



GOOD FRIDAY

Celebration of the Lord's Passion

April 2, 2021

The Good Friday Celebration of the Passion of Our Lord invites and encourages us to ponder the great "mystery of our faith" ... the passion, death and resurrection of Jesus. It is not a Eucharistic celebration, but an extended Celebration of the Word with reception of the bread consecrated at the Holy Thursday liturgy. We participate in the retelling of St. John's passion narrative. General intercessions for all people conclude the Liturgy of the Word.

In silence, all then turn to face the cross as it is carried into the church and is presented to the assembly. *"Behold the wood of the Cross, on which hung the salvation of the world. Come, let us adore."* Together, as one redeemed people, we communally venerate the cross by kneeling in silence for a period of time. This gesture shows our deep love and respect for Christ, who died for our sins.

Following veneration, the altar is simply prepared, the Eucharist is placed upon it and Jesus, Our Savior, is presented to us. *"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."* We process to the altar to receive Our Lord who offered *himself* as a redeeming sacrifice of love. Following our Communion, we come to venerate the cross individually, bowing, genuflecting, touching or kissing it.

SILENCE

Our liturgy today begins in silence. All kneel as the presider lies prostrate.

Please stand when the presider rises.

OPENING PRAYER

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LITURGY OF THE WORD

FIRST READING:

Isaiah 52:13-53:12

PSALM 31: Father I Put My Life in Your Hands

Krisman/ Guimont



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SECOND READING:

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

Mass of Renewal: Gospel Acclamation

Gokelman/Kauffman

Musical notation for Mass of Renewal: Gospel Acclamation. The melody is written on a single staff in 6/8 time with a key signature of one flat (B-flat). The lyrics are: Glo - ry and praise to you, Lord Je - sus Christ. _____ Glo - ry and praise to you, Lord Je - sus Christ. _____

to Verses Final

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GOSPEL:

John 18:1-19:42

Presider: The Lord be with you.

R: And with your spirit.

Presider: The Passion of our Lord Jesus Christ according to John.

R: Glory to you, O Lord.

(The assembly participates at all places indicated with "A", in bold type.)

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?"

They answered him,

A: "Jesus the Nazorean."

He said to them,

"I AM."

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?"

They said,

A: "Jesus the Nazorean."

Jesus answered,

"I told you that I AM. So if you are looking for me, let these men go."

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?"

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,

A: "You are not one of this man's disciples are you?"

He said,

"I am not."

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."

When he had said this, one of the temple guards standing there struck Jesus and said,

"Is this the way you answer the high priest?"

Jesus answered him,

"If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?"

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him,

A: "You are not one of his disciples are you?"

He denied it and said,

"I am not."

One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

A: "Didn't I see you in the garden with him?"

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,

"What charge do you bring against this man?"

They answered and said to him,

A: "If he were not a criminal, we would not have handed him over to you."

At this, Pilate said to them,

"Take him yourselves, and judge him according to your law."

The Jews answered him,

A: "We do not have the right to execute anyone,"

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,

"Are you the King of the Jews?"

Jesus answered,

"Do you say this on your own or have others told you about me?"

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Pilate answered,

"I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?"

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."

So Pilate said to him,

"Then you are a king?"

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."

Pilate said to him,

"What is truth?"

When he had said this, he again went out to the Jews and said to them,

"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?"

They cried out again,

A: "Not this one but Barabbas!"

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,

A: "Hail, King of the Jews!"

And they struck him repeatedly. Once more Pilate went out and said to them,

"Look, I am bringing him out to you, so that you may know that I find no guilt in Him."

So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

"Behold, the man!"

When the chief priests and the guards saw him they cried out,

A: "Crucify him, crucify him!"

Pilate said to them,

"Take him yourselves and crucify him. I find no guilt in him."

The Jews answered,

A: "We have a law, and according to that law he ought to die, because he made himself the Son of God."

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,
"Where are you from?"
Jesus did not answer him. So Pilate said to him,
"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 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."
Consequently, Pilate tried to release him; but the Jews cried out,

A: "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

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,
"Behold, your king!"

They cried out,

A: "Take him away, take him away! Crucify him!"

Pilate said to them,
"Shall I crucify your king?"
The chief priests answered,

A: "We have no king but Caesar."

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,

A: "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'."

Pilate answered,
"What I have written, I have written."

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,

A: *"Let's not tear it, but cast lots for it to see whose it will be,"*

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." Then he said to the disciple, "Behold, your mother."

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." 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." And bowing his head, he handed over the spirit.

(All kneel)

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 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 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.

The gospel of the Lord.

R: *Praise to you, Lord Jesus Christ.*

HOMILY: 3:00 PM Rev. Frank Kurucz, 7:30 PM Rev. Geoffrey Andama

COLLECTION FOR THE HOLY LAND SHRINES:

The collection is skipped today. Please place your donation in the baskets by the doors as you leave.

PRAYER OF THE FAITHFUL:

Trilingual Intercessions

Mike Hay



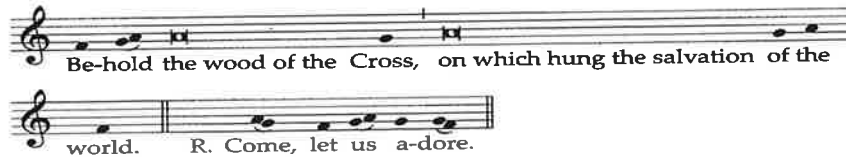
Lord, hear our pray'r; Pa - nie, wy-slu - chaj nas; Se - nor es - cu - cha - nos.
(pah-nyeh vih-swoo - hi nas)

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COMMUNAL VENERATION OF THE CROSS

Behold the Wood

Roman Chant



Be-hold the wood of the Cross, on which hung the salvation of the
world. R. Come, let us a-dore.

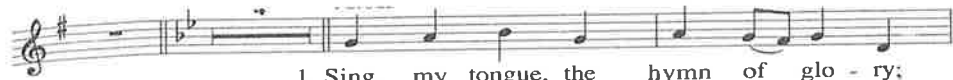
Latin text and Chant 3rd Edition Roman Missal, © Libreria Editrice Vaticana, Vatican City State, 2008. English translation, ICEL, 2008.

Glory in the Cross

Steve Janco



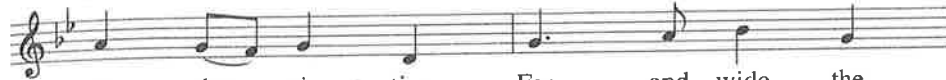
We should glo - ry in the cross of our
Lord Je - sus Christ, for he is our sal -
va - tion, our life and res - ur - rec - tion;
through him we are saved and made free.



1. Sing, my tongue, the hymn of glo - ry;
2. Tell how, when at length the full - ness
3. With the thir - ty years now end - ed,
4. Faith - ful Cross, true sign of tri - umph,



Of the fi - nal con - flict sing. Shout the tri - umph
 Of the ho - ly time had come, Christ was sent, the
 Which on earth he willed to see, Will - ing - ly he
 Be for all the no - blest tree; None in fol - iage,



of the vic - tim; Far and wide the
 world's Cre - a - tor, From the Fa - ther's
 meets his pas - sion, Born to set his
 none in blos - som, None in fruit your



ech - oes ring: Je - sus Christ, the world's sal - va - tion,
 heav'n - ly home, And was found a - mong us dwell - ing,
 peo - ple free; On the cross the Lamb is lift - ed,
 peer may be; Sym - bol of the world's re - demp - tion,



From the cross now reigns as King.
 Off - spring of the Vir - gin's womb.
 There the sac - ri - fice to be.
 For your bur - den makes us free.

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COMMUNION SONG:
Behold the Lamb

Martin Willett



1. Those who were in the dark are thank - ful for the
 2. Peace - ful now, those whose hearts are blessed with un - der -
 3. Gen - tle one, Child of God, join with us at this
 4. Lord of all, give us light. De - liv - er us from



sun - light; We who live, we who die are
 stand - ing Of the wheat, of the wine u -
 ta - ble. Bless our lives; nour - ish all who
 e - vil. Make us one; be our shield. Make



grate - ful for this gift, thank - ful for God's love.
 nit - ed with God's word and the love we share.
 hung - er for this feast; shel - ter them with peace.
 still the winds that blow; cra - dle us with love.

Refrain



Be - hold, be - hold the Lamb of God. All who eat,



all who drink shall live; and all, all who dwell in



God, shall come to know God's glo-ry!

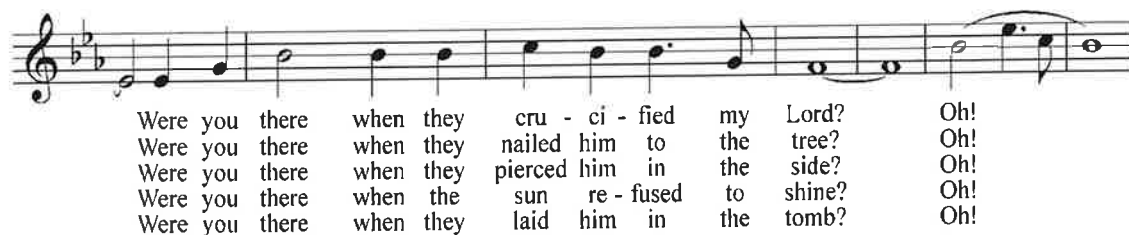
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COMMUNION SONG:
Were You There

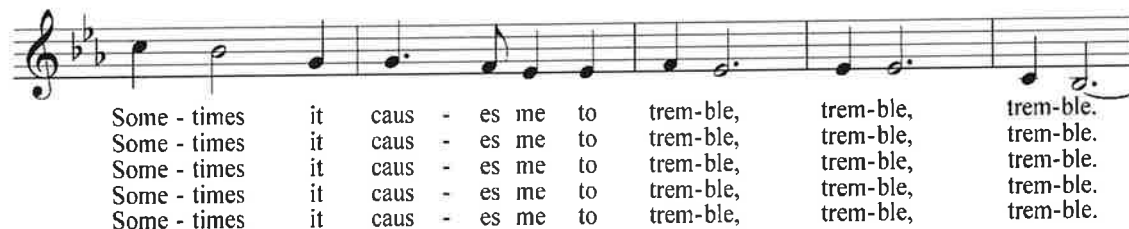
African American Spiritual



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 the sun re - fused to shine?
 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord? Oh!
 Were you there when they nailed him to the tree? Oh!
 Were you there when they pierced him in the side? Oh!
 Were you there when the sun re - fused to shine? Oh!
 Were you there when they laid him in the tomb? Oh!



Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 Some - times it caus - es me to trem - ble, trem - ble, trem - ble.



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 the sun re - fused to shine?
 Were you there when they laid him in the tomb?

Text: African-American spiritual, Tune: WERE YOU THERE, 10 10 with refrain; African-American spiritual; harm. by Robert J. Bataslini, b.1942.
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PRAYER AFTER COMMUNION

INDIVIDUAL VENERATION

We solemnly process to venerate the cross as a sign of gratitude, respect and reverence for our crucified Savior. Follow the direction of the ushers for individual veneration. Due to covid-19 restrictions we are unable to touch or kiss the cross as we come forward. After bowing or genuflecting, please exit the church following the direction of the ushers, maintaining social distancing at all times.

SONGS FOR VENERATION *—chosen from the following*

God So Loved the World—Paul Tate, WLP Pub. © 1998

We Fall Down—Chris Tomlin, Worship Together Songs, EMI, © 1998

Once Again,—Matt Redman, Thank You Music, EMI, © 1996

Jesus, Remember Me—Jacques Berthier, GIA Pub. © 1981, 2005

Holy Saturday, Morning Prayer may be viewed online on our parish website.

Easter Baskets will be blessed at 2:00 PM
in the parking lot, weather permitting. If it is raining directions will be given.
Tune your car radios to 88.7 for directions in the event of rain.

The Solemn Easter Vigil begins at 7:30 PM on Saturday.
Reservations are required. If you were unable to get a reservation for an Easter Mass, you may
listen in your car at 88.7 FM to any of the Masses being celebrated in the Church.