

GOOD FRIDAY—THE PASSION OF THE LORD

FIRST PART: THE LITURGY OF THE WORD

FIRST READING IS: 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. —The Word of the Lord.

Responsorial Psalm: **“Father, into your hands I commend my spirit.”**

SECOND READING HEB: 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. —The Word of the Lord.

GOSPEL: JOHN 18:1-19:42

N—Narrator †—Christ V—Voice C—Crowd

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. They answered him,

C. **“Jesus the Nazorean.”**

N. Jesus said to them,

† “I AM.”

N. Judas his betrayer was also with them. When Jesus said to them, “I AM,” they turned away and fell to the ground. So Jesus 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 Jesus 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. Annas 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,

V. “You are not one of this man’s disciples, are you?”

N. Peter 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 Jesus had said this, one of the temple guards standing there struck him 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 Jesus bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to Peter,

V. “You are not one of his disciples, are you?”

N. Peter 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,

V. “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 Pilate,

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 Jesus,

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 Jesus,

V. “What is truth?”

N. When Pilate 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!”

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 Jesus 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 Jesus; 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 Pilate 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 Pilate handed Jesus over to them to be crucified. So they took Jesus, and, carrying the cross himself, Jesus 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 Jesus 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 Jesus' mouth. When Jesus had taken the wine, he said,

† “It is finished.”

N. And bowing his head, Jesus handed over the spirit.

(Here all kneel down 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. The 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 Joseph came and took Jesus' 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 Jesus 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.

—The Gospel of the Lord.

SECOND PART: VENERATION OF THE CROSS

WERE YOU THERE

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

Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Where you there when they nailed him to the tree?

Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

BEHOLD THE WOOD

(Dan Schutte)

**Behold, behold, the wood of the cross,
On which is hung our salvation. O come, let us adore.**

Unless a grain of wheat shall fall upon the ground and die,
It shall remain but a single grain and not give life.

And when my hour of glory comes as all was meant to be,
You shall see me lifted up upon a tree.

For there can be no greater love shown upon this land
Than in the one who came to die that we might live.

My Father, if it be your plan, this cup might pass me by;
Yet let it happen as your will if I must die.

For surely, he has borne our tears, is wounded by our sin,
And yet he opens not his mouth that we might live.

My body now is torn with pain, my friends have left and gone.
O loving Father, take my life into your hands.

WHAT WONDROUS LOVE IS THIS

What wondrous love is this, O my soul, O my soul?
What wondrous love is this, O my soul?
What wondrous love is this that caused the Lord of bless
To bear the dreadful curse for my soul, for my soul,
To bear the dreadful curse for my soul!

To God and to the Lamb I will sing, I will sing;
To God and to the Lamb, I will sing;
To God and to the Lamb, who is the great I AM,
While millions join the theme, I will sing, I will sing;
While millions join the theme, I will sing.

And when from death I'm free, I'll sing on, I'll sing on;
And when from death I'm free, I'll sing on;
And when from death I'm free, I'll sing and joyful be,
And through eternity, I'll sing on, I'll sing on!
And through eternity, I'll sing on.

THIRD PART: HOLY COMMUNION

O SACRED HEAD, SURROUNDED

O Sacred Head, surrounded by crown of piercing thorn!
O bleeding Head, so wounded, reviled and put to scorn!
The power of death comes o'er you, the glow of life decays,
Yet angel host adore you, and tremble as they gaze.

In this, your bitter passion, Good Shepherd, think of me;
With your most kind compassion, unworthy though I be.
Beneath your cross abiding, forever would I rest,
In your dear love confiding, and with your presence blest.

What language shall I borrow to thank you, dearest friend,
For this, our dying sorrow, your mercy without end?
Lord, make me yours forever, a loyal servant true,
And let me never, never, outlive my love for you.