

TRE ORE

Father Michael G. Ryan, *presider* ♦ Father Michael B. Raschko, *homilist*

Out of respect for the prayer of others, please turn off all cell phones.
If you are unable to remain for the entire three hours but would like to make a contribution, please ask an usher.

PRELUDE

Stabat Mater

Giovanni Battista Pergolesi (1710–1736)

Stabat Mater dolorosa
Juxta Crucem lacrimosa,
Dum pendebat Filius.

*The sorrowful Mother stood
in tears beside the Cross
where her Son was hanging.*

OPENING PRAYER *Please kneel*

THE FIRST WORD

“Father, forgive them; they know not what they do.”

SCRIPTURE

HOMILY

CHORAL RESPONSE

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

*Through her groaning soul,
grieving and suffering,
the sword had passed.*

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

*O how sad and afflicted
was that blessed Mother
of the only-begotten One!*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *All respond, Amen.*

THE SECOND WORD

“Today you will be with me in Paradise.”

SCRIPTURE

HOMILY

CHORAL RESPONSE

Quæ mærebat et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

*She was mourning and grieving,
the holy Mother, when she saw
where her Son was hanging.*

Quis est homo qui non fleret,
Matrem Christi is videret
In tanto supplicio?

*Who could fail to weep,
to see the Mother of Christ
in such agony?*

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

*Who could fail to grieve with her,
contemplating Christ’s Mother
mourning with her son?*

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

*For the sin of his own people,
she saw Jesus subdued
by blows and scourges.*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *All respond, Amen.*

THE THIRD WORD

“Behold your son... Behold your mother.”

SCRIPTURE

HOMILY

CHORAL RESPONSE

Vidit suum dulcem natum
Moriendo desolatum,
Dum emisit spiritum.

*She saw her own sweet son
dying in desolation,
while he breathed forth his spirit.*

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

*Ah, Mother, fount of love,
make me feel the force of your sorrow,
make me weep with you.*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *Father Ryan begins, then all pray together:*

Hail Mary,
full of grace, the Lord is with thee.
Blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

THE FOURTH WORD

“My God, my God, why have you forsaken me?”

SCRIPTURE

HOMILY

CHORAL RESPONSE

Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

*Make my heart burn
in loving Christ my God
that I may be pleasing to him.*

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

*Fix the wounds of the crucified
firmly in my heart,
Holy Mother, as they are in yours.*

Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

*Share with me the sufferings
of your wounded Son, who deigned
to suffer so much for me.*

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

*Let me devoutly weep with you,
and suffer with the crucified,
as long as I shall live.*

Juxta Crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

*I desire in lamentation
to stay with you beside the Cross,
and to unite myself to you.*

Virgo virginum præclara,
Mihi jam non sis amara:
Fac me tecum plangere.

*Holy virgin of virgins,
do not now be harsh with me:
make me weep with you.*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *All respond, Amen.*

THE FIFTH WORD

“I thirst.”

SCRIPTURE

HOMILY

CHORAL RESPONSE

Fac, ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolare.

*Grant that I may bear Christ's death,
make me a partner in his Passion,
and feel his wounds afresh.*

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.

*Wound me with his blows,
inebriate me with his Cross,
and with the blood of your Son.*

Inflammatum et accensum,
Per te, Virgo, sum defensus
In die iudicii.

*From the flames and burning
through you, Virgin, may I be
defended in the day of judgment.*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *All respond, Amen.*

THE SIXTH WORD

"It is finished."

SCRIPTURE

HOMILY

RESPONSE

"Jesus comforts the women of Jerusalem"
from *The Stations of the Cross*
Marcel Dupré (1886-1971)

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *All respond, Amen.*

THE SEVENTH WORD

"Father, into your hands I commend my spirit."

SCRIPTURE

HOMILY

CHORAL RESPONSE

Quando corpus morietur
Fac ut animæ donetur
Paradisi gloria. Amen.

*When my body will be decayed,
let the glory of paradise
be given to my soul. Amen.*

INTERCESSIONS *All join in the response, Lord, have mercy.*

PRAYER *Father Ryan begins, then all pray together:*

Our Father,
**who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil. Amen.**

EARTHQUAKE

The veil is rent

RESPONSE

“Jesus dies upon the Cross” from *The Stations of the Cross*
Dupré

HYMN SUNG BY THE CANTOR

Were you there?

VIA CRUCIS | THE WAY OF THE CROSS

The Stations of the Cross hanging in the Cathedral this Lent were created by Joan Brand-Landkamer, who also created a large set of traditional icons for the Cathedral. Brand-Landkamer used “found objects” from the beach near her home in Ocean Shores—wood, rope, and wire—to create a contemporary interpretation of the centuries-old devotion of the Stations of the Cross. She drew her inspiration from the work of the 20th-century French artist Georges Rouault (1871–1958). The poetic meditations read during the Stations today are the work of Rouault’s contemporary, Paul Claudel (1868–1955), translated by Corinna Laughlin.

Please remain in your place during the procession.

DIALOGUE

Presider We adore you, O Christ, and we praise you.

All genuflect

ALL Because by your Holy Cross you have redeemed the world.

MEDITATION BY PAUL CLAUDEL *All kneel following the meditation*

PRAYER

STABAT MATER *Cantor sings the Stabat Mater verse after each Station*

ACKNOWLEDGMENTS

Joseph Adam, Director of Music & Cathedral Organist | Stacey Sunde, Director of Youth Music

Clarice Alfonso, *soprano* | Emily Amesquita, *mezzo-soprano*

CATHEDRAL CHAMBER ORCHESTRA Tom Dziekonski, *violin* | Anne Sokol Philpott, *violin*
Eileen Swanson, *viola* | Virginia Dziekonski, *violoncello* | Steven Schermer, *bass*

FATHER MICHAEL B. RASCHKO was born in North Dakota. Luckily he escaped the flat lands of the Midwest when his parents moved west when he was a year old. After a bit of time in exile in Oregon, he finally found his true home in Seattle at the age of five. He has called Seattle home ever since. His education began in St. Teresa parish school, which is located a mile or two east of the Seattle University campus. After eight years of grade school at St. Teresa, he entered the minor seminary at the tender young age of 14. He spent his high school and college years at the diocesan seminary (St. Edward’s and St. Thomas) at the north end of Lake Washington. After one rather dead year of graduate theological study at the same seminary, a light finally went on, and he decided it was not a good idea to get one’s entire education from the same institution. He escaped the system for two years which he spent doing a Master’s degree in theology at Harvard University. There he was able to study with such luminaries as Bernard Lonergan, Otto Pesch, Gordon Kaufman, and Richard Niebuhr. After a summer wandering Europe on less than \$5.00 a day (that was possible in the early 70’s), he returned to the seminary where he began teaching college students while finishing his studies for the priesthood. He was ordained by Archbishop Hunthausen in May of 1975. During his years of college and theology study, he spent his summers working on track gangs for what is now the BNSF railroad. There are many great stories to be had from those summers, but he is supposed to keep this short.

Doctor Raschko then spent three years as an Associate Pastor at St. Francis Cabrini Parish in Lakewood, just south of Tacoma. It was a diverse parish that included both the home of George Weyerhauser as well as three military bases. He was fortunate to work with a wonderful parish staff headed by a fine pastor, Father Andrew Squier. By some sort of process of osmosis he picked up a fair amount of pastoral wisdom from Father Squier and the rest of the staff as well as from the varied pastoral experiences he underwent.

After his years at Cabrini, Doctor Raschko and Archbishop Huntausen agreed that some further graduate work might be useful. The Archbishop had his eye on the need for lay ministry in the Archdiocese of Seattle and knew he would need trained theologians to educate those lay people. So off Father Raschko went to the University of Chicago, where he gained a Ph.D. in theology in four years (still something of a marvel given the average time for a doctorate at the Divinity School of the University of Chicago was eight years). While at Chicago he studied with such fine theological minds as David Tracy, Langdon Gilkey, Ann Carr, James Gustafson, and Bernard McGinn.

Upon his return to his one true home (Seattle), he was deeply involved in the planning and implementation for the founding of the Institute for Theological Studies at Seattle University, which began its work in 1985. He has taught at Seattle University ever since, a career now in its 34th year. His main area of teaching is Systematic Theology. He also teaches in the area of Religion and Science and in the area of the History of the Church. He received Rank and Tenure in 2003 and was promoted to Full Professor in 2010. He was named the McGoldrick Fellow for the academic year 2007-2008 and has held the Robert and Mary Bertch Professorship in Systematic Theology in the School of Theology and Ministry since its inception in 2003.

Professor Raschko has published two books, *A Companion to the Gospel of Mark* and *To Hunger For God, A Christian Understanding of Human Nature*. A third book on how God works in a Trinitarian manner in the Eucharist and in human life is currently searching for a publisher. He has also published numerous articles. Professor Raschko retired at the end of June 2019. He no longer leaves Seattle unless it is clear to him how he is going to get back.