

GOOD FRIDAY

UNFAILING LOVE



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Good Friday

April 3, 2026

WIND
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ST. CLARE & ST. THOMAS PARISHES

Good Friday

Celebration of the Passion of the Lord

According to the Church's ancient tradition, Mass is not celebrated today. The celebration of the Lord's Passion consists of three parts: Liturgy of the Word, Veneration of the Cross, and Holy Communion.

The Good Friday liturgy is full of paradoxes. The ceremony is sparse and austere in the extreme, yet the clergy are robed in festal red. We commemorate the death of the Lord, and yet there is no eucharist. The church mourns, and yet the solemn veneration of the cross is marked by the triumphant joy of the resurrection. The death of Christ is both our shame and our hope.

Accustomed as we are to understanding Good Friday solely as a day of mourning, its note of joy and hope can easily be overlooked. But as on Palm Sunday, it is Christ's triumph which is the dominant note. The red of martyrdom is used in honor of the victory which gives all martyrdom its meaning. The reading of the passion is from the gospel of John, who portrays Christ as the conqueror of sin and death. The prayers are for the world which Christ has redeemed. The cross is the cross of life and victory. And the liturgy concludes with a share in Christ's life-giving sacrifice in communion. Even while we mourn the death of the Savior, we know that the day can be called good because the death of Christ brought life to the world. For the Christian, no tragedy is ultimate, no loss is the final word.

PART I: LITURGY OF THE WORD

Prayer

Fr. Steve: 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.

People: Amen.



First Reading

Isaiah 52:13–53:12

Responsorial Psalm

Psalm 31, Father, Into Your Hands



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Second Reading

Hebrews 4:14–16; 5:7–9

Proclamation of the Passion

John 18:1–19:42

Please be seated during the reading of the Passion.

At several points during the reading of the Passion, the following refrain is sung.



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Reader 1: The passion of our Lord, Jesus Christ, according to John. Jesus went out with his disciples across the Kidron valley. There was a garden there, and he and his Disciples entered it. The place was familiar to Judas as well - the one who was to hand him over - because Jesus had often met there with his disciples.

Reader 2: Judas took the cohort as well as guards supplied by the chief priests and the Pharisees, and came there with lanterns, torches, and weapons. Jesus, aware of all that would happen to him, stepped forward and said to them,

Jesus: Who is it you want?

Congregation: Jesus, the Nazorean

Jesus: I AM

Reader 1: Now Judas, the one who was to hand him over, was there with them. As Jesus said to them, "I AM", they retreated slightly and fell to the ground.

Reader 2: Jesus put the question to them again,

Jesus: Who is it you want?

Congregation: Jesus, the Nazorean

Jesus: I have told you, I AM. If am the one you want, let these men go.

Reader 1: This was to fulfill what he had said, "I have not lost one of those you gave me."

Reader 2: Then, Simon Peter, who had a sword, drew it and struck the slave of the high priest, severing his right ear. The slave's name was Malchus. At that, Jesus said to Peter,

Jesus: Put your sword back in its sheath. Am I not to drink the cup the Father has given me?

Congregation: Then the soldiers of the cohort, their tribune, and the Jewish police arrested Jesus and bound him. They led him first to Annas, the father-in-law of Caiaphas who was high priest that year. It was Caiaphas who had proposed to the Jews the advantage of having one man die for the people.

Reader 1: Simon Peter, in company with another disciple, kept following Jesus closely. This other disciple, who was known to the high priest, stayed with Jesus as far as the high priest's courtyard, while Peter was left standing at the gate. The disciple known to the high priest came out and spoke to the woman at the gate, and then brought Peter in. This servant girl who kept the gate said to Peter,

Reader 2: Aren't you one of this man's followers?

Congregation: "Not I," he replied.

Reader 1: Now the night was cold, and the servants and the guards who were standing around had made a charcoal fire to warm themselves by. Peter joined them and stood there warming himself.

Reader 2: The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying,

Jesus: I have always spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews come together. There was nothing secret about anything I said. Why do you question me? Question those who have heard me when I spoke. It should be obvious they will know what I said.

Congregation: At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face.

Reader 2: Is that any way to answer the high priest?

Jesus: If I spoke anything wrong, produce the evidence, but if I spoke the truth, why hit me?

Reader 1: Annas next sent him, bound, to the high priest Caiaphas.

Reader 2: All through this, Simon Peter had been standing there warming himself. They said to him, "Are you not a disciple of his?"

Congregation: I am not!

Reader 2: "But did I not see you with him in the garden?" insisted one of the high priest's slaves - as it happened, a relative of the man whose ear Peter had severed. Peter denied it one more time.

Reader 1: At that moment, a cock began to crow. At daybreak, they brought Jesus from Caiaphas to the praetorium. They did not enter the praetorium themselves, for they had to avoid ritual impurity if they were to eat the Passover supper. Pilate came out to them:



Congregation: What accusation do you bring against this man?

Reader 2: If he were not a criminal, we would certainly not have handed him over to you.

Congregation: Why do you not take him and pass judgment on him according to your law?

Reader 2: We may not put anyone to death.

Reader 1: This was to fulfill what Jesus had said, indicating the sort of death he would die. Pilate went back into the praetorium and summoned Jesus, asking:

Congregation: Are you the King of the Jews?

Jesus: Are you saying this on your own, or have others been telling you about me?

Congregation: I am no Jew! It is your own people and the chief priests who have handed you over to me. What have you done?

Jesus: My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is, my kingdom is not here.

Congregation: So then – you are a king?

Jesus: Thou sayest I AM. The reason I was born, the reason I came into this world, is to testify to the truth. Anyone committed to the truth hears my voice.

Congregation: Truth! And what is truth?

Reader 2: After this remark, Pilate went out again to the Jews and told them:

Congregation: Speaking for myself, I find no case against this man. Recall your custom whereby I release to you someone at Passover time. Do you want me to release to you the King of the Jews?

Reader 1: We want Barabbas, not this one!

Reader 2: Pilate's next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly, they came up to him and said, "All hail, King of the Jews!" slapping his face as they did so.



All Sing: *Jesus, Remember Me, when you come into your kingdom*

Reader 2: Pilate went out a second time and said to the crowd:

Congregation: Observe what I do. I am going to bring him out to you to make you realize that I find no case against him.

Reader 2: When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them:

Congregation: Behold the man!

Reader 2: As soon as the chief priests and the temple police saw him, they shouted:

Reader 1: Crucify him! Crucify him!

Congregation: Take him and crucify him yourselves; I find no case against him.

Reader 1: We have our law, and according to that law, he must die because he made himself the Son of God!

Reader 2: When Pilate heard this talk, he was more afraid than ever. Going back into the praetorium, he said to Jesus:

Congregation: Where do you come from?

Reader 2: Jesus would not give him any answer.

Congregation: Do you refuse to speak to me? Do you not know that I have the power to release you and the power to crucify you?

Jesus: You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin.

Reader 2: After this, Pilate was eager to release him, but the Jews shouted:

Reader 1: If you free this man, you are no 'Friend of Caesar.' Anyone who makes himself a king becomes Caesar's rival.

Reader 2: Pilate heard what they were saying, then brought Jesus outside and took a seat on a judge's bench at the place called the Stone Pavement – *Gabbatha* in Hebrew. It was the Preparation Day for Passover, and the hour was about noon. Pilate said to the Jews:

Congregation: Look at your king!

Reader 1: Away with him! Away with him! Crucify him!

Congregation: What!? Shall I crucify your king?

Reader 1: We have no king but Caesar.

Reader 2: In the end, Pilate handed Jesus over to be crucified.

All Sing: *Jesus, Remember Me, when you come into your kingdom*

Reader 1: Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skull, in Hebrew - *Golgotha*.

Congregation: There, they crucified him, and two others with him: one on either side, Jesus in the middle.

Reader 2: Pilate had an inscription placed on the cross which read:

Reader 1: Jesus the Nazorean, The King of the Jews

Reader 2: This inscription, in Hebrew, Latin, and Greek, was read by many of the Jews, since the place where Jesus was crucified was near the city. The chief priests of the Jews tried to tell Pilate,

Reader 1: You should not have written, "The King of the Jews". Write instead, "This man claimed to be the King of the Jews."

Reader 2: Pilate responded:

Congregation: What I have written, I have written

Reader 1: After the soldiers had crucified Jesus, they took his garments and divided them four ways, one for each soldier. There was also his tunic, but this tunic was woven in one piece from top to bottom and had no seam. They said to each other,

Reader 2: We should not tear it. Let us throw dice to see who gets it.

Congregation: The purpose of this was to have the Scriptures fulfilled: *They divided my garments among them; for my clothing, they cast lots.* And this is what the soldiers did.

All Sing: *Jesus, Remember Me, when you come into your kingdom*

Reader 1: Near the cross of Jesus there stood: his mother, his mother's sister, Mary, the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother:

Jesus: Woman, there is your son.

Reader 1: In turn, he said to the disciple,

Jesus: There is your mother.

Reader 2: From that hour onward, the disciple took her into his care. After that, Jesus, realizing that everything was now finished, to bring the Scripture to fulfillment said:

Jesus: I thirst

Congregation: There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said:

Jesus: It is finished.

Reader 1: Then he bowed his head, and delivered over his spirit.

Please kneel

Reader 2: Since it was the Preparation Day, the Jews did not want to have the bodies left on the cross during the Sabbath, for the Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away.

Reader 1: Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of one, then of the other. When they came to Jesus and saw that he was already dead, they did not break his legs.

Congregation: **One of the soldiers ran a lance into his side, and immediately blood and water flowed out.**

Reader 2: This testimony has been given by an eyewitness, and his testimony is true. He tells what he knows is true, so that you may believe!

Reader 1: These events took place for the fulfillment of Scripture:

Congregation: **"Break none of his bones"**

Reader 1: There is still another Scripture passage which says:

Congregation: **"They shall look on him whom they have pierced."**

Reader 2: Afterward, Joseph of Arimathea, a disciple of Jesus, although a secret one for fear of the Jews, asked Pilate's permission to remove Jesus' body. Pilate granted it, so they came and took the body away.

Reader 1: Nicodemus, the man who had first come to Jesus at night, likewise came, bringing a mixture of myrrh and aloes which weighed about a hundred pounds. They took Jesus' body, and in accordance with Jewish burial custom bound it up in wrappings of cloth with perfumed oils.

Congregation: **In the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. Because of the Jewish Preparation Day, they laid Jesus there, for the tomb was close at hand.**

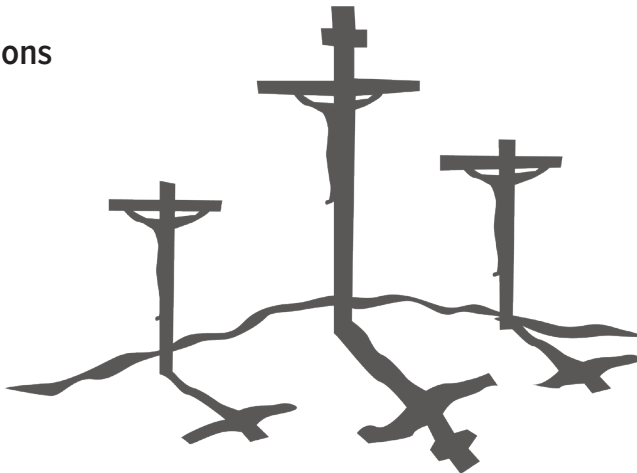
Priest: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Homily

Solemn Intercessions

Collection



WERE YOU THERE



1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when he rose up from the grave?



1. Were you there when they cru - ci - fied my Lord?
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5. Were you there when they laid him in the tomb?
6. Were you there when he rose up from the grave?



1-6. Oh! Some - times it caus - es



1-6. me to trem - ble, trem - ble, trem - ble,



1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when the sun re - fused to shine?
5. Were you there when they laid him in the tomb?
6. Were you there when he rose up from the grave?

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PART II: VENERATION OF THE CROSS

Please stand

Invitation by Presider and Assembly's Response

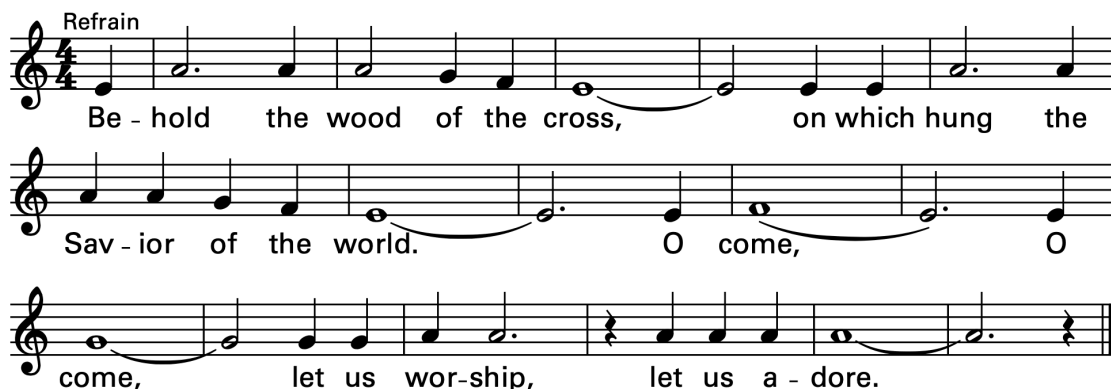
Father Steve: Behold, behold the wood of the cross on which is hung our salvation. O come, let us adore.

Veneration by the Assembly

Please venerate the Cross by genuflecting, bowing, or simply passing by.

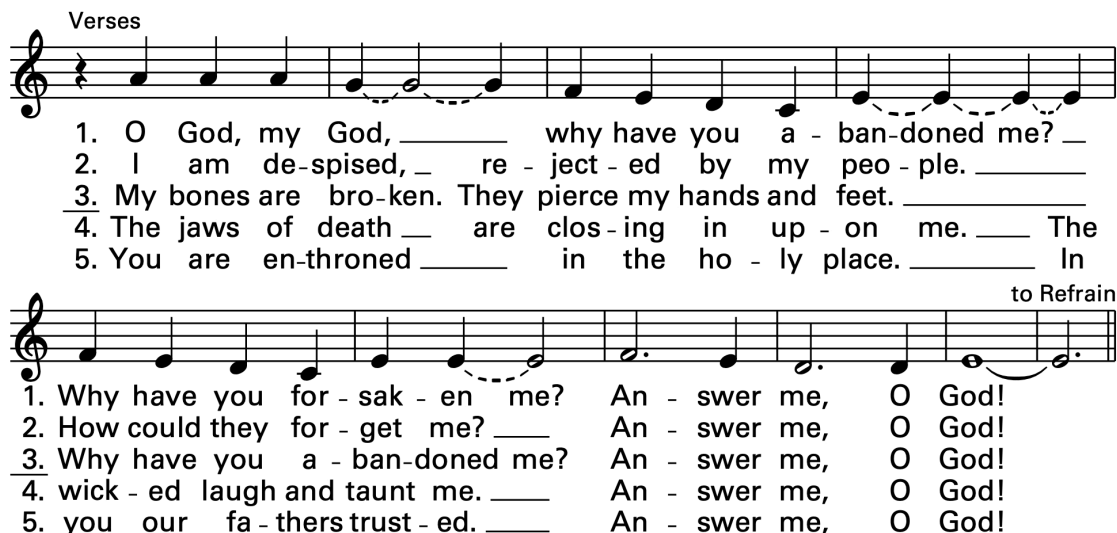
WOOD OF THE CROSS

Refrain



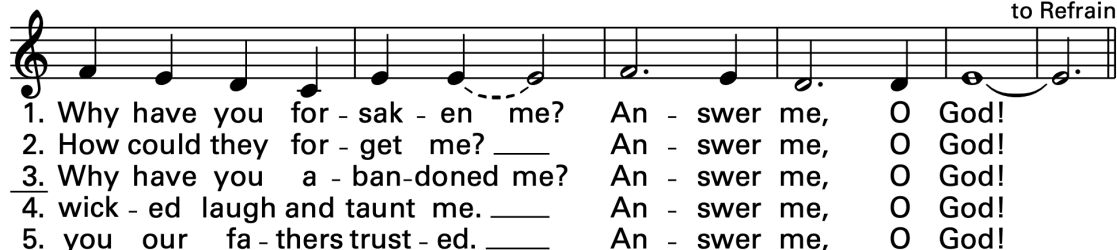
Be - hold the wood of the cross, on which hung the
Sav - ior of the world. O come, O
come, let us wor-ship, let us a - dore.

Verses



1. O God, my God, why have you a - ban-doned me? _
2. I am de-spised, re - ject - ed by my peo - ple. _
3. My bones are bro-ken. They pierce my hands and feet. _
4. The jaws of death are clos - ing in up - on me. The
5. You are en-throned in the ho - ly place. In

to Refrain



1. Why have you for - sak - en me? An - swer me, O God!
2. How could they for - get me? An - swer me, O God!
3. Why have you a - ban-doned me? An - swer me, O God!
4. wick - ed laugh and taunt me. An - swer me, O God!
5. you our fa - thers trust - ed. An - swer me, O God!

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PART III: HOLY COMMUNION

Since the celebration of Mass is not permitted on Good Friday, enough bread was consecrated during the Evening Mass of the Lord's Supper on Holy Thursday and kept in reservation for communion on Good Friday.

Lord's Prayer

Communion Song

WHEN I SURVEY THE WONDROUS CROSS

1. When I sur - vey the won-drous cross On which the
2. For - bid it, Lord, that I should boast Save in the
3. See, from his head, his hands, his feet, The pain and
4. Were ev - 'ry realm of na - ture mine, My gift would

1. Prince of glo - ry died, My rich - est gain I
2. death of Christ, my Lord; The vain things that now
3. love flow min - gled down; Did e'er such love and
4. still be far too small: Love so a - maz - ing,

1. count but loss, And pour con-tempt on all my pride.
2. tempt me most, I sac - ri - fice them to his blood.
3. sor - row meet, Or thorns com-pose so rich a crown?
4. so di - vine, De-mands my soul, my life, my all.

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Prayer After Communion

Prayer Over the People

All depart in silence. *Please remain in your pews until the Presider and the Liturgical Ministers have departed.*