In Good Friday’s liturgy of the word and veneration of the cross there is great solemnity; a pondering of the “mystery of our faith,” the passion, death and resurrection of our Lord Jesus Christ. This begins a time of silence.

When priests reach the altar, all Kneel

The second part of the Triduum. We find ourselves between Eucharists, on a day when “according to the Church's ancient tradition, the sacraments are not celebrated.” As with Passion (Palm) Sunday, the focus today is on the proclamation of the Passion, though just as on last Sunday, the popular focus for many people is on something else. Today, it’s the veneration of the cross. Planning should recognize that popular focus but still find ways of calling attention to the Passion narrative in the fourth Gospel.

First Reading

Isaiah 52: 13-53: 12/ 40

The “fourth song of the servant” repeats the image of the “lamb” from Holy Thursday's first reading, and it adds terrible details of the pain borne by the “man of suffering, accustomed to infirmity.” Though all the details don't fit the story of Jesus' own suffering (for instance, he had no direct descendants), this song has helped us interpret Jesus’ Passion as a redemptive act. Certainly “by his stripes we were healed.”

Responsorial Psalm

31 (Vs. 1-2) #63

Antiphon: Father, I put my life in your hands.
An individual lament that reveals immense trust in God. As used by the Church, it is placed on the lips of Jesus to express his trust in God even on the cross.
Second Reading  Hebrews 4: 14-16; 5: 7-9
Though he was not a member of the priestly tribe of Levi, Jesus is described in the Letter
to the Hebrews as “a great high priest” who has broken the mold of priestly identity. As
the “source of eternal salvation for all who obey him,” he has the right to appropriate any
title that helps us to understand what that salvation might mean for us.

Gospel Acclamation  R./: Praise to You, Lord Jesus Christ, King of Endless Glory  #273

Verse: Father, into your hands
I com-mend my spi-rit.

Gospel  John 18: 1-19: 42
Like Matthew (see Passion Sunday), John presents Jesus as in charge of his own destiny.
John goes farther, however, showing Jesus as totally in control of what happens to him,
almost manipulating people into the pattern that will lead to his death. Jesus is the equal of
all who address him, speaking on even terms with the high priest and the Roman
governor. Note the anti-Jewish feeling in John's narrative. This stems from several events
that preceded the final form of this Gospel: the expulsion of some Christians from some
synagogues and their denunciation as heretics; the first persecutions of Christians by
Roman officials, which caused the Gospel writers to play down Roman involvement in
Jesus’ death; and a theology of Jesus’ death which included a belief that he died for the
sins of the people, that is, for his own Jewish community. Misunderstood, such anti-
Jewish sentiments were used in the past to justify persecutions, pogroms, and even the
Holocaust.

Priest: The Lord be with you.  R/. And with your spirit.
Priest: A reading from the Holy Gospel according to N.  R/. Glory to you, O Lord.

Gospel Response  Jesus Remember Me  #770
Jesus remember me when you come into your Kingdom.
Jesus remember me when you come into your Kingdom.

Homily

General Intercessions

ADORATION OF THE CROSS
Priest or deacon: Behold the wood of the cross on which hung the salvation of the world
All: Come, let us adore.
HYMNS AT THE ADORATION
Pange Lingua Gloriosi

Zoltan Kodály

The Saint Michael Parish Schola Cantorum

Were You There

1.) 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?

2.) 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, Were you there when they nailed him to the tree?

3.) Were you there when they pierced him in the side? Were you there when they pierced him in the side? Oh! Sometimes it causes me to tremble, tremble, tremble, Were you there when they pierced him in the side?

4.) Were you there when the sun refused to shine? Were you there when the sun refused to shine? Oh! Sometimes it causes me to tremble, tremble, tremble, Were you there when the sun refused to shine?

5.) 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?

6.) Were you there when they rolled the stone away? Were you there when they rolled the stone away? Oh! Sometimes it causes me to tremble, tremble, tremble, Were you there when they rolled the stone away?

Text: African-American spiritual
Antiphon
Hear us, almighty Lord, show us your mercy; Sinners we stand here before you.

Verse 1.) Jesus, our Saviour, Lord of all the nations, Christ our redeemer, hear the prayers we offer, Spare us and save us, comfort us in sorrow. /Ant.

Verse 2.) Word of the Father, keystone of God’s building, Source of our gladness, gateway to the Kingdom, Free us in mercy from the sins that bind us. /Ant.

Lord’s Prayer (sung/recited by all)

Communion Hymn O Sacred Head Surrounded #569

Vs. 1.) 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 hosts adore you, and tremble as they gaze.

Vs. 2.) I see your strength and vigor, All fading in the strife, And death with cruel rigor,
Bereaving you of life; O agony and dying! O love to sinners free!
Jesus, all grace supplying, O turn your face on me.

Vs. 3.) In this, your bitter passion, Good Shepherd, think of me With your most sweet compassion, Unworthy though I be: Beneath your cross abiding For ever would I rest,
In your dear love confiding, And with your presence blest.

Text: Salve caput cruentatum; ascr. to Bernard of Clairvaux, 1091-1153; tr. by Henry Baker, 1821-1877. Mike Brabham, Ed.

Communion Anthem Stabat Mater Pergolesi

All Depart in Silence

PLEASE DISCARD THIS LEAFLET AS YOU LEAVE THE CHURCH. THANK YOU!