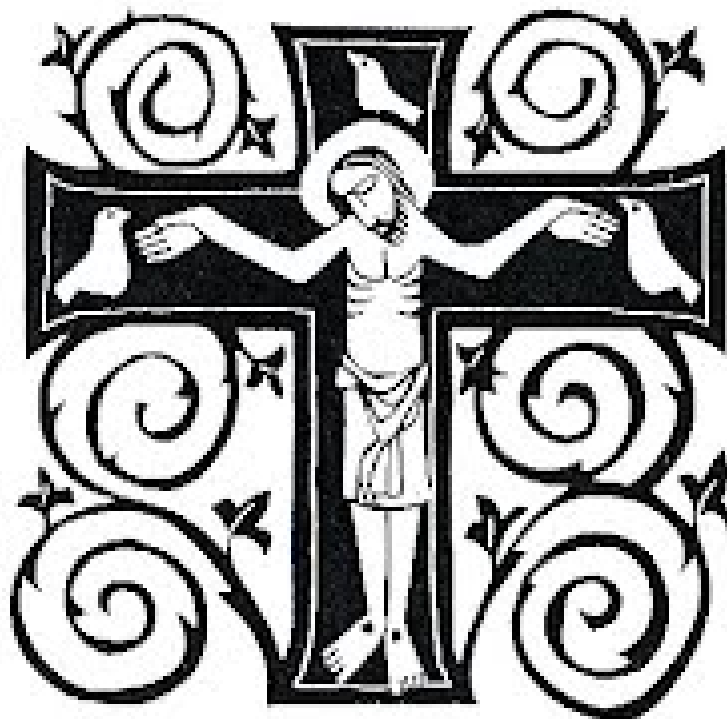


**THE SOLEMN LITURGY**  
**OF**  
**THE PASSION OF THE LORD**



# Friday of the Passion of the Lord

*We pray in SILENCE before the celebration of the Passion begins*

## THE CELEBRATION OF THE PASSION

*The Priest will enter in silence and prostrate himself before the altar. All KNEEL.  
When the Priest rises, all STAND.*

### THE PRAYER

#### First Part:

### THE LITURGY OF THE WORD

#### FIRST READING

*Isaiah 52:13–53: 12*

See my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him—so disfigured did he look that he seemed no longer human—so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: ‘Who could believe what we have heard, and to whom has the power of the Lord been revealed?’

Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty we saw him, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him.

And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed.

We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house like a sheep that is dumb before its shearers never opening his mouth.

By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have long life and through him what the Lord wishes will be done.

His soul’s anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself.

Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

R: The Word of the Lord  
C: Thanks be to God

#### RESPONSORIAL PSALM

*The Cantor sings first time—people repeat*



1. In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free.  
Into your hands I commend my spirit.  
It is you who will redeem me, Lord.
2. In the face of all my foes I am a reproach,  
An object of scorn to my neighbours  
and of fear to my friends.
3. Those who see me in the street  
run far away from me.  
I am like a dead man, forgotten in men’s hearts,  
Like a thing thrown away.
4. But as for me, I trust in you, Lord,  
I say: ‘You are my God.’  
My life is in your hands, deliver me  
from the hands of those who hate me.
5. Let your face shine on your servant.  
Save me in your love.  
Be strong, let your heart take courage,  
all who hope in the Lord.

#### SECOND READING

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

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

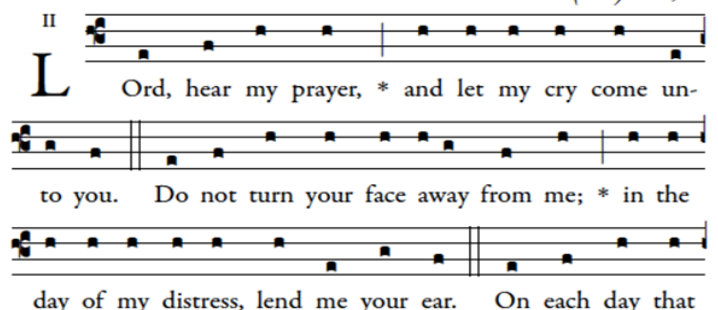
During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

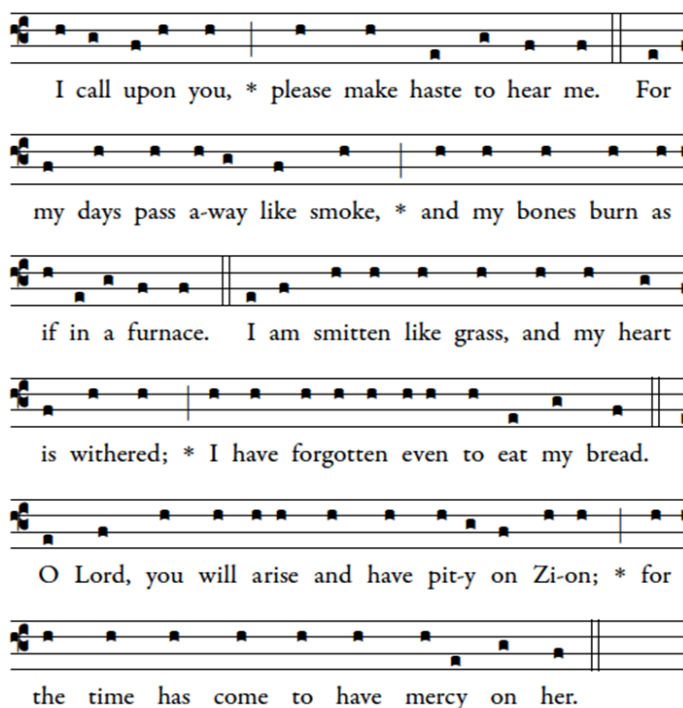
R: The Word of the Lord  
C: Thanks be to God

#### TRACT

*Dómine exáudi oratiónem meam*

*Ps 101(102): 2–5, 14*





## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*For the reading of the Passion the Narrator and not the priest begins the narrative. There are no acolytes or incense used at this time.*

*The parts for the Narrator to read are marked as **N***

*The parts for the Priest to read as the Christ are marked as **J+C***

*The parts which are in **BOLD** print are to be read by the whole congregation.*

**N** Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

**J+C** Who are you looking for?

**N** They answered,

**All** **Jesus the Nazarene.**

**N** He said,

**J+C** I am he.

**N** Now Judas the traitor was standing among them. When Jesus said, 'I am he,' they moved back and fell to the ground. He asked them a second time,

**J+C** Who are you looking for?

**N** They said,

**ALL** **Jesus the Nazarene.**

**N** Jesus replied,

**J+C** I have told you that I am he. If I am the one you are looking for, let these others go.

**N** This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.' Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

**J+C** Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

**N** The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.' Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

**All** **Aren't you another of that man's disciples?**

**N** He answered,

**All** **I am not.**

**N** Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others. The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

**J+C** I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. But why ask me? Ask my hearers what I taught; they know what I said.

**N** At these words, one of the guards standing by gave Jesus a slap in the face, saying,

**All** **Is that the way to answer the high priest?**

**N** Jesus replied,

**J+C** If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

**N** Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood there warming himself, someone said to him,

**All** **Aren't you another of his disciples?**

- N** He denied it saying,
- All** **I am not.**
- N** One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,
- All** **Didn't I see you in the garden with him?**
- N** Again Peter denied it; and at once a cock crew. They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the Passover. So Pilate came outside to them and said,
- All** **What charge do you bring against this man?**
- N** They replied,
- All** **If he were not a criminal, we should not be handing him over to you.**
- N** Pilate said,
- All** **Take him yourselves, and try him by your own Law.**
- N** The Jews answered,
- All** **We are not allowed to put a man to death.**
- N** This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him and asked,
- All** **Are you the king of the Jews?**
- N** Jesus replied,
- J+C** Do you ask this of your own accord, or have others spoken to you about me?
- N** Pilate answered,
- All** **Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?**
- N** Jesus replied,
- J+C** Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.
- N** Pilate said,
- All** **So, you are a king then?**
- N** Jesus answered,
- J+C** It is you who say it. Yes, I am a king. I was born for this, I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice.
- N** Pilate said,
- All** **Truth? What is that?**
- N** and with that he went out again to the Jews and said,
- All** **I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?**
- N** At this they shouted:
- All** **Not this man, but Barabbas.**
- N** Barabbas was a brigand. Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,
- All** **Hail, king of the Jews!**
- N** and they slapped him in the face.
- Pilate came outside again and said to them,
- All** **Look, I am going to bring him out to you to let you see that I find no case.**
- N** Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,
- All** **'Here is the man.'**
- N** When they saw him the chief priests and the guards shouted,
- All** **Crucify him! Crucify him!**
- N** Pilate said,
- All** **Take him yourselves and crucify him: I can find no case against him.**
- N** the Jews replied,
- All** **We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.**
- N** When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,
- All** **Where do you come from?**
- N** But Jesus made no answer. Pilate then said to him,
- All** **Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?**
- N** Jesus replied,
- J+C** You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

**N** From that moment Pilate was anxious to set him free, but the Jews shouted,

**All** **If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.**

**N** Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha.

It was Passover Preparation Day, about the sixth hour.

Pilate said to the Jews,

**All** **Here is your king**

**N** They said,

**All** **Take him away, take him away! Crucify him!**

**N** Pilate said,

**All** **Do you want me to crucify your king?**

**N** The chief priests answered,

**All** **We have no king except Caesar.**

**N** So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side, with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews'. This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

**All** **You should not write 'King of the Jews', but "This man said, I am King of the Jews".**

**N** Pilate answered,

**All** **What I have written, I have written.**

**N** When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

**All** **Instead of tearing it, let's throw dice to decide who is to have it.**

**N** In this way the words of scripture were fulfilled: They shared out my clothing among them. They cast lots for my clothes.

**N** This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

**J+C** Woman, this is your son.

**N** Then to the disciple he said,

**J+C** This is your mother.

**N** And from that moment the disciple made a place for her in his home. After this, Jesus knew that everything had now been completed and, so to fulfil the scripture perfectly, he said:

**J+C** I am thirsty.

**N** A jar full of vinegar stood there; so putting a sponge soaked in the vinegar on a hyssop stick, they held it up to his mouth. After Jesus had taken the vinegar he said,

**J+C** It is accomplished;

**N** and bowing his head he gave up his spirit.

## **ALL KNEEL**

**N** It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath—since that sabbath was a day of special solemnity the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it—trustworthy evidence, and he knows he speaks the truth—and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken, and again, in another place scripture says: They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus—though a secret one because he was afraid of the Jews—asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well—the same one who had first come to Jesus at night-time—and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

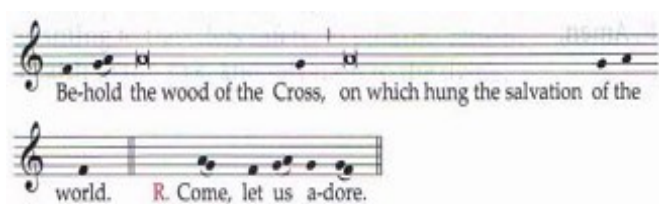
## The Solemn Intercessions

- I. For the Church
- II. For the Pope
- III. For all orders and degrees of the Faithful
- IV. For Catechumens
- V. For the unity of Christians
- VI. For the Jewish People
- VII. For those who do not believe in Christ
- VIII. For those who do not believe in God
- IX. For those in public office
- X. For those in tribulation

## Second Part: THE ADORATION OF THE HOLY CROSS

### The Showing of the Holy Cross

The priest and the acolytes go to the Sacristy and return with the veiled Cross through the church to the middle of the sanctuary. The priest then uncovers a little of its upper part and elevates it beginning the *Ecce Lignum Crucis* (Behold the wood of the Cross). All respond: *Come, let us adore*.



The priest then uncovers the right arm of the Cross and again sings the Versicle and the People make the Response. Finally the whole Cross is uncovered and for a third time the priests sing the Versicle and the People make the Response.

### The Adoration of the Holy Cross

For the adoration of the Cross, the Priest Celebrant alone approaches, with the chasuble and his shoes removed. Then the other clergy and the lay ministers and the faithful approach showing reverence to the Cross by a simple genuflection/kissing the Cross.

**Choir:** Were you there when they crucified my Lord

**Adoration Hymn:** Crux Fidelis

After the adoration the Cross is carried and placed on the Altar and lighted candles on the Altar with it.

## Third Part: HOLY COMMUNION

A cloth is spread on the Altar, and a corporal and the Missal put in place. The priest then puts on the humeral veil and accompanied by two acolytes with lighted candles goes the Altar of Repose and brings the Blessed Sacrament through the body of the Church. The people KNEEL.

When he places the Blessed Sacrament on the Altar he genuflects and then begins

### OUR FATHER

### LAMB OF GOD

### INVITATION TO COMMUNION

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

**COMMUNION CHOIR:** Drop Drop Slow Tears  
(Gibbons)  
God So Loved the World (Goss)

**COMMUNION HYMNS:** O Sacred Head Sore Wounded  
Soul of My Saviour

### PRAYER AFTER COMMUNION

## THE CONCLUDING RITES

**P:** Bow down for the blessing.

### PRAYER OVER THE PEOPLE

**C:** Amen

All genuflect to the Cross today as we leave Church in SILENCE.

After the Mass the Altar is stripped, but the Cross remains on the Altar with two or four candlesticks.

For those who have participated in this liturgy Vespers is not recited.

## ADORATION OF THE HOLY CROSS: CRUX FIDELIS

**Faithful Cross, the Saints rely on,  
Noble tree beyond compare!  
Never was there such a scion,  
never leaf or flower so rare.**

*Sweet the timber, sweet the iron,  
sweet the burden that they bear.*

Sing my tongue in exultation of our banner and device!  
Make a solemn proclamation of a triumph and its price:  
How the Saviour of creation conquered by his sacrifice!

For, when Adam first offended, eating that forbidden fruit,  
not all hopes of glory ended with the serpent at the root:  
broken nature would be mended by a second tree and shoot.

Thus the tempter was outwitted by a wisdom deeper still:  
Remedy and ailment fitted, means to cure and means to kill;  
that the world might be acquitted, Christ would do his Father's will.

So the Father, out of pity for our self inflicted doom,  
sent him from the heavenly city when the holy time had come:  
He the Son and the Almighty, took our flesh in Mary's womb.

Hear a tiny baby crying, founder of the seas and strands;  
see his virgin Mother tying cloth around his feet and hands;  
find him in a manger lying tightly wrapped in swaddling bands!

So he came, the long expected, not in glory, not to reign;  
only born to be rejected, choosing hunger, toil and pain,  
till the scaffold was erected and the Paschal Lamb was slain.

No disgrace was too abhorrent: Nailed and mocked and  
parched he died;  
Blood and water, double warrant, issue from his wounded side,  
Washing in almighty torrent Earth and stars and ocean tide.

Lofty timber, smooth your roughness, flex your boughs for  
blossoming;  
let your fibers lose their toughness, gently let your tendrils  
cling;  
lay aside your native gruffness, clasp the body of your King!

Noblest tree of all created, richly jewelled and embossed:  
Post by Lamb's blood consecrated; spar that saves the tempest  
tossed;  
scaffold beam, which elevated, carries what the world has cost!

Wisdom, power and adoration to the blessed Trinity,  
for redemption and salvation through the Paschal Mystery.  
Now, in every generation and for all eternity.

O sacred head, sore wounded,  
Defiled and put to scorn:  
O kingly head, surrounded  
With mocking crown of thorn;  
What sorrow mars thy grandeur?  
Can death thy bloom deflow'r?  
O countenance whose splendour  
The hosts of heav'n adore!

Thy beauty, long desired,  
Hath vanished from our sight:  
Thy pow'r is all expired,  
And quenched the light of light.  
Ah me! for whom thou diest,  
Hide not so far thy grace:  
Show me, O Love most highest,  
The brightness of thy face.

I pray thee, Jesus, own me,  
Me, Shepherd good, for thine;  
Who to thy fold has won me,  
And fed with truth divine.  
Me guilty, me refused not,  
Incline thy face to me,  
This comfort that I lose not,  
On earth to comfort thee.

In thy most bitter passion  
My heart to share doth cry.  
With thee for my salvation  
Upon the cross to die.  
Ah, keep my heart thus moved  
To stand thy cross beneath,  
To mourn thee, well-beloved,  
Yet thank thee for thy death.

My days are few, O fail not,  
With thine immortal pow'r,  
To hold me that I quail not  
In death's most fearful hour:  
That I may fight befriended,  
And see in my last strife  
To me thine arms extended  
Upon the cross of life.

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Soul of my Saviour sanctify my breast,  
Body of Christ, be thou my saving guest,  
Blood of my Savior, bathe me in thy tide,  
wash me with water flowing from thy side.

Strength and protection may thy passion be,  
O blessed Jesus, hear and answer me;  
deep in thy wounds, Lord, hide and shelter me,  
so shall I never, never part from thee.

Guard and defend me from the foe malign,  
in death's dread moments make me only thine;  
call me and bid me come to thee on high  
where I may praise thee with thy saints for aye.