

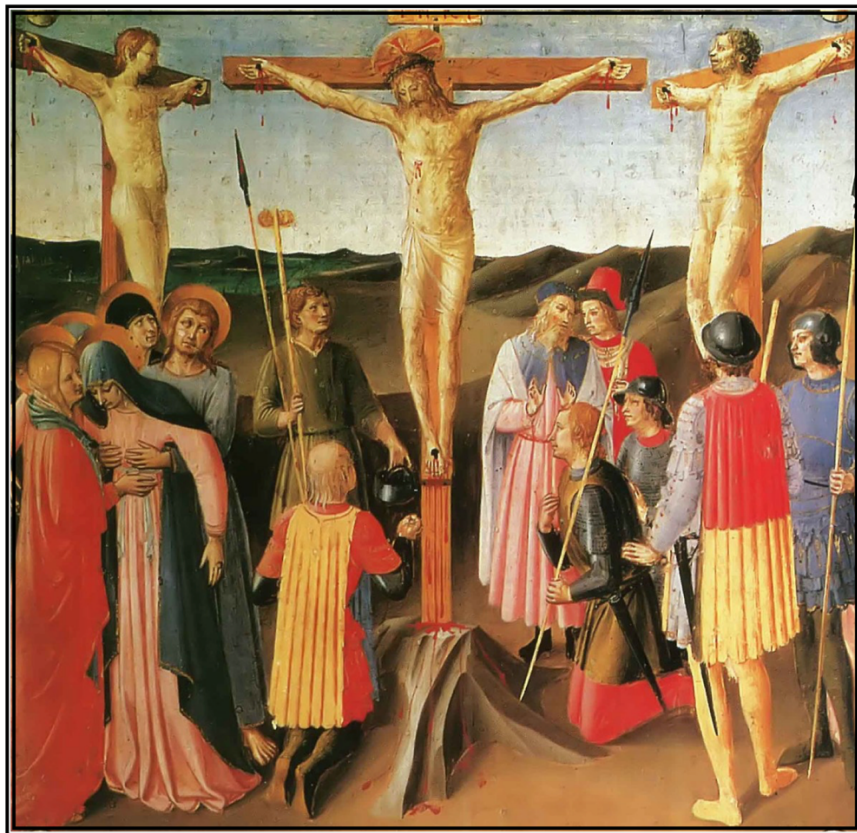
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# CHURCH OF OUR SAVIOUR

## CHAPEL OF THE SACRED HEARTS

*Serving the Murray Hill & Kips Bay Communities in New York City*

### GOOD FRIDAY OF THE PASSION OF THE LORD



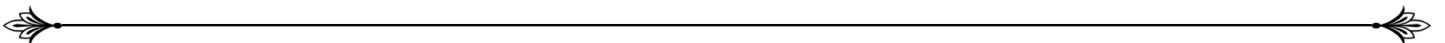
April 18, 2025

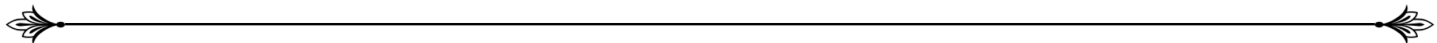
**3:00 p.m. Solemn Liturgy**

The Rev. Enzo Del Brocco, C.P.

THE CHOIR OF OUR SAVIOUR & SACRED HEARTS

Buck McDaniel, *Director of Music*





## GOOD FRIDAY

Good Friday is the anniversary of the death and burial of our Lord, who, being both High Priest and Victim, offered himself on the cross for the salvation of the world. This day is called “Good” because on it the condescension and goodness of God were exceedingly manifested toward mankind in Christ’s self-sacrifice.

Its Solemn Liturgy, customarily celebrated at 3:00 p.m., the hour of the Crucifixion, consists of three parts:

- 1a. The Liturgy of the Word, including the chanting of the Johannine Passion.
- 1b. The Solemn Intercessions, with supplications made for the Church and the whole human race.
2. The Adoration of the Holy Cross.
3. The Holy Communion, with the sacred Host which was consecrated on Holy Thursday.

The liturgical color is red, although traditionally was black. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.

## THE GREAT EASTER TRIDUUM

*All liturgies of the Triduum are celebrated at Church of Our Saviour.*

### SATURDAY, APRIL 19: HOLY SATURDAY

8:00 p.m. • Blessing of Fire and Paschal Candle, Scripture, Baptism, Eucharist

*Catechumens and Candidates will receive the Sacraments of Initiation: Baptism, Confirmation, and Eucharist*

### SUNDAY, APRIL 20: THE SUNDAY OF THE RESURRECTION: EASTER DAY

#### Church of Our Saviour

9:30 a.m. • Festival Prelude for Strings

10:00 a.m. • Choral Mass with Sprinkling Rite and Renewal of Baptismal Promises

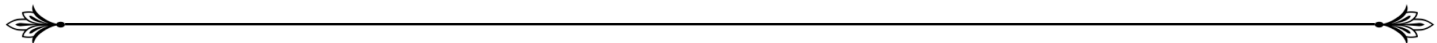
Lotti: *Messe a tre voci*

Lavista: *Cuadernos da Viaje*

Messiaen: *Joie et clarté des corps glorieux*

*Mass will be offered at Sacred Hearts at 8:00 a.m. and 12:00 p.m. on Easter.*

*The Community of Sant’Egidio celebrates Stations of the Cross at 6:30 p.m. on Good Friday and Mass with our Friends on the Street at 1:00 p.m. on Easter.*



## INTRODUCTORY RITE

*The People stand as the Ministers enter in silence.  
The Ministers prostrate themselves and the People kneel.  
Silence is kept for a time, after which all rise and is said:*

### COLLECT

O God, who by the Passion of Christ your Son, our Lord, abolished the death inherited from ancient sin by every succeeding generation, grant that just as, being conformed to him, we have borne by the law of nature the image of the man of earth, so by the sanctification of grace we may bear the image of the Man of heaven. Through Christ our Lord. *Amen.*

## LITURGY OF THE WORD

### 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.

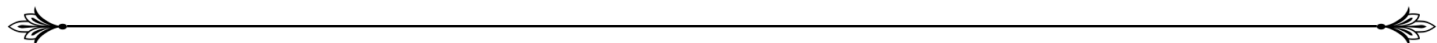
Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people,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

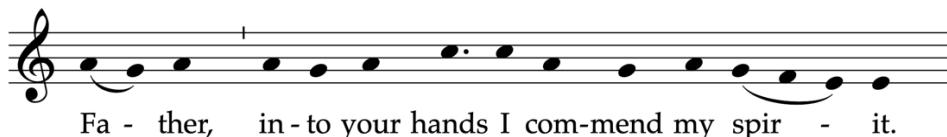
If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him.

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.



**RESPONSORIAL** *Psalm 31 (30): 2, 6, 12-13, 15-16, 17, 25*

PLAINSONG, MODE IV



In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free.  
Into your hands I commend my spirit.  
You will redeem me, O Lord, O faithful God. *Ant.*

Because of all my foes I have become a reproach,  
an object of scorn to my neighbors  
and of fear to my friends.  
Those who see me in the street, they flee from me.  
I am forgotten, like someone dead, and have  
become like a broken vessel. *Ant.*

But as for me, I trust in you, O Lord;  
I say, "You are my God."  
There in your hands is my lot, from the hands of  
my enemies deliver me,  
and from those who pursue me. *Ant.*

Let your face shine on your servant.  
Save me in your merciful love.  
Be strong, let your heart take courage,  
all who hope in the Lord. *Ant.*

**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.

**TRACT**

Felicio Anerio (c. 1560-1614)

*Sung by the Choir.*

Christus factus est pro nobis obediens  
usque ad mortem, mortem autem crucis.

*Christ became obedient for us unto death,  
even to the death, death on the cross.*

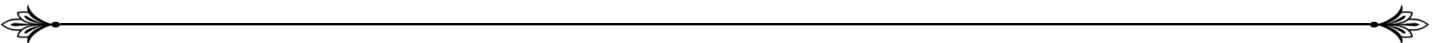
**GOSPEL** *The Passion of our Lord Jesus Christ according to John (18:1-19:42).*

Caitlin Caruso • *evangelist*

Chisom Maduakor • *Christus*

Sarah Stine • *evangelist*

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?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his



betrayers were 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?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." 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?"

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, "You are not one of this man's disciples, are you?" He said, "I am not." 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.

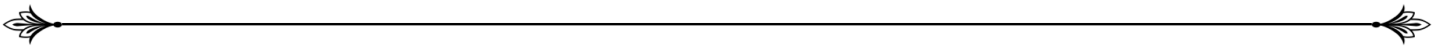
The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "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 there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 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, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," 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, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" 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." So Pilate said to him, "Then you are a king?" 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." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "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?" They cried out again, "Not this one but Barabbas!" 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, "Hail, King of the Jews!" And they



struck him repeatedly. Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, “Behold, the man!” When the chief priests and the guards saw him they cried out, “Crucify him, crucify him!”

Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” The Jews answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.” Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him. So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?” 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.” Consequently, Pilate tried to release him; but the Jews cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

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, “Behold, your king!” They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified.

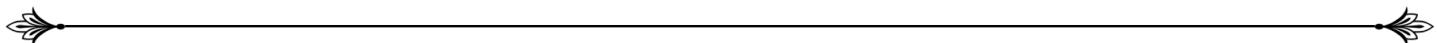
So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, “Jesus 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, “Do not write ‘The King of the Jews,’ but that he said, ‘I am the 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 shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, “Let’s not tear it, but cast lots for it to see whose it will be,” 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.” Then he said to the disciple, “Behold, your mother.” 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.” 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.” And bowing his head, he handed over the spirit.

*Here all kneel and silence is kept for a time.*

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.

## HOMILY

## SOLEMN INTERCESSIONS

I. For Holy Church

II. For the Pope

III. For all orders and degrees of faithful

IV. For catechumens

V. For the unity of Christians

VI. For the Jewish people

VII. For those who do not believe in Christ

VIII. For those who do not believe in God

IX. For those in public office

X. For those in tribulation

*The People sit, and a collection is taken up to support Christians in the Holy Land.*

## CELLO MEDITATION

Sarabande *from* Suite Nr. 5 c-moll, BWV 1011

J. S. Bach (1685-1750)

Julia Henderson, *cello*

## ADORATION OF THE HOLY CROSS

*The People stand.*

## ACCLAMATION

*Minister:*



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

*People:*



Come, let us a - dore.



*The People kneel.*

*The Ministers venerate the Cross. The People then approach the sanctuary, as at communion, genuflect before the Cross and take a small Cross from one of the ministers, during which time the Reproaches are sung:*

## THE REPROACHES

Tomás Luis de Victoria (c. 1548-1611), adapt.

*Sung by the Choir.*

My people, what have I done to you?  
How have I offended you?  
Answer me:

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

*Hagios o Theos.*  
*Hagios Ischyros.*  
*Hagios Athanos, eléison hymás.*

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

For forty years I led you safely through the desert. I fed you with manna from heaven, and brought you to a land of plenty; but you led your Saviour to the cross.

*Hagios o Theos.*  
*Hagios Ischyros.*  
*Hagios Athanos, eléison hymás.*

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

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Saviour with a lance.

*Hagios o Theos.*  
*Hagios Ischyros.*  
*Hagios Athanos, eléison hymás.*

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

For your sake I scourged your captors and their firstborn sons, but you brought your scourges down on me.

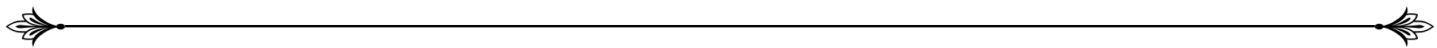
My people, what have I done to you?  
How have I offended you?  
Answer me:

I led you from slavery to freedom, and drowned your captors in the sea, but you handed me over to your high priests.

My people, what have I done to you?  
How have I offended you?  
Answer me:

I opened the sea before you, but you opened my side with a spear.





My people, what have I done to you?  
How have I offended you?  
Answer me:

I led you on your way in a pillar of cloud, but you led me to Pilate's court.

My people, what have I done to you?  
How have I offended you?  
Answer me:

I bore you up with manna in the desert, but you struck me down and scourged me.

My people, what have I done to you?  
How have I offended you?  
Answer me:

I gave you saving water from the rock, but you gave me gall and vinegar to drink.

My people, what have I done to you?  
How have I offended you?  
Answer me:

For you I struck down the kings of Canaan, but you struck my head with a reed.

My people, what have I done to you?  
How have I offended you?  
Answer me:

I gave you a royal scepter, but you gave me a crown of thorns.

My people, what have I done to you?  
How have I offended you?  
Answer me:

I raised you to the height of majesty, but you have raised me high on a cross.

## HOLY COMMUNION

*The Altar having been made ready, the People stand silently as the presanctified Host is brought from its reposition.*

### THE LORD'S PRAYER

*The People kneel.*

### CELLO MEDITATION AT THE COMMUNION

Sarabande *from* Suite Nr. 2 d-moll, BWV 1008

J. S. Bach (1685-1750)

Julia Henderson, *cello*



## SPIRITUAL AT THE COMMUNION

Trad., Arr. Christopher H. Harris

*Sung by the Choir.*

Were you there when they  
crucified my Lord?  
O! Sometimes it causes  
me to tremble,  
Were you there when  
they crucified my Lord?

Were you there when they  
laid Him in the tomb?  
O! Sometimes it causes  
me to tremble,  
Were you there when  
they crucified my Lord?

Were you there when  
the stone was rolled away?  
O! Sometimes it causes me to  
tremble,  
were you there when  
they crucified my Lord?

## PRAYER AFTER COMMUNION

*The People stand.*

Almighty ever-living God, who have restored us to life by the blessed Death and Resurrection of your Christ, preserve in us the work of your mercy, that, by partaking of this mystery, we may have a life unceasingly devoted to you. Through Christ our Lord. *Amen.*

## CONCLUDING RITES

### SOLEMN BLESSING

May abundant blessing, O Lord, we pray, descend upon your people, who have honored the Death of your Son in the hope of their resurrection: may pardon come, comfort be given, holy faith increase, and everlasting redemption be made secure. Through Christ our Lord. *Amen.*

*The Altar is stripped; the People depart in silence.*

Or my chief good,  
How shall I measure out thy blood?  
How shall I count what thee befell,  
And each grief tell?

Shall I thy woes  
Number according to thy foes?  
Or, since one starre shew'd thy first breath,  
Shall all thy death?

Or shall each leaf,  
Which falls in autumn, score a grief?  
Or cannot leaves, but fruit, be signe,  
Of the true vine?

Then let each houre  
Of my whole life one grief devour;  
That thy distresse through all may runne,  
And be my sunne.

Or rather let  
My severall sinnes their sorrows get;  
That as each beast his cure doth know,  
Each sinne may so.

Since blood is fittest, Lord, to write  
Thy sorrows in, and bloudie fight;  
My heart hath store; write there, where in  
One box doth lie both ink and sinne:

That when sinne spies so many foes,  
Thy whips, thy nails, thy wounds, thy woes,  
All come to lodge there, sinne may say,  
*No room for me*, and flie away.

Sinne being gone, oh fill the place,  
And keep possession with thy grace;  
Lest sinne take courage and return,  
And all the writings blot or burn.

George Herbert (1593-1633)

## OUR SAVIOUR & SACRED HEARTS

The Parish of Our Saviour was founded in 1955 and the church was dedicated in 1959. The church was designed by Paul C. Reilly, who was a member of the Cardinal's Committee of the Laity of the Archdiocese of New York and was the architect who completed the construction of the Cathedral Basilica of the Sacred Heart in Newark, New Jersey. On August 1, 2015, the Parish of Our Saviour merged with the Parish of Our Lady of the Scapular–Saint Stephen. Saint Stephen's Parish was founded in 1848 and the church building, designed by James Renwick, Jr., is located on East Twenty-ninth Street, near Lexington Avenue. The Parish of Our Lady of the Scapular was founded in 1889 and was located at 341 East 28th Street. The parish merged with Saint Stephen's in the 1980s.

The Parish of the Sacred Hearts of Jesus and Mary was founded in 1914 and the first church was built at 307 East 33rd Street, between First and Second Avenues. In 2007, the parish merged with Our Lady of the Scapular–Saint Stephen. In May 2009, His Eminence, Edward Cardinal Egan, Archbishop Emeritus of New York, dedicated the Chapel of the Sacred Hearts of Jesus and Mary at 325 East 33rd Street. It has served as a mission to the Parish of Our Lady of the Scapular–Saint Stephen, until August 1, 2015, when it became a mission to the Parish of Our Saviour.

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# CHURCH OF OUR SAVIOUR

CHAPEL OF THE SACRED HEARTS OF JESUS & MARY

*Serving the Murray Hill & Kips Bay communities in New York City*

The Reverend Monsignor Kevin Sullivan, Ph.D., *Pastoral Administrator*

The Reverend Alex Ansu Ebo *Parochial Vicar*

The Reverend Enzo Del Brocco, Ph.D., C. P. *Priest Associate*

The Reverend Monsignor Hilary C. Franco, K. C. H. S. *Honorary Associate*

THE CHOIR & MUSICIANS OF OUR SAVIOUR & SACRED HEARTS

Buck McDaniel *Director of Music*

[www.OurSaviourNYC.org](http://www.OurSaviourNYC.org)

