



# St. Charles Borromeo Church

*A Catholic Community  
in the heart of Brooklyn Heights*

**April 2, 2021**

## **Good Friday The Passion of the Lord**

**Online Community Mass – 3 PM EDT**

Connect to Zoom at this link: <https://stcharlesbklyn.org/zoom>

Or view our Youtube channel <https://www.youtube.com/stcharlesbklyn>

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*The Triduum Continues – The Priest Enters in Silence*

Lectionary: 40

**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.

# Responsorial Psalm

31:2, 6, 12-13, 15-16, 17, 25

## FATHER, INTO YOUR HANDS

OSTINATO REFRAIN: *Adagio* (♩ = ca. 80) 1st time: Cantor, All repeat; thereafter: All

Fa - ther, in - to your hands

I com - mend my Spir - it.

VERSE 1: Cantor

1. In you, O Lord, I take ref - uge. Let me nev - er be

VERSE 2: Cantor

2. In the face of all my foes I am a re -

VERSE 3: Cantor

3. Those who see me in the street run far a -

OSTINATO REFRAIN: All

Fa - ther, in - to your hands I com - mend my

Text: Luke 23:46; Psalm 31:2 & 6b, 12a, 12b-13, 15-16, 17 & 25. Refrain © 1970, 1997, 1998, CCD. All rights reserved. Used with permission.  
Verses © 1963, The Grail (England). All rights reserved. Used with permission of A.P. Watt, Ltd.  
Music: Martin Foster, © 1998, Martin Foster. Published by OCP. All rights reserved.

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FATHER, INTO YOUR HANDS, cont. (2)

Bsus4 B Em B D Asus4 A

1. put to shame. In your jus - tice, — set me free.

2. proach, an ob - ject of scorn to my neigh - bors

3. way from — me. I am like the — dead, for - got - ten by

Spir - it. Fa - ther, in - to your hands

Detailed description: This system contains the first three verses of the song. Verse 1: '1. put to shame. In your jus - tice, — set me free.' Verse 2: '2. proach, an ob - ject of scorn to my neigh - bors'. Verse 3: '3. way from — me. I am like the — dead, for - got - ten by'. Below the verses is a piano accompaniment for the first two lines of the verse, with the lyrics 'Spir - it. Fa - ther, in - to your hands' written across the staves.

C G Em Bsus4 B **to Vs. 2 or Refrain**

1. It is you who will re - deem me, — Lord.

**to Vs. 3 or Refrain**

2. and of fear to my friends.

**to \*Vs. 4 or Refrain**

3. all, a thing thrown a - way.

I com - mend my — Spir - it.

Detailed description: This system contains the continuation of the verses and a piano accompaniment. Verse 1: '1. It is you who will re - deem me, — Lord.' Verse 2: '2. and of fear to my friends.' Verse 3: '3. all, a thing thrown a - way.' Below the verses is a piano accompaniment for the first line of the verse, with the lyrics 'I com - mend my — Spir - it.' written across the staves.

\*Verses 4 and 5 may be found on page 3 of this song.

FATHER, INTO YOUR HANDS, cont. (3)

VERSE 4: Cantor

Em B D Asus4 A C G Em

4. But as for me, I trust in you, Lord; I say,

VERSE 5: Cantor

5. Let your face shine on your ser - vant. Save me in your

OSTINATO REFRAIN: All

Fa - ther, in - to your hands I com-mend my

Bsus4 B Em B D Asus4 A

4. 'You are my God.' My life is in your hands, de -

5. love. Be strong, let your heart take

Spir - it. Fa - ther, in - to your hands

C G Em Bsus4 B to Vs. 5 or Refrain

4. liv - er me from those who hate me.

5. cour - age, all who hope in the Lord.

I com - mend my Spir - it. (Fine)

## 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.

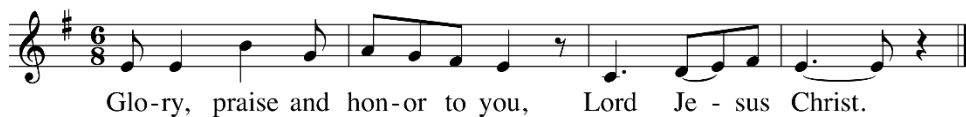
In the days when Christ was in the flesh,  
he offered prayers and supplications with loud cries and tears  
to the one who was able to save him from death,  
and he was heard because of his reverence.

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.

## Verse Before the Gospel

Phil 2:8-9

### LENTEN GOSPEL ACCLAMATION



Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, GIA Publications, Inc.

*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.*

# Gospel

Jn 13:1-15

The Passion of our Lord Jesus Christ according to John.  
(J-Jesus; N-Narrator; O-Other Single Speaker; C-Crowd.)

N. 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,

J. "Whom are you looking for?"

N. They answered him,

C. "Jesus the Nazorean."

N. Jesus said to them,

J. "I AM."

N. Judas his betrayer was also with them. When Jesus said to them, "I AM," they turned away and fell to the ground. So Jesus again asked them,

J. "Whom are you looking for?"

N. They said,

C. "Jesus the Nazorean."

N. Jesus answered,

J. "I told you that I AM. So if you are looking for me, let these men go."

N. This was to fulfill what Jesus 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,



J. "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. Annas 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.

N. 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,

O. "You are not one of this man's disciples, are you?"

N. Peter said,

O. "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,

J. "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 Jesus had said this, one of the temple guards standing there struck him and said,

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

N. Jesus answered him,

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

N. Then Annas sent Jesus bound to Caiaphas the high priest.

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

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

N. Peter denied it and said,

O. "I am not."

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

O. "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,

O. "What charge do you bring against this man?"

N. They answered and said to Pilate,

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

N. At this, Pilate said to them,

O. "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,

O. "Are you the King of the Jews?"

N. Jesus answered,

J. "Do you say this on your own or have others told you about me?"

N. Pilate answered,

O. "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,

J. "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 Jesus,

O. "Then you are a king?"

N. Jesus answered,

J. "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 Jesus,

O. "What is truth?"

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

O. "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,

O. "Look, I am bringing him out to you, so that you may know that I find no guilt in him."

N. So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

O. "Behold, the man!"

N. When the chief priests and the guards saw Jesus they cried out,

C. "Crucify him, crucify him!"

N. Pilate said to them,

O. "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,

O. "Where are you from?"

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

O. "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,

J. "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 Jesus; 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 Pilate said to the Jews.

O. "Behold, your king!"

N. They cried out,

C. "Take him away, take him away! Crucify him!"

N. Pilate said to them,

O. "Shall I crucify your king?"

N. The chief priests answered,

C. "We have no king but Caesar."

N. Then Pilate handed Jesus over to them to be crucified.

So they took Jesus, and, carrying the cross himself, Jesus 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,

O. "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,

J. "Woman, behold, your son."

N. Then Jesus said to the disciple,

J. "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,

J. "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 Jesus' mouth. When Jesus had taken the wine, he said,

J. "It is finished."

N. And bowing his head, Jesus handed over the spirit.

***(Here all kneel down 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. The 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 Joseph came and took Jesus' 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 Jesus 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, Lord Jesus Christ.

### **The Solemn Intercessions**

*If able, kneel, and then stand at the direction of the Cantor after each intention.*

*Priest: Through Christ our Lord. R: Amen.*

## The Showing of the Holy Cross

Priest: Behold the wood of the Cross.

R: Come, let us adore.

*All will adore the Cross from their places.*

### Behold the Wood

Refrain



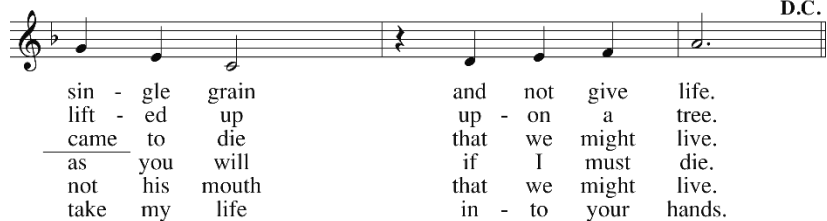
Be - hold, be - hold the wood of the  
cross, on which is hung our sal - va - tion.  
O come, let us a - dore.

Verses



1. Un - less a grain of wheat shall fall up -  
2. And when my hour of glo - ry comes as  
3. For there can be no great - er love  
4. My Fa - ther, if it be your plan, this  
5. For sure - ly he has borne our tears, is  
6. My bod - y now is torn with pain, my  
on the ground and die, it shall re - main but a  
all was meant to be, & you shall see me  
shown up - on this land than in the one who  
cup might pass me by, yet let it hap - pen  
wound - ed by our sin, and yet he o - pens  
friends have left and gone. O lov - ing Fa - ther,

D.C.



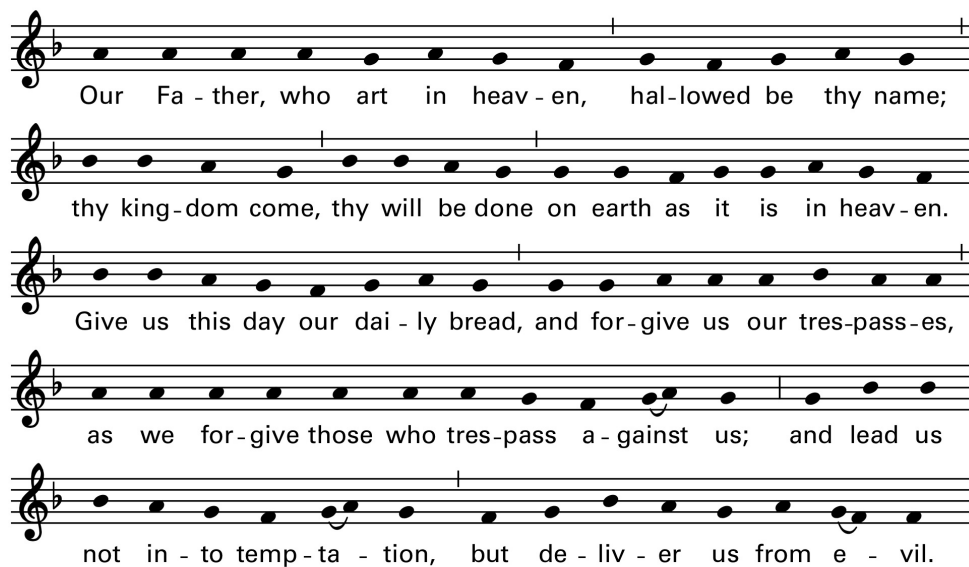
sin - gle grain and not give life.  
lift - ed up on a tree.  
came to die that we might live.  
as you will if I must die.  
not his mouth that we might live.  
take my life in - to your hands.

Text: John 12; Dan Schutte, b.1947  
Tune: Dan Schutte, b.1947  
© 1976, Daniel L. Schutte and OCP



## LORD'S PRAYER

Chant



Our Fa - ther, who art in heav - en, hal - lowed be thy name;  
thy king - dom come, thy will be done on earth as it is in heav - en.  
Give us this day our dai - ly bread, and for - give us our tres - pass - es,  
as we for - give those who tres - pass a - gainst us; and lead us  
not in - to temp - ta - tion, but de - liv - er us from e - vil.

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.



For the king - dom, the power and the glo - ry are yours now and for ev - er.

Text: Embolism © 2010, ICEL. All rights reserved. Used with permission.  
Music: Chant; adapt. by Robert J. Snow, 1926-1998.

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**Communion**  
**O Sacred Head Surrounded /**  
**Oh Rostro Ensangrentado**



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!  
 2. I see your strength and vig - or All fad - ing in the strife,  
 3. In this, your bit - ter pas - sion, Good Shep - herd, think of me  
 1. ¡Oh ros - tro en - san - gren - ta - do, I - ma - gen del do - lor,  
 2. Cu - brió tu no - ble fren - te La pa - li - dez mor - tal,  
 3. Se - ñor, tu has so - por - ta - do Lo que yo me - re - cí;



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!  
 And death with cru - el rig - or, Be - reav - ing you of life;  
 With your most sweet com - pas - sion, Un - worth - y though I be:  
 Que su - fres re - sig - na - do La bur - la y el fu - ror!  
 Cual ve - lo trans - pa - ren - te De tu su - frir, se - ñal.  
 La cul - pa que has car - ga - do, Car - gar - la yo de - bí.



The pow'r of death comes o'er you, The glow of life de - cays,  
 O ag - o - ny and dy - ing! O love to sin - ners free!  
 Be - neath your cross a - bid - ing For ev - er would I rest,  
 So - por - tas la tor - tu - ra, La sa - ña, la mal - dad;  
 Ce - rró - se a - que - lla bo - ca, La len - gua en - mu - de - ción,  
 Mas mí - ra - me, con - fí - o En tu cruz y pa - sión.



Yet an - gel hosts a - dore you And trem - ble as they gaze.  
 Je - sus, all grace sup - ply - ing, O turn your face on me.  
 In your dear love con - fid - ing, And with your pres - ence blest.  
 En tan cruel a - mar - gu - ra, ¡Qué gran - de es tu bon - dad!  
 La frí - a muer - te to - ca Al que la vi - da dio.  
 O - tór - ga - me, Dios mí - o, La gra - cia del per - dón.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153; tr. by Henry Baker, 1821–1877; Spanish tr. by Federico Fliedner, 1845–1901  
 Tune: PASSION CHORALE, 7 6 7 6 D; Hans Leo Hassler, 1564–1612; harm. by J. S. Bach, 1685–1750

**An Act of Spiritual Communion (St. Alphonsus de Liguori)**

My Jesus, I believe that you are present in the most holy Eucharist. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.



**Clergy** Pastor: Fr. William Smith Residents: Msgr. Alfred LoPinto, Fr. John Gribowich

**Lectors** Kerin Coughlin, Eduardo Crespo, Carol DeSantis, Beth Liou, Maria Marti,  
Alicia Washington, Donna Whiteford, Tevin Williams

**Music Ministry** Sergio Sandí - Director of Music, Piano  
Coco Leung – Piano; Cantor, Soprano Ulises Solano - Cantor, Tenor Francesca Teora – Cantor  
Ann Bordley – Flute

**Ushers** Faith Burges, Diane Genova, Joseph Genova, Robert Hirsch, Anita Mondello,  
Phil Murray, Jane Olson, Alicia Washington

**Media & Technology** Francis Chin, Michael McGowan, Melissa Wells



## Were You There



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?
6. Were you there when they rolled the stone a - way?



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



Oh, some - times it caus - es me to



trem - ble, trem - ble, trem - ble.



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

Text: African American spiritual  
 Tune: WERE YOU THERE, 10 10 with refrain; African American spiritual; harm. by Robert J. Batastini, b.1942

After the Priest's prayer after communion, all leave in silence.

The Triduum concludes at the Easter Vigil – Saturday, 8 PM EDT.