

The Sacred Paschal Triduum

Good Friday, 3 April 2026 A.D.



Friday of the Passion of the Lord

The Catholic
Community of **St. John &
Blessed Sacrament**

Fr. Andrew Czajkowski,
Pastor
Fr. Dieudonné Ntakarutimana,
Parochial Vicar



CONGRATULATIONS TO OUR NEWLY PROFESSED

Profession of Faith June 15, 2025

Heather Joan Lathers
Shelby Christina Terlecki
David Scott McConnelee
Megan Riley Matte
Jake Mathew Lucas

Sacraments of Initiation June 22, 2025

Aiden Paul Davis
Ridge Anthony Davis

Profession of Faith Nov. 9, 2025

Gaetano Salvatore Anselmo
Kristin Marie Anselmo
Gina Tiffany Birkenhauer
Jasper Augustus Comeau
Aubrey Gabrielle Ehrke
Hannah Maria Johnson

Profession of Faith February 22, 2026


John Russell Morris
Isaiah Frank Birkenhauer
Maximus Warren Birkenhauer
Jameson Henry Terlecki
Joliana Marie Terlecki
Jules Magnolia Terlecki
Noah Richard Sutter
Stephen James Patykowski

Profession of Faith March 19, 2026

Lisa Marie Patykowski

Sacraments of Initiation April 4, 2026

Mason Christopher Duckert
Gabriel Thomas Cabrera
Titus James Birkenhauer
Grace Elizabeth Birkenhauer
Macie Elizabeth Matt





To maintain a prayerful atmosphere,
Please make sure that all cell phones are silenced during Mass.



The Sacred Paschal Triduum

April 2, 3, 4, 2026 A.D.

Welcome to the Celebration of the SACRED TRIDUUM (3 days)!

Christ redeemed us all and gave perfect glory to God through the Paschal Mystery: dying, He destroyed our death and rising, He restored our life. Therefore the Easter Triduum of the Passion, Death and Resurrection of Christ is the culmination of the entire liturgical year. The solemnity of Easter has the same kind of pre-eminence in the liturgical year that Sunday has in the week.

The Easter Triduum begins with the evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday.

On Good Friday and if possible, also on Holy Saturday, we are encouraged to join the Elect by observing the Easter Fast.

The Easter Vigil means to "keep watch" awaiting Christ's Resurrection. The Vigil begins after nightfall and ends before the dawn of Sunday; then the 50-day Easter Season begins.





To maintain a prayerful atmosphere,
Please make sure that all cell phones are silenced during the Service.



Good Friday

The Celebration of the Passion of the Lord

“How splendid the Cross of Christ! It brings life, not death; light, not darkness; Paradise, not loss. It is the wood on which the Lord, like a great warrior, was wounded in hands and feet and side. A tree had destroyed us; a tree now brings us life.” (Theodore of Studios - Ninth Century)

This service, which is not a Mass, consists of three parts:

- I. Scripture Readings and Intercessory Prayers
- II. The Veneration of the Cross
- III. Holy Communion

Silent Procession

As the priests and deacon prostrate themselves before the altar, please kneel and join them in prayer. This body posture signifies birth and death in a single moment.

Prayer All: Amen

Part I: Liturgy of the Word

First Reading.....Isaiah 52:13-53:12

Psalm 31

Refrain: ICEL

Verses: *The Revised Grail Psalms*

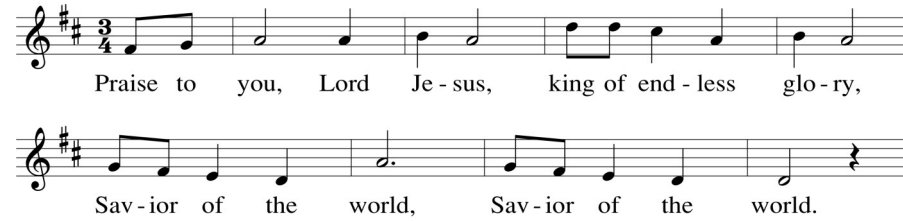
Ephrem Feeley

Fa - ther, Fa - ther, in - to your hands

I com - mend my spir - it.

Second Reading.....Hebrews 4:14-16, 5:7-9

Gospel Acclamation



Text: Marty Haugen
Music: Marty Haugen
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The Passion of the Lord.....John 18:1-19:42

N. — Narrator
+ — Christ

V. — Voice
C. — Crowd/Assembly

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. The 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 Pilate 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.
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.*

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.

Deacon: The Gospel of the Lord

All: **Praise to you, Lord
Jesus Christ.**

Part III Holy Communion

Lord's Prayer

Communion Hymn.....Were You There



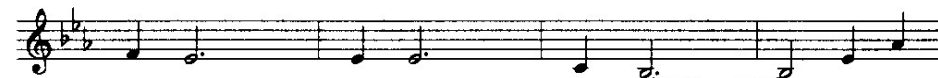
1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?



- 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?



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?

Text: African-American spiritual
Tune: WERE YOU THERE, 10 10 with refrain: African-American spiritual; harm. by Robert J. Batastini, b.1942. © 1987, GIA Publications, Inc.
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Dismissal Prayer

We are in the second day of the Sacred Triduum. Let us continue the spirit of prayer and fasting by **leaving in silence** and joining with the Elect as they await their Baptism, Confirmation and First Eucharist. The Sacrament of Reconciliation (Confession) will be available this afternoon until all are heard.

The Chaplet of Divine Mercy will be prayed at 2:45 p.m. in the Chapel.





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