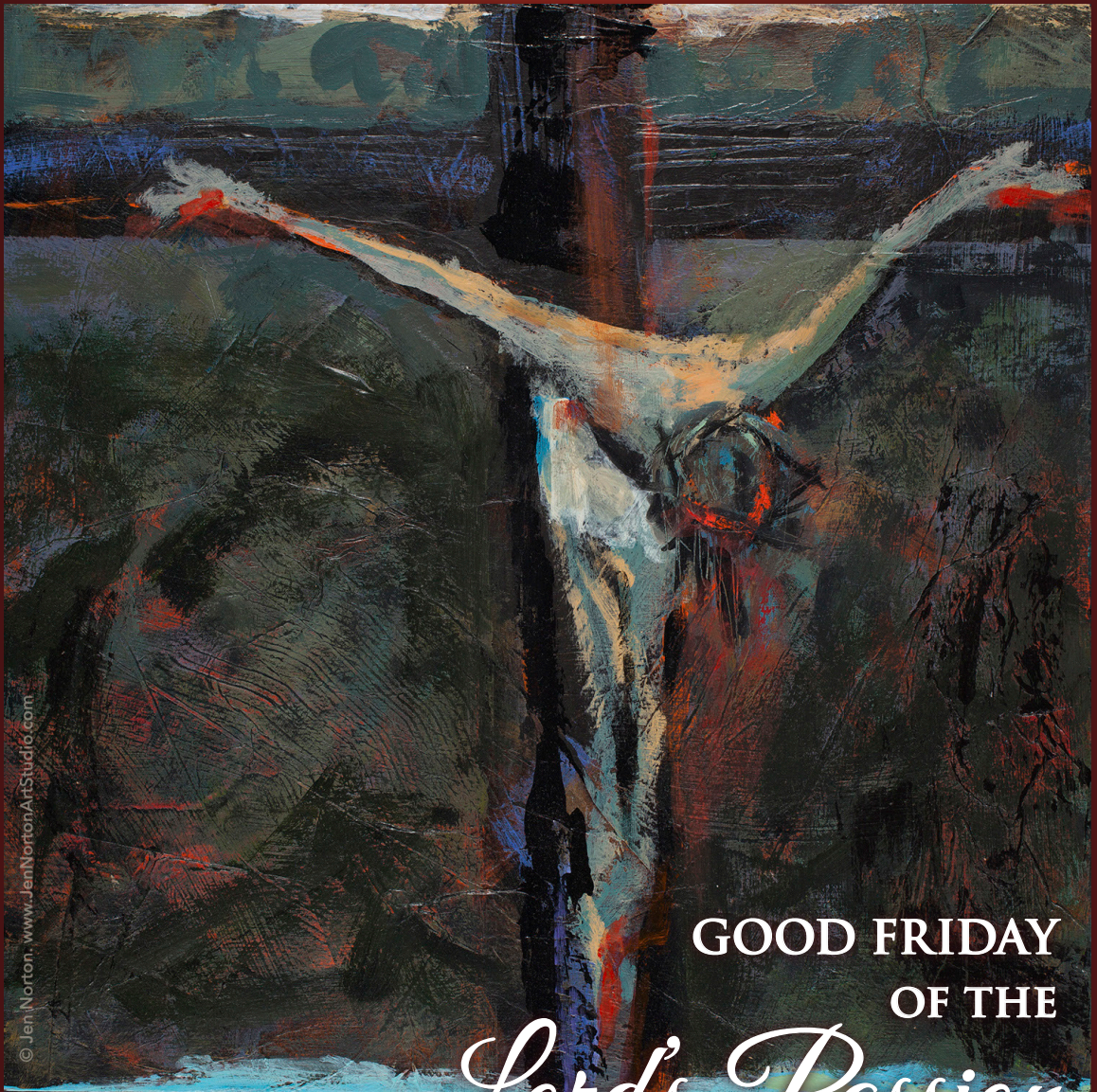


THE LITURGIES OF THE
Sacred Paschal Triduum



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GOOD FRIDAY
OF THE

Lord's Passion

APRIL 18, 2025

Our Lady of the Lake Catholic Church | Lake Oswego, Oregon | ollparish.com

*The entrance procession is made in silence.
The Presider and Deacon kneel at the altar; the assembly kneels in place.*

Prayer

Please stand

FIRST PART

THE LITURGY OF THE WORD

First Reading – *Isaiah 52:13–53:12*

Please be seated

Lector: The Word of the Lord. All: **Thanks be to God.**

Responsorial *Psalm 31:2, 6, 12–13, 15–16, 17, 25*

Lynn M. Trapp



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Second Reading – *Hebrews 4:14–16; 5:7–9*

Lector: The Word of the Lord. All: **Thanks be to God.**

Please stand

Lenten Gospel Acclamation

Mass of Renewal, Curtis Stephan



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Verse before the Gospel – *Philippians 2:8–9*

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.

† Christ
N Narrator
V Voice
C Crowd

N The Passion of the Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

† “Whom are you looking for?”

N They answered him,

C “Jesus the Nazorean.”

N He said to them,

† “I AM.”

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

† “Whom are you looking for?”

N They said,

C “Jesus the Nazorean.”

N Jesus answered,

† “I told you that I AM. So if you are looking

for me, let these men go.”

N This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter,

† “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?”

N So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

C “You are not one of this man’s disciples, are you?”

N He said,

V “I am not.”

N Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him,

† “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.”

N When he had said this, one of the temple guards standing there struck Jesus and said,

V “Is this the way you answer the high priest?”

N Jesus answered him,

† “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?”

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

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

C “You are not one of his disciples, are you?”

N He denied it and said,

V “I am not.”

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

C “Didn’t I see you in the garden with him?”

N Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,

V “What charge do you bring against this man?”

N They answered and said to him,

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

N At this, Pilate said to them,

V “Take him yourselves, and judge him according to your law.”

N The Jews answered him,

C “We do not have the right to execute anyone,”

N in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him,

V “Are you the King of the Jews?”

N Jesus answered,

† “Do you say this on your own or have others told you about me?”

N Pilate answered,

V “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?”

N Jesus answered,

† “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.”

N So Pilate said to him,

V “Then you are a king?”

N Jesus answered,

† “You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

N Pilate said to him,

V “What is truth?”

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

V “I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?”

N They cried out again,

C “Not this one but Barabbas!”

N Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,

C “Hail, King of the Jews!”

N And they struck him repeatedly. Once more Pilate went out and said to them,

V “Look, I am bringing him out to you, so that you may know that I find no guilt in him.”

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

V “Behold, the man!”

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

C “Crucify him, crucify him!”

N Pilate said to them,

V “Take him yourselves and crucify him. I find no guilt in him.”

N The Jews answered,

C “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

N Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

V “Where are you from?”

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

V “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?”

N Jesus answered him,

† “You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.”

N Consequently, Pilate tried to release him; but the Jews cried out,

C “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

N When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon.

And he said to the Jews,

V "Behold, your king!"

N They cried out,

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

N Pilate said to them,

V "Shall I crucify your king?"

N The chief priests answered,

C "We have no king but Caesar."

N Then he handed him over to them to be crucified.

N So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,

C "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'."

N Pilate answered,

V "What I have written, I have written."

N When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

C "Let's not tear it, but cast lots for it to see whose it will be,"

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

They divided my garments among them, and for my vesture they cast lots.

This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,

† "Woman, behold, your son."

N Then he said to the disciple,

† "Behold, your mother."

N And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,

† "I thirst."

N There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said,

† "It is finished."

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

Here all kneel and pause for a short time.

N Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

N 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.

Presider : The Gospel of the Lord

All: Praise to you Lord Jesus Christ

Homily

Please be seated

THE SOLEMN INTERCESSIONS

Please stand

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.

Prayer in silence.

Then the Priest says:

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 N., 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.

Prayer in silence.

Then the Priest says:

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 Bishop N., for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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.

Prayer in silence.

Then the Priest says:

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

COLLECTION FOR THE HOLY LAND



*If you would like to make an offering during
this time of giving, scan the QR code.
Thank you for your generosity.*

Adoramus Te

attrib. G. P. da Palestrina

*Adoramus te Christe, et benedicimus tibi:
quia per sanctam crucem tuam redemisti mundum,
qui passus es pro nobis, Domine, miserere nobis.*

We adore you, O Christ, and we bless you,
who by your holy cross have redeemed the world.
Lord, who suffered for us, have mercy on us.


SECOND PART

THE ADORATION OF THE HOLY CROSS

The Showing of the Holy Cross


Roman Missal Chants

Priest/Deacon/Choir



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

All



Come, let us a-dore.

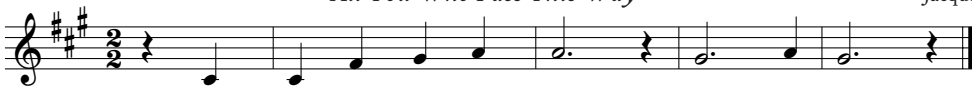
All kneel. Repeat three times.

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All are invited to come to the center aisle to venerate the cross. The choir and those seated in the transepts will be invited to venerate the cross first, followed by those seated in the nave of the church.

All You Who Pass This Way

Jacques Berthier

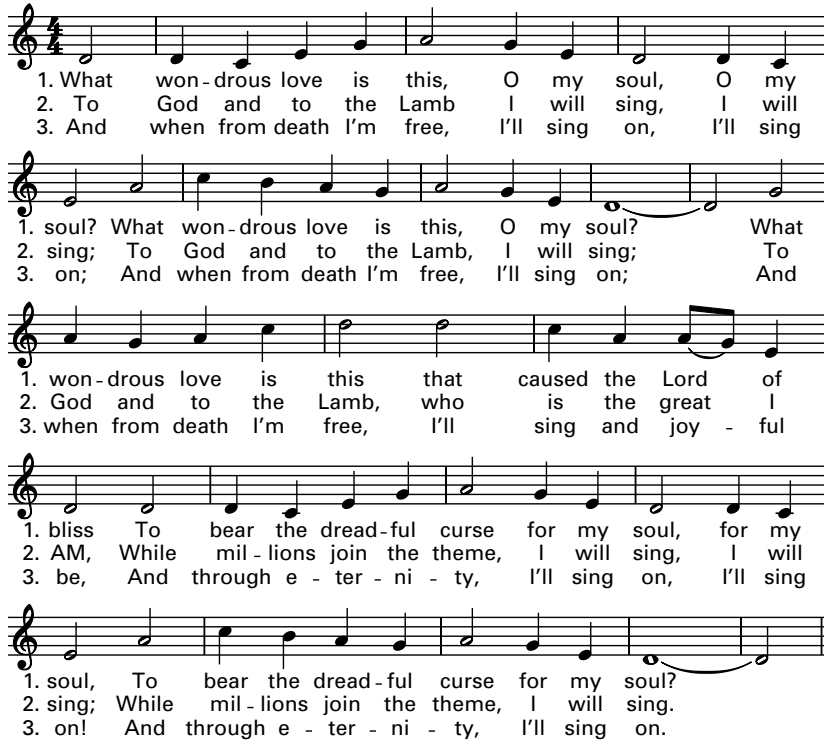


All you who pass this way, look and see.

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What Wondrous Love Is This

WONDEROUS LOVE



1. What won-drous love is this, O my soul, O my
 2. To God and to the Lamb I will sing, I will
 3. And when from death I'm free, I'll sing on, I'll sing

1. soul? What won-drous love is this, O my soul? What
 2. sing; To God and to the Lamb, I will sing; To
 3. on; And when from death I'm free, I'll sing on; And

1. won-drous love is this that caused the Lord of
 2. God and to the Lamb, who is the great I
 3. when from death I'm free, I'll sing and joy - ful

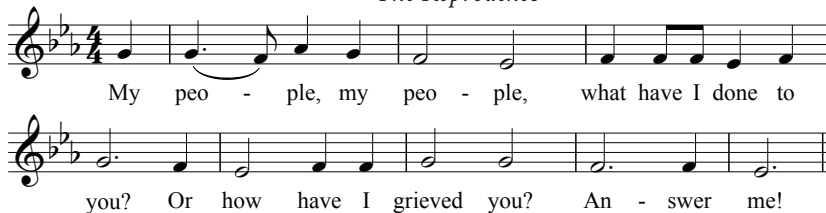
1. bliss To bear the dread-ful curse for my soul, for my
 2. AM, While mil-lions join the theme, I will sing, I will
 3. be, And through e - ter - ni - ty, I'll sing on, I'll sing

1. soul, To bear the dread-ful curse for my soul?
 2. sing; While mil-lions join the theme, I will sing.
 3. on! And through e - ter - ni - ty, I'll sing on.

Text: 12 9 12 12 9; anon.; first appeared in A General Selection of the Newest and Most Admired Hymns and Spiritual Songs, 1811, adapt.
 Music: William Walker's The Southern Harmony, 1835. Reprinted /streamed with permission under ONE LICENSE #A-706687. All rights reserved.

The Reproaches

James C. Morrison



My peo - ple, my peo - ple, what have I done to
 you? Or how have I grieved you? An - swer me!

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When I Survey the Wondrous Cross

HAMBURG, Lowell Mason



1. When I sur-vey the won-drous cross On which the
 2. For-bid it, Lord, that I should boast Save in the
 3. See, from his head, his hands, his feet, The pain and
 4. Were ev-'ry realm of na-ture mine, My gift would

When I Survey the Wondrous Cross (cont.)

1. Prince of glo - ry died, My rich - est gain I
2. death of Christ, my Lord; The vain things that now
3. love flow min - gled down; Did e'er such love and
4. still be far too small: Love so a - maz - ing,

1. count but loss, And pour con-tempt on all my pride.
2. tempt me most, I sac - ri - fice them to his blood.
3. sor - row meet, Or thorns com-pose so rich a crown?
4. so di - vine, De-mands my soul, my life, my all.

Text: LM; Isaac Watts, 1674-1748, alt. Music: Lowell Mason, 1792-1872. All rights reserved. Reprinted /streamed with permission under ONE LICENSE #A-706687. All rights reserved.

Crux Fidelis

Steven C. Warner

Crux fi - de - lis; cross of glad - ness, tree on
which our hope is hung; Let my arms be as your
branch-es! Yours, the song that must be sung.

Text (vss.) adapt. from Constitution of the Congregation of Holy Cross. Text and music © 1996, World Library Publications.
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Stay With Me

Jacques Berthier

Stay with me, re - main here with me. Watch and
pray, watch and pray.

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Jesus Remember Me

Jacques Berthier

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

Text: Luke 23:42. Text and music © 1981, Ateliers et Presses de Taizé (France). International copyright secured.
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Choral Anthem

O Bone Jesu

G. P. da Palestrina

*O bone Jesu, miserere nobis, qui creasti nos,
tu redemisti nos sanguine tuo pretiosissimo.*

O good Jesus, have mercy on us, because you created us,
you have redeemed us with your most precious blood.

THIRD PART: HOLY COMMUNION

Preparation of the Table

The Blessed Sacrament is brought in from the sacristy.

The Lord's Prayer

Communion Hymns

O Sacred Head, Surrounded

Hans Hasseler, PASSION CHORALE



*1b. O Sa - cred Head, sur-round - ed By crown of pierc - ing thorn!
2b. O Love, all love tran-scend-ing, O Wis - dom from on high!
3b. O Je - sus, we a - dore thee, Up - on the cross our King!



1b. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
2b. O Truth, un - changed, un - chang - ing, Sur - ren - dered up to die!
3b. We hum - bly bow be - fore thee, And of thy vic - t'ry sing!



1b. No come - li - ness or beau - ty Thy wound-ed face be - trays,
2b. Was e'er a love so won - drous! That from his heav'n - ly throne
3b. Thy cross is our sal - va - tion, Our hope from day to day,



1b. Yet an - gel hosts a - dore thee And trem - ble as they gaze.
2b. God should de - scend a - mong us To suf - fer for his own.
3b. Our peace and con - so - la - tion When life shall fade a - way.

Text: Attr. Bernard of Clairvaux (12th century); tr. James W. Alexander, 1830. Music: Hans L. Hassler, 1601;
harmonization Johann Sebastian Bach, 1729. All rights reserved.
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Were You There

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 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 laid him in the tomb? Oh!



- 1-3. 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 laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual
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Meditation

Grayson Warren Brown



Je-sus, Je-sus, pre - cious Sav-ior, heal us, hold us, help us find rest.

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Prayer After Communion

Prayer Over the People

Depart the Church in Silence

OUR LADY OF THE LAKE PARISH INFORMATION

Church Open Hours for Prayer

Monday–Friday, 9:30am–4:30pm

Reconciliation

Saturday, 9:15am–10:15am

Anointing of the Sick

By appointment—please call the Parish Office.

Infant Baptism

Interested in having your child baptized? Baptism details can be found on our website under Sacraments.

Parish Office Hours

Mon–Fri, 9am–4:30pm

The Parish Office is located on the 2nd floor of the Parish Center.

Mass Times

Weekend: Saturday 5pm,

Sunday 7:30am, 9am & 11:15am

Daily Masses: Mon–Sat 8:30am;

Tues. 6pm, Wed–Thurs 6:30am

Livestream Masses are viewable online at ollparish.com/live.

Our Lady of the Lake Catholic Church

650 A Avenue, Lake Oswego, OR 97034

Office: 503-636-7687

Website: ollparish.com

Email: office@ollparish.com

Our Lady of the Lake Catholic School

Office: 503-636-2121

Website: oll.school

Children & Family Faith Formation

Each Sunday we offer a variety of programs for children including a Nursery, Children's Liturgy of the Word, and Life Kids faith formation programs, as well as First Sacraments (Holy Communion and Reconciliation) preparation for 2nd graders. Registration is open for our popular Vacation Bible School, scheduled for June 23-27 from 9am-12pm (Pre-K-5th). 6th graders and up can be counselors. Our Moms' Group (with childcare) meets on the 2nd & 4th Fridays of the month. Find out more on our website under Faith Formation, or contact our Faith Formation Coordinators, Melissa Hanifan (melissah@ollparish.com) and Krista Bryant (kristab@ollparish.com).

Youth Ministry

Our youth programming includes middle and high school youth groups, as well as preparation for the Sacrament of Confirmation which is offered for 7th grade and up. Luke Brooks, Director of Youth Ministry, encourages all middle and high schoolers to sign up for Higher Calling Ropes Camp, August 4-8 at Camp Yamhill. This is a weeklong Catholic camp which includes 5 days of friendship, faith, ropes course challenges, and more! The camp is open to youth entering 6th grade through graduating high school seniors. Questions or to register: email Luke at lukeb@ollparish.com, or visit our website for more info.

Adult Faith Formation

Check out our Adult Faith Formation section on our website to explore the myriad options for joining a Bible study or fellowship group. Explore our Awakening Faith sessions for returning Catholics or consider becoming Catholic or completing your sacraments through the Order of Christian Initiation of Adults. We also offer several spiritual retreats each year—look at our Retreats page on our website for more details, or contact Laura Patton (LauraP@ollparish.com). Our casual discussion group, Faith & Froth, meets one Saturday a month after the 5pm Mass at Dullahan's Pub. Contact Luke Brooks (lukeb@ollparish.com) for more information.