsibility of wealthier nations to support poorer ones, and the principle of solidarity—that we are a global community and one human family. This belief recognizes that the fates of people everywhere are interconnected. Our commitment to these values guides us to uphold the dignity of all people. We act on this commitment with the highest standards of professionalism, ensuring that we fulfill our mission effectively, efficiently and with good stewardship of the resources entrusted to us

“The fuel of the human being is food—to stand, to walk, to work, even to speak. When I am hungry, my heart is tired. My stomach feels sick. I lose my ability to think or communicate. I lose my power. I can only sleep.” —
Batlewat Sete, Amhara region, Ethiopia

In our more than 80 years of work for people in need around the world, Catholic Relief Services has witnessed how humanitarian assistance makes the world—including the United States—a safer place. Thriving societies contribute to greater global stability, reduce the risk of conflict, and create safer and more prosperous environments for all. Our programs integrate young people into society, reducing their likelihood of turning to violent extremism. Additionally, profitable farmers can remain on their land, avoiding migration.

The recent and abrupt suspension and termination of lifesaving U.S. humanitarian assistance programs is having immediate life-and-death consequences on vulnerable people around the world. Catholic Relief Services teams and partners across the world are witnessing the impacts in real time: As food distributions are halted, people are going hungry. Without treatment for acute malnutrition, children will die. Entire communities are without shelter and clean water. Farmers are unable to plant crops. Mothers and infants are going without health care.

YOUR ACTION MAKES A DIFFERENCE



FOR
LENT
FOR LIFE

[Donate:](#)



[Take Action:](#)





St. Joe's Parishioners Come one and all

Parish Listening Session

Sunday May 4, 2025 | 1:30 – 3:30 PM

St. Joseph Parish Center, Arrupe Room

Background

As a preliminary step in our partner process, each community in our new parish family – St. Joseph, St. Mary, St. Pat's, and St. Therese – will conduct small group listening sessions. So far one listening session has taken place with St. Pat's. These sessions are unique to each community. Notes from each session will be summarized in a synthesis report and shared with parish leadership, staff, councils and parishioners.

The purpose of these sessions is for members to discuss their unique experiences and hopes as we go forward in the partner process. What we learn from these sessions will inform our partner process.

Small Group Discussion Questions

1. As you experience change at St. Joe's, what do you feel good about? What concerns do you have?
2. What would help you feel more comfortable or understanding about the changes you are experiencing at St. Joe's?
3. What are the key charisms in our parish – special gifts or graces – you think are important to see continued in our new parish family?

RSVP and Questions

Please RSVP by April 27th by e-mailing rsvp@stjosephparish.org You can also use this e-mail for questions.

IT WOULD BE GREAT TO SEE AND HEAR FROM YOU!

Easter at St. Joe's



*No morning Mass on Thursday or Friday of Holy Week, no Reconciliation on Tuesday, April 22, and no 5:30pm Mass on Easter Sunday. The Parish Center will be closed Friday, April 19 and Monday, April 21

STEWARDSHIP

Stewardship is the cornerstone of recognizing that all we have is a gift from God. It's about living a life of gratitude, acknowledging the blessings bestowed upon us daily.

Reflecting on our recent 3rd Annual Fish Fry, I am reminded of our parish's abundant blessings. The joyous turnout, heartfelt conversations, and shared meals highlighted the genuine fellowship within our community as we came together. Visitors and newcomers were touched by our hospitality, a testament to the love that defines us.

That love is only one of the constants at St. Joseph. Shown in how the community responds to our Outreach Partners when they need help. Whether it's food and volunteers for St. Francis House, sandwiches and dinners for St. Martin de Porres, stocking the Community Fridge, and of course, the incredible support of St. Vincent de Paul, St. Joseph has shown up in remarkable ways.

This Easter, I invite you to consider supporting St. Joe's with a gift. Your generosity fuels our ministries, outreach, and mission, allowing us to serve beyond our church walls. And that, to me, is true community!

Easter Blessings,

Deacon Steve Wodzanowski
Pastoral Coordinator



Online Giving

Scan this QR code to make
a gift to St. Joseph.

