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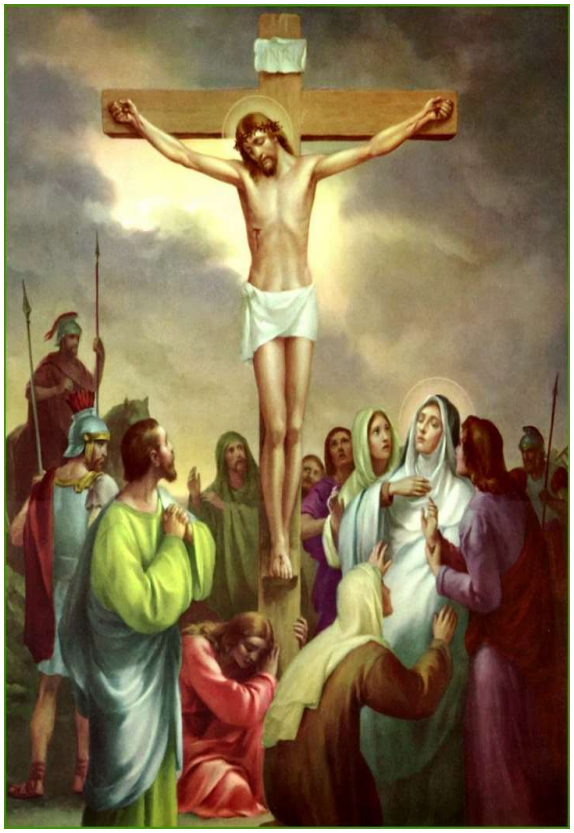
GOOD FRIDAY
Celebration of the Passion of the Lord
April 18, 2025
11:00 AM



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The Choir Immortal

GOOD FRIDAY
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The priests wearing red Mass vestments, go to the altar. There after their making a reverence to the altar then prostrate themselves.

All pray silently for a while, kneeling.

Then the priest(s) goes to the chair with the ministers. He faces the people, who are standing and, with hands joined, says the following prayer

Prayer ***[Sanctify Your Servants]*** ***STAND***

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever.
Amen.

FIRST PART: THE LITURGY OF THE WORD

First Reading *Isaiah 52:13-53:12* ***[Suffering and Glory]*** ***SIT***

The suffering Servant shall be raised up and exalted. The Servant remains one with all people in sorrow and yet distinct from each of them in innocence of life and total service to God. The doctrine of expiatory suffering finds supreme expression in these words.

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 make us whole,
by his stripes we are 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.
R/ Thanks be to God.

Responsorial Psalm *Psalm 31* ***[Trust In God]***

R/ Father, into your hands I commend my spirit.

1. In you, O Lord, I take refuge;
   let me never be put to shame.

   In your justice rescue me.
   Into your hands I commend my spirit;
   you will redeem me, O Lord, O faithful God. ***(R.)***

2. For all my foes I am an object of reproach,
   a laughingstock to my neighbors, and a dread to my friends;
   they who see me abroad flee from me.
   I am forgotten like the unremembered dead;
   I am like a dish that is broken. ***(R.)***

3. But my trust is in you, O Lord;
   I say, " You are my God."
   In your hands is my destiny; rescue me
   from the clutches of my enemies and my persecutors. ***(R.)***

4. Let your face shine upon your servant;
   save me in your kindness.
   Take courage and be stouthearted,
   all you who hope in the Lord. ***(R.)***

Second Reading Hebrews 4:14-16, 5:7-9 ***[Access to Christ]***

The theme of the compassionate high priest appears again in this passage. In him the Christian can approach God confidently and without fear. Christ learned obedience from his sufferings whereby he became the source of eternal life for all.

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.

The word of the Lord.

R/ Thanks be to God.

Verse Before The Gospel Phil 2:8-9 ***[Obedient for us]*** ***STAND***

R./ Praise and honor to you, Lord Jesus Christ!
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.
R./ Praise and honor to you, Lord Jesus Christ!

Gospel *John 18:1-19:42* ***[Christ's Passion]***

N= Narrator ✠*= Jesus* *S=Other single Person*
C= Crowd

The beginning scene is Christ's agony in the garden. Our Lord knows what is to happen. The Scriptures recount the betrayal, the trial, the condemnation, and the crucifixion of Jesus.

N. The passion of our Lord Jesus Christ according to John.
R/ Glory to you, O Lord.

1. JESUS IS ARRESTED

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 man 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.

2. PETER'S FIRST DENIAL

N. 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,

S. "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.

3. THE INQUIRY BEFORE ANNAS

N. 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,

S. "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.

4. THE FURTHER DENIALS

N. 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,

S. "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.

5. JESUS BROUGHT BEFORE PILATE

N. 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,

S. "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,
S. "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.

6. JESUS QUESTIONED BY PILATE

N. So Pilate went back into the praetorium and summoned Jesus and said to him,
S. "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,
S. "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,
S. "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,
S. "What is truth?"

7. BARABBAS CHOSEN OVER JESUS

N. When he had said this, he again went out to the Jews and said to them,
S. " 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.

8. JESUS IS SCOURGED

N. 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.

9. JESUS IS PRESENTED TO THE CROWD

N. Once more Pilate went out and said to them,
S. "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,
S. "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,
S. "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."

10. JESUS AGAIN QUESTIONED BY PILATE

N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,
S. "Where are you from?"
N. Jesus did not answer him. So Pilate said to him,
S. "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.*"**

11. JESUS SENTENCED TO BE CRUCIFIED

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,
S. "Behold, your king!"
N. They cried out,
C. "Take him away, take him away! Crucify him!"
N. Pilate said to them,
S. "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.

12. CRUCIFIXION AND DEATH

N. 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,

S. "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.

13. THE BLOOD AND WATER

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.

14. BURIAL OF JESUS

N. 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.

After the reading of the passion there may be a brief homily.

Homily

The Solemn Intercessions

All kneel and pray silently for some period of time, and then the priest, with hands extended, sings or says the prayer.

SIT

STAND

I. For Holy 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.

Prayer in silence. Then the Priest says : **let us kneel**

KNEEL

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.

R/ Amen. **let us stand**

II. For the pope

Let us pray also for our most Holy Father Pope ***N.***, **STAND**
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.

*Prayer in silence. Then the Priest says :***let us kneel** **KNEEL**

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. **R/ Amen.** **let us stand**

III. For all orders and degrees of the faithful

Let us pray also for our Bishop ***N.,*** **STAND**
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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. **R/ Amen.** **let us stand**

IV. For catechumens

Let us pray also for (our) catechumens, **STAND**
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.

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of (our) catechumens,

that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.
R/ Amen. **let us stand**

V. For the unity of Christians

Let us pray also for all our brothers and sisters **STAND**
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.

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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.
R/ Amen. **let us stand**

VI. For the chosen people

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

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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

VII. For those who do not believe in Christ

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

Prayer in silence. Then the Priest says : **let us kneel**

Almighty ever-living God, **KNEEL**
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.
R/ Amen. **let us stand**

VIII. For those who do not believe in God

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

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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.
R/ Amen. **let us stand**

IX. For those in public office

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

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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. **R/ Amen. let us stand**

X. For those in tribulation

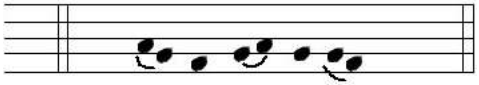
Let us pray, dearly beloved, **STAND**
to God the Father almighty,
that he may cleanse the world of all errors,
banish disease, drive out hunger,
unlock prisons, loosen fetters,
granting to travelers safety, to pilgrims return,
health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says : **let us kneel** **KNEEL**

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. **R/ Amen. let us stand**

SECOND PART: THE ADORATION OF THE HOLY CROSS

Behold the wood of the Cross, on which hung the salvation of the world.



R. Come, let us a-dore.
R/ Come, let us a-dore

The Showing of the Holy Cross

The Priest or the Deacon accompanied by ministers, or another suitable minister, goes to the door of the church, where he receives the veiled Cross, and the ministers take lighted candles; then the procession sets off through the church to the sanctuary. Near the door, Priest uncovers a little of its upper part; in the middle of the church Priest uncovers the right arm of the cross; and at the entrance of the sanctuary, the Priest standing before the altar and facing the people, uncovers the cross entirely, each time carries the Cross elevates it, singing. **Behold the wood of the Cross**, *to which all respond.* **Come, let us adore.** *After each response all kneel and for a brief moment adore in silence, as above.*

The Adoration of the Holy Cross

Then, accompanied by two ministers with lighted candles, the Priest or the Deacon carries the Cross to the entrance of the sanctuary or to another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed on the right and left sides of the Cross.

For the Adoration of the Cross, first the Priest Celebrant alone approaches. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region.

THIRD PART: HOLY COMMUNION

A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

Then the Priest, with hands joined, says aloud:

At the Savior's command
and formed by divine teaching,
we dare to say:

Our Father…

with hand extended the priest continues alone.

C. Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

The people conclude the prayer, acclaiming

All. **For the kingdom, the power, and the glory are yours,
now and for ever.**

Then the priest says quietly

May the receiving of your Body and Blood,
Lord Jesus Christ,

not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

Taking the host, the priest says aloud.

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.

All. **Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Communion

A period of silence may now be observed. The priest then says the following prayer :

Prayer After Communion ***[Devoted to God]*** ***STAND***

Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord. **R/ Amen.**

General Announcements ***SIT***

Prayer over the People ***[Redemption Secured]*** ***STAND***

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord. **Amen.**

And all, after genuflecting to the Cross, depart in silence.

***After the celebration, the altar is stripped,
but the Cross remains on the altar with two or four candlesticks***