



**Good Friday of The Lord's  
Passion. 2026  
Voices Of Hope  
OLOR**

# PSALM 31: FATHER, I PUT MY LIFE IN YOUR HANDS

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

Capo 2: (Am) Bm (C) D (D) E (Am) Bm

(a tempo) (Fine)

Fa - ther, I put my life in your hands.

VERSES: Cantor

(C) D (D) E (Am) Bm (Em) F#m

1. In you, O Lord, I take ref - uge; let me nev - er be  
2. For all my foes re - proach me, neigh - bors laugh and  
3. But my trust is in you, O Lord; I say, "You  
4. Let your face shine on your ser - vant; O save me

(E7) F#7 (Am) Bm (Dm) Em (Em) F#m

1. put to shame. In - to your hands I com - mend my  
2. friends stand off. I am for - got - ten like dead un - re -  
3. are my God." In - to your hands I place my  
4. in your love. Be stout - heart - ed, and come, take

(Am) Bm (Dm) Em (Em) F#m (E) F#m *rall.* *D.C.*

1. spir - it; you will re - deem me, faith - ful God.  
2. mem - bered; I am like a dish cast down.  
3. fu - ture; from the clutch of foes you res - cue me.  
4. cour - age, all you who now hope in the Lord.

Text: Based on Luke 23:46; Psalm 31:2, 6, 12-13, 15-17, 25. Refrain © 1969, 1981, ICEL. All rights reserved. Used with permission. Verses, John Michael Talbot, b. 1954, © 1985, Birdwing Music. All rights reserved. Administered by EMI CMG Publishing. Used with permission.  
Music: John Michael Talbot, © 1985, Birdwing Music. All rights reserved. Administered by EMI CMG Publishing. Used with permission.

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.

# LENTEN GOSPEL ACCLAMATION

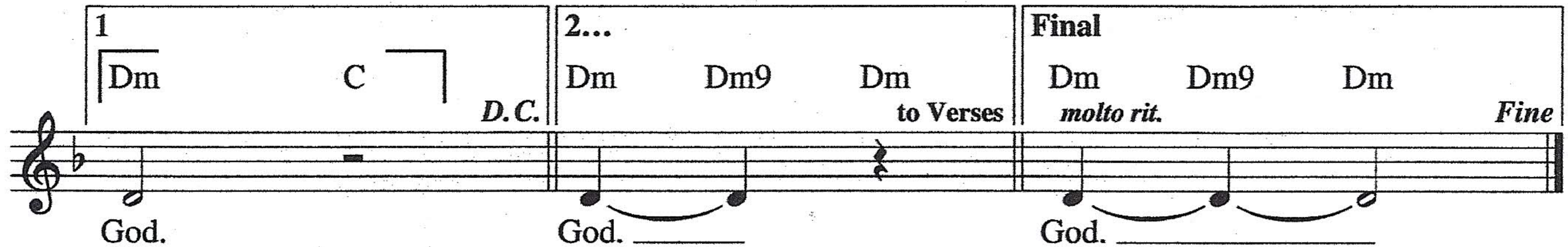
REFRAIN: *Spirited* (♩ = ca. 100) 1st time: Cantor, All repeat; thereafter: All

Dm B♭ Gm7 C B♭ Gm7 Am *rit. last time*



Praise to you, Lord Je - sus Christ, Word from the heart of

1 Dm C D.C. 2... Dm Dm9 Dm to Verses Final Dm Dm9 Dm *molto rit.* Fine



God. God. God.

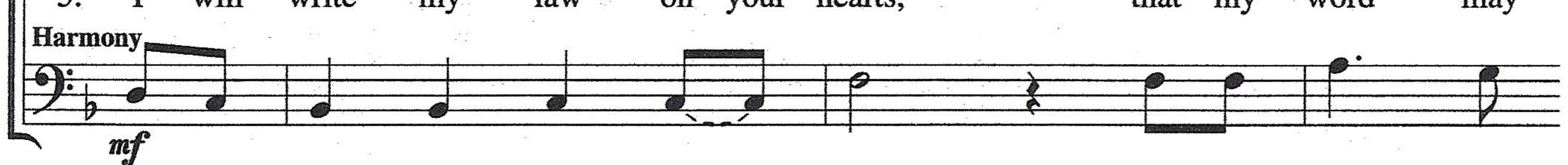
VERSES: Cantor/Choir

Melody *mf* B♭ C F Am7

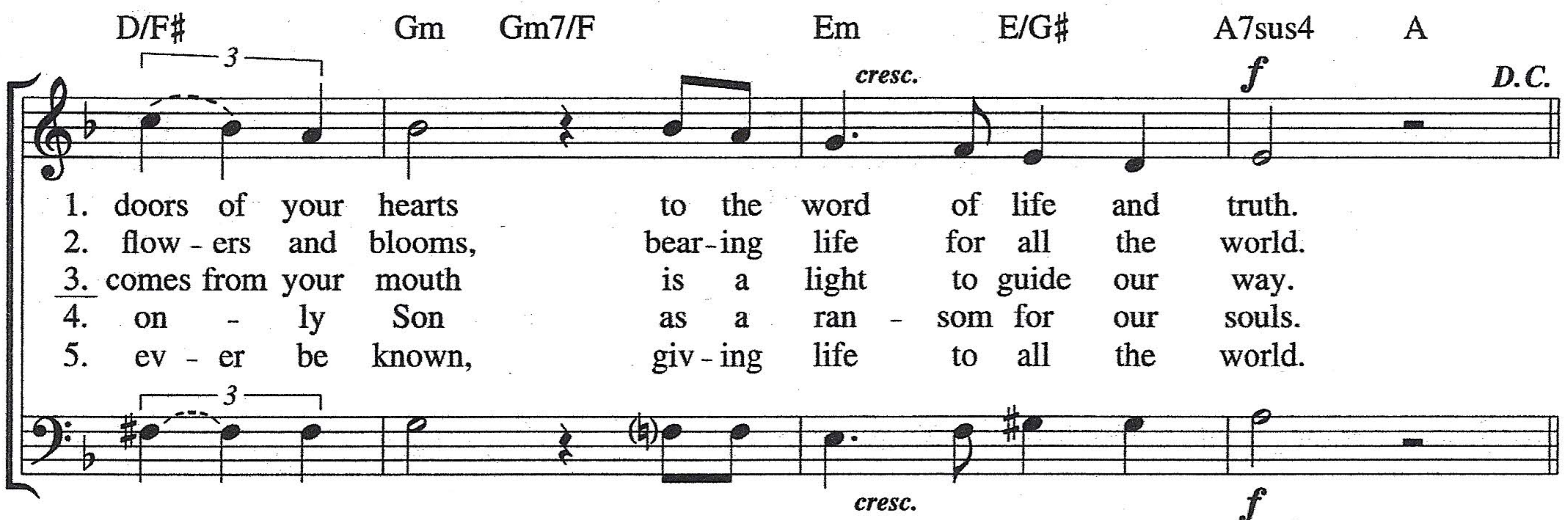


1. If to - day you hear God's voice, do not close the  
2. You have sown your word in our hearts, like a seed that  
3. Lord, your words give life to our souls. Ev - 'ry word that  
4. You, O God, so loved the world that you gave your  
5. I will write my law on your hearts, that my word may

Harmony *mf*



D/F# Gm Gm7/F Em E/G# A7sus4 A *cresc.* *f* D.C.



1. doors of your hearts to the word of life and truth.  
2. flow - ers and blooms, bear - ing life for all the world.  
3. comes from your mouth is a light to guide our way.  
4. on - ly Son as a ran - som for our souls.  
5. ev - er be known, giv - ing life to all the world.

# HOLY

INTRO (♩ = ca. 84)

Em D/F# G Asus4 A D A/C# Bm F#m/A

Ho - ly, Ho - ly,

G D/F# Em Asus4 A D A/C#

Ho - ly Lord God of hosts. Heav - en and earth are

Bm Bm/A G D/F# G Asus4 A

full, are full of your glo - ry. Ho -

Bm A D/F# G A/G D/F# Em D/F# G A Dsus4 D D (Fine)

san - na! Ho - san - na! Ho - san - na in the high - est. Bless - ed is

A/C# Bm Bm/A G D/F# G Asus4 A

he who comes, who comes in the name of the Lord. Ho -

# WE PROCLAIM YOUR DEATH

(♩ = ca. 84)

Dsus2 Priest Asus4 A All D A/C# Bm

The mys - t'ry of faith. We pro - claim your Death, O Lord,

Bm/A G Asus4 A F#m7 Bm Em D/F# G A Dsus4 D

and pro - fess your Res - ur - rec - tion un - til you come a - gain.

# DOXOLOGY AND AMEN

(♩ = ca. 84)

D A/C# Bm D/F# Em D/F# G A Dsus4 D

All  
A - men. A - men. A - men.

## Lamb Of God (Mass of Christ the Savior)

Dan Schutte

D A/C# Bm Bm/A G Em7 Asus4 A

5 D A/C# Bm Bm/A G A A/G F#m7

Lamb of God, you take a - way the sins of the

9 Bm<sub>1,2</sub> Bm/A Em D/F# Em/G A

world, have mer - cy on us.

12 Bm<sub>3</sub> Bm/A Em D/F# G Asus4 A D Dsus4 D

world grant us peace.

temp=66

# We Adore Your Cross

Bob Hurd

D<sub>m</sub> G<sub>m7</sub> B<sup>b</sup><sub>maj7</sub> C A/C# G<sub>m7</sub> G<sub>m/E</sub> A/C# D<sub>m</sub>

9 D<sub>m</sub> C/D D<sub>m</sub> C/DD<sub>m</sub> D<sub>m7</sub> G<sub>m7</sub> D<sub>m+9</sub>

We a-dore your Cross, Christ Je - sus, and your res - ur - rec - tion we praise.

15 B<sup>b</sup><sub>maj7</sub> A<sub>m7</sub> D<sub>m+9</sub> D<sub>m</sub> D<sub>m7</sub> E<sup>b</sup><sub>maj7</sub> A<sub>sus4</sub> A

On this ho - ly tree of your Pas - sion you re-deemed the whole hu-man race.

21 F<sub>maj7</sub> G<sub>m7</sub> B<sup>b</sup><sub>maj7</sub> C+9 C

We a - dore your Cross, Christ Je - sus.

25 D<sub>m</sub> G<sub>m/E</sub> A D<sub>m</sub> A<sub>m</sub> To Verse  
D<sub>m</sub> Final  
B<sup>b</sup> D<sub>m</sub> G<sub>m/E</sub> A D<sub>m</sub>

A-do-ra-mus te, Chri - ste. A-do-ra-mus te, Chri - ste.

33 G<sub>m</sub> D<sub>m</sub> C<sub>sus</sub> C D<sub>sus</sub> D<sub>m</sub>

|                                  |                  |     |              |        |
|----------------------------------|------------------|-----|--------------|--------|
| We pro - claim Christ            | cru - ci - fied, | a   | stum - bling | block  |
| For the fool - ish - ness of God | _____            | is  | wis - er     | than   |
| To e - qual - i - ty with God    | _____            | he  | did not      | cling, |
| He be - came o - be - di - ent   | _____            |     | un - to      | death  |
| At the name of Je - sus          | _____            | all | knees should | bend,  |

38 A<sub>sus</sub> A B<sup>b</sup> C

|       |                        |       |                                |      |
|-------|------------------------|-------|--------------------------------|------|
| _____ | and fool - ish - ness; | _____ | but, for those who are called, | the  |
| _____ | sour wis - dom         | _____ | and the weak - ness of God     | is   |
| _____ | he did not clig        | _____ | but he emp - tied him - self,  | be - |
| _____ | u - pon the cross,     | _____ | So God raised him on high      | and  |
| _____ | all tongues con - fess | _____ | that the cru - ci - fied One   | is   |

43 G<sub>m/F</sub> F D<sub>m</sub> A<sub>sus</sub> A G<sub>m9</sub> A<sub>sus</sub> A D.S

|                             |               |
|-----------------------------|---------------|
| pow - er and wis - dom of   | God.          |
| strong - er than hu - man   | strength.     |
| com - ing the ser - vant of | all.          |
| gave him the name a - bove  | ev - ery name |
| Lord of heav - en and       | earth.        |

# WERE YOU THERE

Capo 1: (D) Eb (A) (Bm) (A) (D)  
Bb Cm Bb Eb

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

(F#m) (Bm) (A) (D) (A) (D) (G)  
Gm Cm Bb Eb Bb Eb Ab

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! \_\_\_\_\_

(D) (G) (D) (F#) (Bm) (G) (D/F#)  
Eb Ab Eb G Cm Ab Eb/G

1. \_\_\_\_\_ Some-times it caus - es me to trem - ble, trem - ble,  
 2. \_\_\_\_\_ Some-times it caus - es me to trem - ble, trem - ble,  
 3. \_\_\_\_\_ Some-times it caus - es me to trem - ble, trem - ble,

(G) (A) (G) (D/A) (A) (Bm) (A) (D)  
Ab Bb Ab Eb/Bb Bb Cm Bb Eb

1. trem - ble. \_\_\_\_\_ Were you there when they cru - ci - fied my Lord? \_\_\_\_\_  
 2. trem - ble. \_\_\_\_\_ Were you there when they nailed him to the tree? \_\_\_\_\_  
 3. trem - ble. \_\_\_\_\_ Were you there when they laid him in the tomb? \_\_\_\_\_

Note: When guitar and keyboard play together, keyboardists should improvise using the guitar chords above the melody.

Text: 10 10 14 10; Spiritual; *Old Plantation Hymns*, Boston, 1899.

Music: WERE YOU THERE; Spiritual; *Old Plantation Hymns*, Boston, 1899; guitar acc. © 1995, 1997, OCP Publications. All rights reserved.

INTRO (♩ = ca. 48)

VERSE 1, 2, 4

Melody

D (a tempo) D Dadd9/C# G

\*1. O Sa - cred Head, sur - round - ed \_\_\_\_\_  
 2. No come - li - ness or beau - ty \_\_\_\_\_  
 4. Life - giv - ing love, em - pow'r us \_\_\_\_\_

D Dadd9/C G A

1. by crown of pierc - ing thorn! \_\_\_\_\_ O bleed - ing  
 2. your wound - ed face be - trays. \_\_\_\_\_ Yet an - gel  
 4. with cour - age bold and true \_\_\_\_\_ to walk the

A7 Dsus4 D Dadd9/F# G A

1. Head, so wound - ed, \_\_\_\_\_ re - viled and put to  
 2. hosts a - dore you \_\_\_\_\_ and trem - ble as they  
 4. road of jus - tice, \_\_\_\_\_ and bear the cross with

1 D D.S. 2 D to Verse 3 Final D Dadd9/F# G A7 G

1. scorn! \_\_\_\_\_ 2. gaze. \_\_\_\_\_ 4. you, \_\_\_\_\_ and bear the

171—O Sacred Head (2)

A A7 D Dadd9/F# G A Bm D/F# G A D *poco rit.* *a tempo* *poco rit.* *Fine*

4. cross \_\_\_\_\_ with you. \_\_\_\_\_

VERSE 3

G Fadd9 Asus4 Am Asus2 Am G

3. My sis - ter ren - dered voice - less, \_\_\_\_\_ de - meanted and

Fadd9 Esus4 E A D D/F#

3. still in chains, \_\_\_\_\_ my broth - er still \_\_\_\_\_ ex -

G A7 Bm Bm/A G E7/G# A A7 *poco rit.* *D.S. al fine*

3. plit - ed, \_\_\_\_\_ im - ag - es of your pain. \_\_\_\_\_

# UNLESS A GRAIN OF WHEAT

**REFRAIN** (♩. = ca. 52)

Un - less a grain of wheat shall fall up - on the ground -  
 and die, it re - mains but a sin - gle grain -  
 with no life. 2. If

**VERSES**

1. If we have died with him, then we shall live with him;  
 2. an - y one serves me, then they must fol - low me;  
 3. Make your home in me as I make mine in you;  
 4. If you re - main in me and my word lives in you,  
 5. Those who love me are loved by my Fa - ther;  
 6. Peace I leave with you, my peace I give to you;

1. if we hold firm, we shall reign with him.  
 2. wher - ev - er I am, my ser - vants will be.  
 3. those who re - main in me bear much fruit.  
 4. then you will be my dis - ci - ples.  
 5. we shall be with them and dwell in them.  
 6. peace which the world can - not give is my gift.

Text: Based on John 12:24; Bernadette Farrell, b. 1957.  
 Music: Bernadette Farrell.  
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# THE PASSION ACCORDING TO JOHN

(JOHN 18:1 – 19:42)

*The priest and/or readers proclaim the Passion according to St. John.  
Speakers in Passion Narrative are represented by these abbreviations:*

|                    |  |
|--------------------|--|
| <b>N. NARRATOR</b> | LECTOR 1 (from the Ambo)   |
| <b>V. VOICE</b>    | LECTOR 2 (from the first level step of the sanctuary, near the Presider’s chair) |
| <b>† CHRIST</b>    | PRESIDER (from presider’s chair)   |
| <b>C. CROWD</b>    | THE ASSEMBLY   |

**PRESIDER**      **The Lord be with you.** *R/. And with your spirit.*  
**The Passion of our Lord Jesus Christ according to John.**

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

**† “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.

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.  
(On the Screen)*

**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.

**PRESIDER**      **The Gospel of the Lord.** *℟/. Praise to you, Lord Jesus Christ.*

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