



Good Friday

(The people's responses in bold represent wording that has changed in the Mass.)

The priest enters the sanctuary and prostrates himself on the floor in humble symbolism that God the Son showed in dying on the cross for our salvation.

The Opening Prayer

A Reading from the Book of the Prophet Isaiah

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.

Lector: The Word of the Lord.

People: Thanks be to God.

The Responsorial: Father, into your hands I commend my spirit.

A Reading from the Letter to the Hebrews

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.

Lector: The Word of the Lord.

People: Thanks be to God.

Lector: Praise and honor to You, O' Lord Jesus Christ

People: Praise and honor to You, O' Lord Jesus Christ

Lector: 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 name.

People: Praise and honor to You, O' Lord Jesus Christ

The Holy Gospel according to St. John

Priest	The Passion of our Lord Jesus Christ according to St. John.	Narrator	and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other
Narrator	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,	Chorus	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,
Jesus	"Whom are you looking for?"	Narrator	"You are not one of this man's disciples, are you?"
Narrator	They answered him,	Speaker	He said,
Chorus	"Jesus the Nazorean."	Narrator	"I am not."
Narrator	He said to them,	Narrator	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,
Jesus	"I AM."	Jesus	"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."
Narrator	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?"	Narrator	When he had said this, one of the temple guards standing there struck Jesus and said,
Jesus	They said,	Speaker	"Is this the way you answer the high priest?"
Narrator	They said,	Narrator	Jesus answered him,
Chorus	"Jesus the Nazorean."	Jesus	"If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"
Narrator	Jesus answered,	Narrator	Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,
Jesus	"I told you that I AM. So if you are looking for me, let these men go."	Chorus	"You are not one of his disciples, are you?"
Narrator	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,	Narrator	He denied it and said,
Jesus	"Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"	Speaker	"I am not."
Narrator	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,	Narrator	One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,
		Chorus	"Didn't I see you in the garden with him?"
		Narrator	Again Peter denied it. And

Narrator	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,	Speaker	custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"
Speaker	"What charge do you bring against this man?"	Narrator	They cried out again,
Narrator	They answered and said to him,	Chorus	"Not this one but Barabbas!"
Chorus	"If he were not a criminal, we would not have handed him over to you."	Narrator	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,
Narrator	At this, Pilate said to them,	Chorus	"Hail, King of the Jews!"
Speaker	"Take him yourselves, and judge him according to your law."	Narrator	And they struck him repeatedly. Once more Pilate went out and said to them,
Narrator	The Jews answered him,	Speaker	"Look, I am bringing him out to you, so that you may know that I find no guilt in him."
Chorus	"We do not have the right to execute anyone, "	Narrator	So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them,
Narrator	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,	Speaker	"Behold, the man!"
Speaker	"Are you the King of the Jews?"	Narrator	When the chief priests and the guards saw him they cried out,
Narrator	Jesus answered,	Chorus	"Crucify him, crucify him!"
Jesus	"Do you say this on your own or have others told you about me?"	Narrator	Pilate said to them,
Narrator	Pilate answered,	Speaker	"Take him yourselves and crucify him. I find no guilt in him."
Speaker	"I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"	Narrator	The Jews answered,
Narrator	Jesus answered,	Chorus	"We have a law, and according to that law he ought to die, because he made himself the Son of God."
Jesus	"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."	Narrator	Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,
Narrator	So Pilate said to him,	Speaker	"Where are you from?"
Speaker	"Then you are a king?"	Narrator	Jesus did not answer him. So Pilate said to him,
Narrator	Jesus answered,	Speaker	"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	"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."	Narrator	Jesus answered him,
Narrator	Pilate said to him,	Jesus	"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."
Speaker	"What is truth?"	Narrator	Consequently, Pilate tried to release him; but the Jews cried out,
Narrator	When he had said this, he again went out to the Jews and said to them,	Chorus	"If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."
Speaker	"I find no guilt in him. But you have a		

Narrator	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,	Jesus	"I thirst."
Speaker	"Behold, your king!"	Narrator	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,
Narrator	They cried out,	Jesus	"It is finished."
Chorus	"Take him away, take him away! Crucify him!"	Narrator	And bowing his head, he handed over the spirit.
Narrator	Pilate said to them,		
Speaker	"Shall I crucify your king?"		<i>Here all kneel and pause for a short time.</i>
Narrator	The chief priests answered,		
Chorus	"We have no king but Caesar."	Narrator	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.
Narrator	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,		The Gospel of the Lord. Praise to You, Lord Jesus Christ
Chorus	"Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews!'"		
Narrator	Pilate answered,		
Speaker	"What I have written, I have written."		
Narrator	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,		
Chorus	"Let's not tear it, but cast lots for it to see whose it will be, "		
Narrator	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,	Priest	
Jesus	"Woman, behold, your son."	People	
Narrator	Then he said to the disciple,		
Jesus	"Behold, your mother."		
Narrator	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,		Please be seated. The collection is for the maintenance of the Holy Shrines where Our Lord suffered His passion and death in Jerusalem. The Franciscans are the order of priests and brothers who have cared for those shrines for the past 800 years.

Petitions

For the Church

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord. Amen.

For the Pope

Let us pray also for our Holy Father, the Pope, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, by whose decree all things are founded, look with favor on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord. Amen.

For all those in the Sacrament of Holy Orders (bishops, priests and deacons)

Let us pray also for our Archbishop, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord. Amen.

For Converts

Let us pray also for our converts, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, who make your Church ever fruitful with new offspring, increase the faith and understanding of converts, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord. Amen.

For the Unity of Christians

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord. Amen.

For the Jewish People

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, who bestowed your promises on Abraham and his descendants, hear graciously the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord. Amen.

For those who do not Believe in Christ

Let us pray also for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord. Amen.

For those who do not Believe in God

Let us pray also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite, every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race; Through Christ our Lord. Amen.

For those in Public Office

Let us pray also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favor, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord. Amen.

For those in Tribulation

Let us pray, dearly beloved, to God the Father almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travelers safety, to pilgrims return, health to the sick, and salvation to the dying.

Let us kneel. *Silent Prayer.* Let us stand.

Almighty ever-living God, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord. Amen.

Veneration of the Cross

During the kissing of the cross the custom is to genuflect in front of the cross while the person in front of you is venerating it then kiss the cross. The cross we have actually has a piece of the wood of the true cross that Christ died on.

Holy Communion

The Our Father

Prayer After Communion

There is no blessing and no Holy Water at entrances symbolic of Our Lord's death. First the priest departs the altar in silence then the people depart in silence.

Hymns

Veneration of the Cross

Were You There

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

Were you there when He rose up from the dead?
Were you there when He rose up from the dead?
O! Sometimes I feel like shouting glory, glory, glory!
Were you there when He rose up from the dead?

Veneration of the Cross

O Sacred Head, Surrounded

O Sacred Head, surrounded
by crown of piercing thorn!
O bleeding Head, so wounded,
reviled and put to scorn!
Our sins have marred the glory
of Thy most Holy Face,
yet angel hosts adore Thee
and tremble as they gaze

I see Thy strength and vigor
all fading in the strife,
and death with cruel rigor,
bereaving Thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn Thy face on me.

In this Thy bitter passion,
Good Shepherd, think of me
with Thy most sweet compassion,
unworthy though I be:
beneath Thy cross abiding
for ever would I rest,
in Thy dear love confiding,
and with Thy presence blest.

Communion

One Bread, One Body

Refrain
One bread, one body, one Lord of all,
one cup of blessing which we bless.
And we, though many,
throughout the earth,
we are one body in this one Lord.

Gentile or Jew,
servant or free,
woman or man, no more.
Refrain

Many the gifts,
many the works,
one in the Lord of all.
Refrain

Grain for the fields,
scattered and grown,
gathered to one, for all.
Refrain

Communion

Just As I Am

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!

Just as I am, though tossed about
With many a conflict, many a doubt;
Fighting within, and fears without,
O Lamb of God, I come, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind;
Yes, all I need, in Thee to find,
O Lamb of God, I come, I come!