

**BASILICA OF THE NATIONAL SHRINE  
OF THE IMMACULATE CONCEPTION**



**GOOD FRIDAY**

**SOLEMN CELEBRATION OF THE PASSION  
OF OUR LORD AND SAVIOR  
JESUS CHRIST**

**29 MARCH 2024**



**GOOD FRIDAY**  
**SOLEMN CELEBRATION OF THE PASSION**  
**OF OUR LORD AND SAVIOR**  
**JESUS CHRIST**

**MINISTERS OF THE LITURGY**

*His Eminence*

**CHRISTOPHE CARDINAL PIERRE**

Apostolic Nuncio to the United States of America

*Presiding*



**REVEREND MONSIGNOR WALTER R. ROSSI**

Rector of the Basilica

*Celebrant and Homilist*

**REVEREND MONSIGNOR VITO A. BUONANNO**

Director of Pilgrimages

**REVEREND RAYMOND A. LEBRUN, OMI**

Spiritual Director

**REVEREND ISMAEL N. AYALA**

Director of Liturgy

*Master of Ceremonies*

# PRELUDE

*Two o'clock in the afternoon*

## A MEDITATION ON THE PASSION OF CHRIST

Benjamin LaPrairie and Andrew Vu, organists

HERZLICH TUT MICH VERLANGEN

Johannes Brahms  
(1833-1897)

IV. PASSACAGLIA *FROM* SONATA NO. 8, OP. 132

Josef Rheinberger  
(1839-1901)

PRÉLUDE *FROM* SUITE, OP. 5

Maurice Duruflé  
(1902-1986)

CHORALVORSPIEL UND FUGE ÜBER  
“O TRAURIGKEIT, O HERZELEID”

Johannes Brahms

*Two-thirty o'clock in the afternoon*

**BY THE CROSS OF JESUS**

**A Choral Meditation**

Choir of the Basilica of the National Shrine

Peter Latona, conductor

**BY THE CROSS OF JESUS**

Herbert Sumsion  
*(1899-1995)*

Now there stood by the cross of Jesus his mother,  
and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene.  
When Jesus therefore saw his mother and the disciple standing by whom  
he loved he saith unto his mother: "Woman, behold thy Son."  
Then said he to the disciple: "Behold thy Mother."  
And from that hour the disciple took her unto his own home.

**VERE LANGUORES NOSTROS**

Tomás Luís de Victoria  
*(1549-1611)*

*Vere languores nostros ipse  
tulit et dolores nostros,  
ipse portavit: cujus livore  
sanati sumus. Dulce lignum,  
dulces clavos, dulcia ferens pondera  
quae sola fuisti digna sustinere Regem  
coelorum et Dominum.*

Surely he hath borne our griefs  
and carried our sorrows.  
And with his stripes we are healed.  
Sweetest wood, and sweetest iron,  
Sweetest weight is hung on thee.  
Thou alone wast counted worthy  
This world's ransom to uphold.

INTO THE WOODS MY MASTER WENT

Jane Hawes  
(1995)

Into the woods my Master went, Clean forspent, forspent, Into the woods my Master came, Forspent with love and shame. But the olives they were not blind to Him. The little grey leaves were kind to Him, The thorn tree had a mind to Him, When into the woods He came.	Out of the woods my Master came And he was well content; Out of the woods my Master came, Content with death and shame. When death and shame would woo Him last, From under the trees they drew Him last, 'Twas on a tree they slew Him—last When out of the woods He came.
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*(Sidney C. Lanier)*

MISERERE MEI, DEUS

David Hurd  
(b. 1950)

Have mercy on me, O God, according to your loving-kindness;  
in your great compassion blot out my offenses.  
Wash me through and through from my wickedness  
and cleanse me from my sin.  
For I know my transgressions,  
and my sin is ever before me.  
Against you only have I sinned  
and done what is evil in your sight.  
And so you are justified when you speak  
and upright in your judgment.  
Indeed, I have been wicked from my birth,  
a sinner from my mother's womb.  
For behold, you look for truth deep within me,  
and will make me understand wisdom secretly.  
Purge me from my sin, and I shall be pure;  
wash me, and I shall be clean indeed.  
Make me hear of joy and gladness,  
that the body you have broken may rejoice.  
Hide your face from my sins  
and blot out all my iniquities.  
and renew a right spirit within me.  
Cast me not away from your presence  
and take not your holy Spirit from me.

Give me the joy of your saving help again  
and sustain me with your bountiful Spirit.  
I shall teach your ways to the wicked,  
and sinners shall return to you.  
Deliver me from death, O God,  
and my tongue shall sing of your righteousness,  
O God of my salvation.  
Open my lips, O Lord,  
and my mouth shall proclaim your praise.  
Had you desired it, I would have offered sacrifice,  
but you take no delight in burnt-offerings.  
The sacrifice of God is a troubled spirit;  
a broken and contrite heart, O God, you will not despise.  
Be favorable and gracious to Zion,  
and rebuild the walls of Jerusalem.  
Then you will be pleased with the appointed sacrifices,  
with burnt-offerings and oblations;  
then shall they offer young bullocks upon your altar.

*(Psalm 51)*

## **SALVATOR MUNDI**

Thomas Tallis  
*(c. 1505-1585)*

*Salvator mundi, salva nos;  
qui per crucem et sanguinem redemisti nos:  
auxiliare nobis, te deprecamur, Deus noster.*

Savior of the world, save us;  
who through thy cross and blood didst redeem us:  
help us, we beseech thee, our God.

## DROP, DROP, SLOW TEARS

Peter Latona  
(b. 1968)

Drop, drop, slow tears, and bathe those beauteous feet,  
which brought from heaven the news and Prince of Peace.  
Cease not, wet eyes, his mercies to entreat;  
to cry for vengeance sin doth never cease.  
In your deep floods drown all my faults and fears;  
nor let his eye see sin, but through my tears.

## O VOS OMNES

Blake Henson  
(b. 1983)

*O vos omnes,  
qui transitis per viam,  
attendite et videte  
si est dolor,  
similis sicut dolor meus.*

O you all,  
who pass along the way,  
attend and see  
if there is sorrow,  
that is like my sorrow.



# ORDER OF CELEBRATION

*The celebrant and ministers enter in silence; the assembly stands.*

*After the ministers make a sign of reverence, the celebrant prostrates himself;  
the assembly kneels. All pray silently, then rise.*

## INTRODUCTORY RITES

### COLLECT

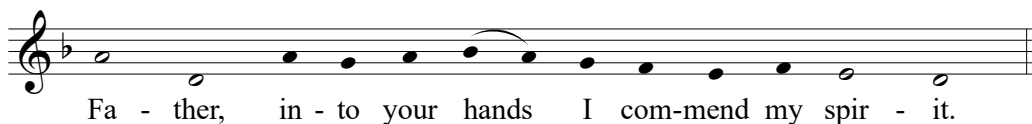
### READING I

Isaiah 52:13-53:12

*Caroline Jjingo, lector*

### PSALM RESPONSE

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



In you, O Lord, I take refuge;  
let me never be put to shame.  
In your justice rescue me.  
Into your hands I commend my spirit;  
You will redeem me, O Lord,  
O faithful God. R.

For all my foes I am an object of reproach,  
a laughingstock to my neighbors,  
and a dread to my friends;  
they who see me abroad flee from me.  
I am forgotten like the unremembered dead;  
I am like a dish that is broken. R.

But my trust is in you, O Lord;  
I say, "You are my God.  
In your hands is my destiny; rescue me  
from the clutches of my enemies  
and my persecutors." R.

Let your face shine upon your servant;  
save me in your kindness.  
Take courage and be stouthearted,  
all you who hope in the Lord. R.

### READING II

Hebrews 4:14-16; 5:7-9

*Kinslow Bailey, lector*

## GOSPEL ACCLAMATION

Philippians 2:8-9



Praise to you, Lord Je-sus Christ, king of end-less glo - ry!

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.

*The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.*

The United States Conference of Catholic Bishops

## THE PASSION OF OUR LORD JESUS CHRIST

John 18:1-19:42

## HOMILY

Reverend Monsignor Walter R. Rossi  
*Rector of the Basilica*

## SOLEMN INTERCESSIONS

*The prayers of the Church are more solemn in tone and form this day.  
Each intention is read by the deacon.*

Deacon: Let us kneel.

*All kneel and pray silently for a time.*

Deacon: Let us stand.

*The celebrant chants the prayer.*

*At the conclusion of each oration, the assembly chants: **Amen.***

## THE ADORATION OF THE HOLY CROSS

*The Cross of Christ stands at the center of salvation, not only as an image of suffering, but as a symbol of Christ's passover, where, "dying he destroyed our death and rising he restored our life."*

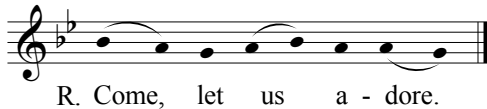
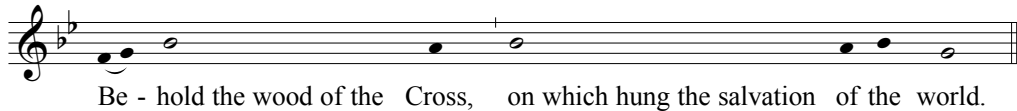
*As the ancient liturgical text reads, "See here the true and most revered Tree. Hasten to kiss it and cry out with faith: You are our help, most revered Cross." It is the glorious life-giving Cross which the faithful venerate with song, prayer, and kneeling.*

*During the Adoration of the Holy Cross, we invite the assembly to come forward as one would for Holy Communion. We respectfully ask that the faithful venerate by genuflecting or simply touching the Cross. Please refrain from kissing the Cross at this time.*

## THE SHOWING OF THE HOLY CROSS

*The deacon brings forth the veiled cross.*

*As the celebrant unveils the cross, he chants the following acclamation:*



*All kneel in silent prayer.*

## SONGS AT THE ADORATION OF THE HOLY CROSS

*Adoramus te, Christe*

Peter Latona  
(b. 1968)

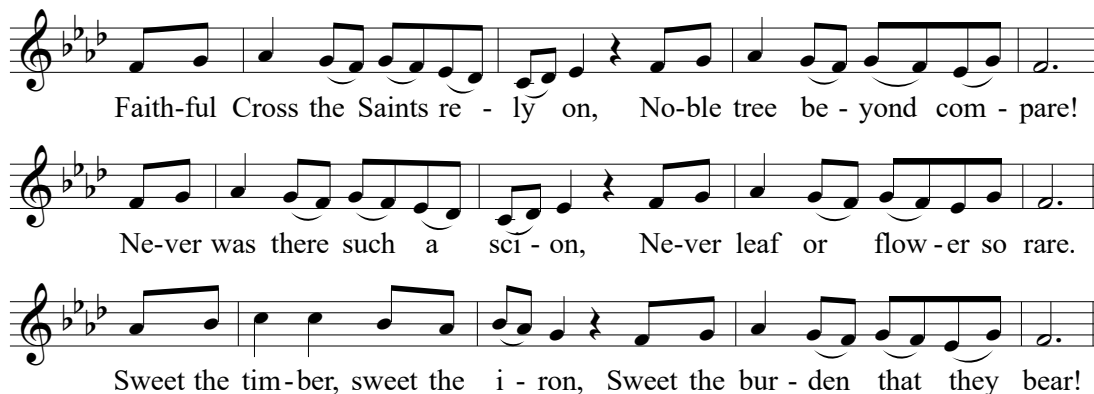
*Adoramus te, Christe, et benedicimus tibi,  
quia per sanctam crucem tuam redemisti mundum.*

We adore you, Christ, and we bless you  
because by your holy cross, you have redeemed the world.

## HYMN

### *Faithful Cross*

Peter Latona  
(b. 1968)



Faith-ful Cross the Saints re - ly on, No-ble tree be - yond com - pare!  
Ne-ver was there such a sci - on, Ne-ver leaf or flow - er so rare.  
Sweet the tim-ber, sweet the i - ron, Sweet the bur - den that they bear!

Sing, my tongue, in exultation of our banner and device!  
Make a solemn proclamation of a triumph and its price:  
How the Savior of creation conquered by his sacrifice!



Faith-ful Cross the Saints re - ly on, No-ble tree be - yond com - pare!  
Ne-ver was there such a sci - on, Ne-ver leaf or flow - er so rare.

For, when Adam first offended, eating that forbidden fruit,  
Not all hopes of glory ended with the serpent at the root:  
Broken nature would be mended by a second tree and shoot.



Sweet the tim-ber, sweet the i - ron, Sweet the bur - den that they bear!

Thus the tempter was outwitted by a wisdom deeper still:  
 Remedy and ailment fitted, means to cure and means to kill;  
 That the world might be acquitted, Christ would do his Father's will.



So the Father, out of pity for our self-inflicted doom,  
 Sent him from the heavenly city when the holy time had come:  
 He, the Son and the Almighty, took our flesh in Mary's womb.



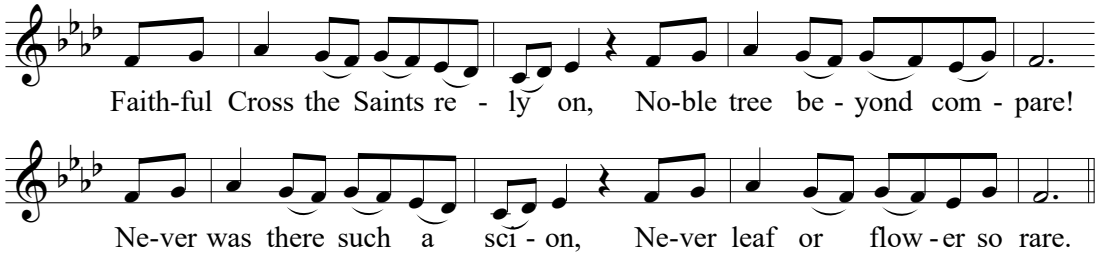
Hear a tiny baby crying, founder of the seas and strands;  
 See his virgin Mother tying cloth around his feet and hands;  
 Find him in a manger lying tightly wrapped in swaddling-bands!



So he came, the long-expected, not in glory, not to reign;  
 Only born to be rejected, choosing hunger, toil and pain,  
 Till the scaffold was erected and the Paschal Lamb was slain.



No disgrace was too abhorrent: nailed and mocked and parched he died;  
Blood and water, double warrant, issue from his wounded side,  
Washing in a mighty torrent earth and stars and ocean-tide.



Lofty timber, smooth your roughness, flex your boughs for blossoming;  
Let your fibers lose their toughness gently let your tendrils cling;  
Lay aside your native gruffness, clasp the body of your King!



Noblest tree of all created, richly jeweled and embossed:  
Post by Lamb's blood consecrated; spar that saves the tempest-tossed;  
Scaffold-beam which, elevated, carries what the world has cost!



Wis-dom, pow'r, and a - dor - a - tion To the bless-ed Tri - ni - ty.  
 For re-demp-tion and sal - va - tion Through the Pas-chal Mys - ter - y,  
 Now, in ev - 'ry gen-e - ra - tion, And for all e - ter - ni - ty.  
 A - men.

*Every Good Friday a collection is taken to assist in the preservation of the Shrines of the Holy Land. Thank you for your support and generosity.*

### *Stabat Mater*

Peter Latona  
*(b. 1968)*

*Stabat Mater dolorosa  
 juxta crucem lacrimosa  
 dum pendebat Filius.*

At the cross her station keeping,  
 stood the mournful mother weeping,  
 close to Jesus to the last.

*Christe, cum sit hinc exire,  
 da per Matrem me venire  
 ad palmam victoriae.*

Christ, when Thou shalt call me hence,  
 be thy Mother my defence,  
 be thy cross my victory.

*Amen.*

Amen.

# HOLY COMMUNION

## LORD'S PRAYER

Cardinal: At the Savior's command and formed by divine teaching, we dare to say:  
Assembly: Our Father...

Cardinal: Deliver us, Lord...  
Assembly: For the kingdom, the power and the glory are yours now and for ever.

*All kneel.*

Cardinal: Behold the Lamb of God, behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.  
Assembly: Lord, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.



## **GUIDELINES FOR THE RECEPTION OF COMMUNION**

### **For Catholics**

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

### **For Our Fellow Christians**

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

### **For Non-Christians**

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

### **For Those Not Receiving Holy Communion**

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

*United States Conference of Catholic Bishops, 1996*

## COMMUNION PROCESSION



1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,
2. Who was the guilt - y? Who brought this up - on thee?
3. Lo, the Good Shep - herd for the sheep is of - fered;
4. For me, kind Je - sus, was thy in - car - na - tion,
5. There - fore, kind Je - sus, since I can - not pay thee,



that man to judge thee hath in hate pre - tend - ed? By foes de -  
A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord  
the slave hath sin - ned, and the Son hath suf - fered; for our a -  
thy mor - tal sor - row, and thy life's ob - la - tion; thy death of  
I do a - dore thee, and will ev - er pray thee, think on thy



rid - ed, by thine own re - ject - ed, O most af - flict - ed.  
Je - sus, I it was de - nied thee: I cru - ci - fied thee.  
tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.  
an - guish and thy bit - ter pas - sion, for my sal - va - tion.  
pi - ty and thy love un - swerv - ing, not my de - serv - ing.

*Solo voice:*



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 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 they laid him in the tomb?

*Assembly:*



O! Some - times it caus-es me to trem-ble, trem-ble,  
O! Some - times it caus-es me to trem-ble, trem-ble,  
O! Some - times it caus-es me to trem-ble, trem-ble,  
O! Some - times it caus-es me to trem-ble, trem-ble,



trem-ble, Were you there when they cru - ci - fied my Lord?  
trem-ble, Were you there when they nailed him to the tree?  
trem-ble, Were you there when they pierced him in the side?  
trem-ble, Were you there when they laid him in the tomb?

(Choir) *God So Loved the World*

John Stainer  
(1840-1901)

God so loved the world,  
that He gave His only-begotten Son,  
that whoso believeth in Him should not perish,  
but have everlasting life.  
For God sent not his Son into the world  
to condemn the world;  
but that the world through Him might be saved.  
Amen.

*(John 3:16-17)*

## **PRAYER AFTER COMMUNION**

## **PRAYER OVER THE PEOPLE**

*All depart in silence.*

*From the conclusion of the celebration of the Lord's Passion  
until the Great Vigil of Easter, a genuflection is made to the Cross.*

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# EASTER AT THE BASILICA OF THE NATIONAL SHRINE

**HOLY SATURDAY**

30 April 2024

*The Great Upper Church*

8:00 P.M.

**THE EASTER VIGIL**

*His Eminence*

**CHRISTOPHE CARDINAL PIERRE**

Apostolic Nuncio to the United States of America

*Celebrant and Homilist*

*Broadcast live by the Eternal Word Television Network*



**EASTER SUNDAY**

31 March 2024

Masses for the Day: 7:30 A.M., 9:00 A.M., 10:30 A.M., 4:30 P.M.

**SOLEMN MASS**

12:00 NOON

*His Eminence*

**WILTON CARDINAL GREGORY**

Archbishop of Washington

*Celebrant and Homilist*

*Broadcast live by the Eternal Word Television Network*

**SOLEMN MASS IN SPANISH**

2:30 PM

*His Excellency*

**MOST REVEREND TIMOTHY P. BROGLIO**

Archbishop for the Military Services, U.S.A.

*Celebrant and Homilist*

*Broadcast live by the Eternal Word Television Network*

**THE SECOND SUNDAY OF EASTER  
DIVINE MERCY SUNDAY**

7 April 2024

Masses for the Day: 7:30 A.M., 9:00 A.M., 10:30 A.M., 4:30 P.M.

**SOLEMN MASS**

12:00 NOON

*His Eminence*

**DONALD CARDINAL WUERL**  
Archbishop Emeritus of Washington  
*Celebrant and Homilist*

**SOLEMN MASS IN SPANISH**

2:30 P.M.

*His Excellency*

**MOST REVEREND EVELIO MENJIVAR-AYALA**  
Auxiliary Bishop of Washington  
*Celebrant and Homilist*

**ANNUAL OCTAVE DAY OF EASTER CONCERT**

**MUSIC FOR ORGAN**

6:00 P.M., Great Upper Church

**ERIC PLUTZ, ORGANIST**

*Free and open to the public*

To make a secure contact-free donation online in support of the National Shrine,  
please scan the following QR code using the camera on your smartphone or device:



Thank you for your generosity and support of Mary's Shrine!

# BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION



Rev. Msgr. Walter R. Rossi  
*Rector of the Basilica*

Rev. Msgr. Vito A. Buonanno  
Rev. Ismael N. Ayala  
Rev. Raymond A. Lebrun, O.M.I.  
*Priests of the Basilica*

Deacon Joseph Pak  
Deacon Timothy Wolfkill  
Deacon Yannick Allepot  
*Deacons*

Peter Latona, D.M.A., *Director of Music*  
Benjamin J. LaPrairie, M.M., *Associate Director of Music*  
Andrew Vu, M.M., *Assistant Director of Music*  
Robert Grogan, D.M.A., *Carillonneur and Organist Emeritus*  
Choir of the Basilica of the National Shrine

Liturgical Ministers of the Basilica of the National Shrine  
Knights of Columbus, Ushers of the Basilica of the National Shrine  
Sisters Servants of Mary Immaculate, Sacristans of the Basilica of the National Shrine

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## ACKNOWLEDGEMENTS

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**BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION**

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