

**Good Friday Stations of the Cross and
Solemn Liturgy of Our Lord's Passion and Death**

**Friday, April 2, 2010
5:00 p.m.**

**Holy Cross Church
3690 Armstrong Road, PO Box 318
Syracuse, NY 13209-0318
WEBSITE: <http://www.holycrossncc.org>
EMAIL: holycrossncc@espeedusa.com**

Stations of the Cross

Opening Prayer

P: *In the name of the Father and of the Son and of the Holy Spirit.*

R: Amen.

P: *Almighty Father God, since the dawn of creation, You have shown Your love for mankind. You have sent Your Son, our Lord Jesus Christ, to redeem us.*

Let us pray.

(kneel)

R: As we meditate on Your own Son's suffering, death, and resurrection, help us, O God, to realize that mere sentiment is not enough. Change our passive love into active loyalty. Make every work of ours show appreciation of Your love. Teach us, through these solemn thoughts, that our Redeemer died so that we might live. This we pray through Jesus Christ, our Lord and Savior. Amen.

Processional Hymn

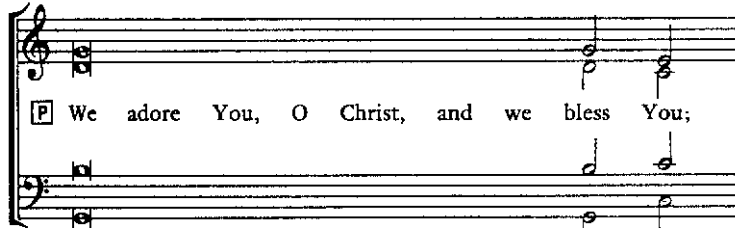
(stand)

Con - sid - er to - day all ye faith - ful Christ - ians When the guilt -
How the most cruel death of Je - sus' con - vic - tion

less One is by Pi - late sen - tenced And with thieves count - ed

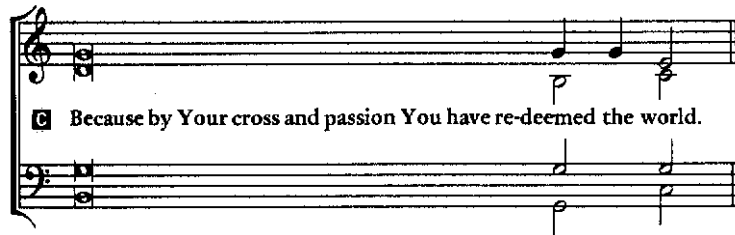
The First Station Jesus is Condemned to Death

P:



□ We adore You, O Christ, and we bless You;

R:



□ Because by Your cross and passion You have re-deemed the world.

P: *In the greatest mock trial of all time, Jesus is declared a criminal just because He claims to be what He really is – the Son of God! Pilate, afraid of what might happen to himself if he does what is right, gives in to the mob and condemns Jesus to a cruel and humiliating death.*

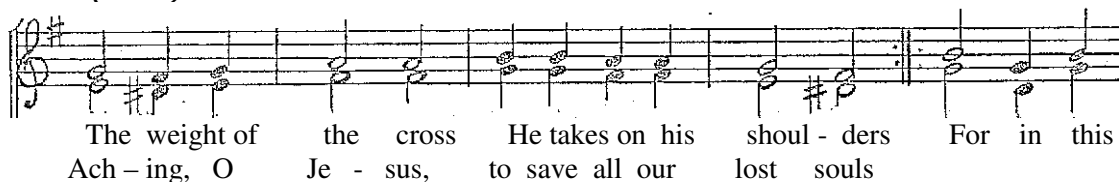
Let us pray.
(kneel)

R: We imitate Pilate so often: fearful of what people might say if we do not go along with the crowd. Instead, we must give witness to Christ by our life and work in the home, in our social group, in our professional circles, and in the midst of human society. By so penetrating our world with the Christian spirit, we bring the Good News to the poor and humble, and we give witness that we are all brothers and sisters, no matter of what race or nation we might be. Give us, O Lord, the strength to do what is right, regardless of what anybody thinks or says.

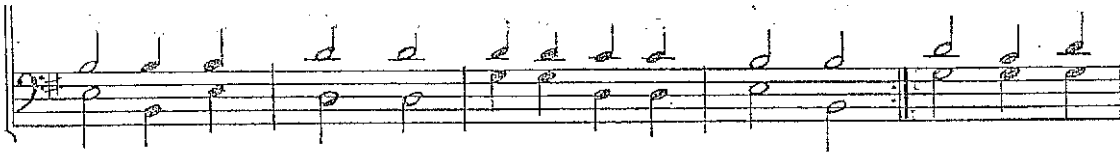
P: *Have mercy on us, O Lord.*
(stand)

R: Have mercy on us.

Processional Hymn
(stand)



The weight of the cross He takes on his shoulders For in this
Ach-ing, O Je-sus, to save all our lost souls



sym - bol man shall find sal - va - tion and his re - demp - tion.

The Second Station Jesus Takes Up His Cross

P:

P We adore You, O Christ, and we bless You;

R:

R Because by Your cross and passion You have re-deemed the world.

P: *And now an amazing thing happens. They want Jesus to carry the cross to His own execution. Not only does He accept it, but He reaches out to those handing Him the cross in a supreme gesture of love and forgiveness for them.*

*Let us pray.
(kneel)*

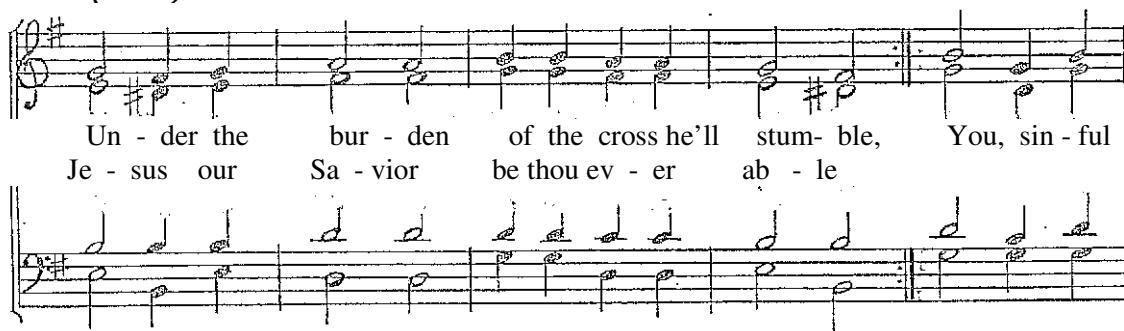
R: Lord, when things do not go the way we want them to, we complain and try to get rid of the little crosses we are carrying. Sometimes, we even try to take revenge on those who cause us trouble. We experience numerous tribulations: fears, misunderstandings, frustrations. We feel the anguish of our dissensions, divisions, separations. We taste the bitter fruits of our sinfulness. And yet, You have not only accepted the cross, but You have taken us – though we hardly deserve it – and have saved us!

P: *Have mercy on us, O Lord.
(stand)*

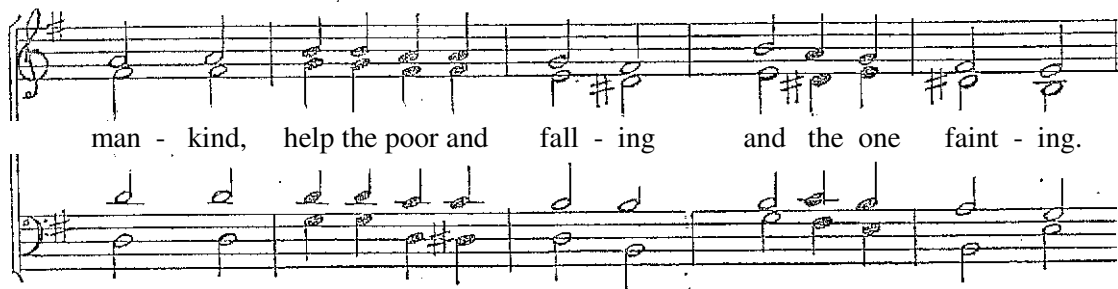
R: Have mercy on us.

Processional Hymn

(stand)



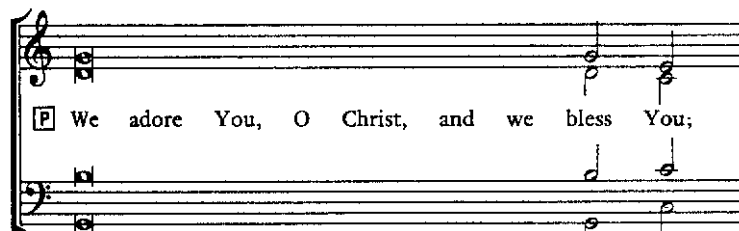
Un - der the bur - den of the cross he'll stum - ble, You, sin - ful
Je - sus our Sa - vior be thou ev - er ab - le



man - kind, help the poor and fall - ing and the one faint - ing.

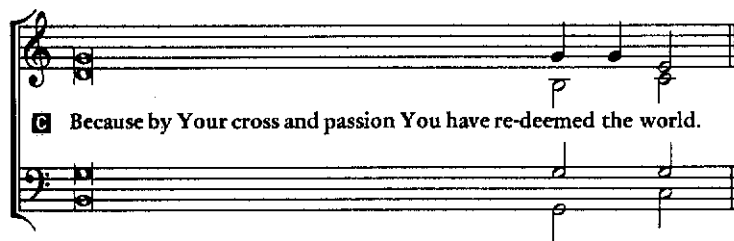
The Third Station Jesus Falls the First Time

P:



P We adore You, O Christ, and we bless You;

R:



R Because by Your cross and passion You have re-deemed the world.

P: *Jesus has already lost much blood from the severe beating He took and from the crown of thorns knifing deep into His holy brow. Now, the weight of the cross drives Him to the ground. But Jesus' great love for us will not allow Him to quit. He struggles to His feet to continue His journey for our salvation.*

Let us pray.

(kneel)

R: **Lord, we are so weak, and without Your help, we would fall a hundred times a day and never get up again. But with Your life within us, with Your spirit leading us, we can win the victory over sin and selfishness. We are no longer alone against the temptations of life. Your example is our strength. Your**

courage and Your holy forgiveness, in the Sacrament of Penance, prompt us to rise after each fall and move on to eternal life.

P: Have mercy on us, O Lord.

(stand)

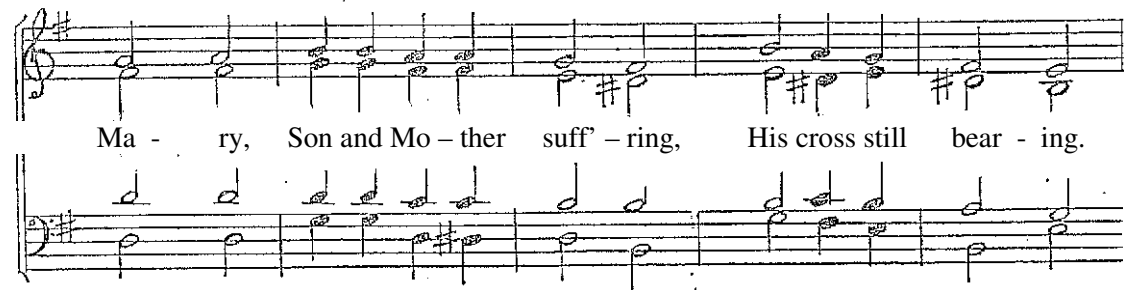
R: Have mercy on us.

Processional Hymn

(stand)



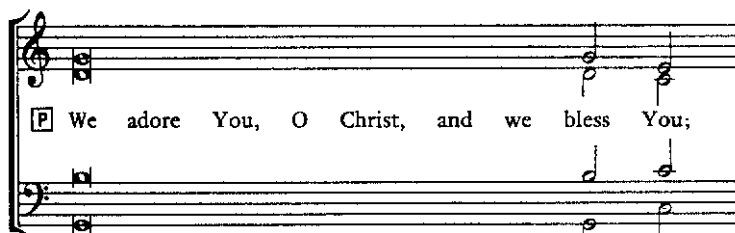
Now they are meet - ing two be - ings so sa - cred Je - sus with
With most ho - ly pains, joint-ly per-me - at - ed



Ma - ry, Son and Mo - ther suff' - ring, His cross still bear - ing.

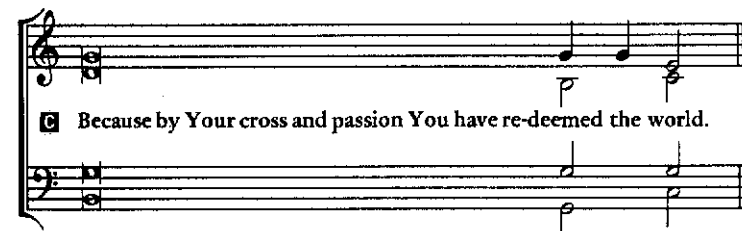
**The Fourth Station
Jesus Meets His Mother**

P:



P We adore You, O Christ, and we bless You;

R:



R Because by Your cross and passion You have re-deemed the world.

P: On that happy day in the Temple, Simeon had prophesied that a sword of sorrow would pierce the most sacred heart of Mary. Now, when she sees her Son carrying that heavy cross, she feels the twist of that sword. And Jesus also feels the pain; He knows what this is doing to His mother. The mental anguish at seeing her sorrow adds to His own tremendous suffering.

Let us pray.

(kneel)

R: Mary, mother of Jesus and our mother: how natural it would have been for you to brave the mob and try to lift the heavy cross from the shoulders of your Son. But no, you knew all too well that Jesus wanted to take whatever our rescue was going to cost, so you held back, accepting what was killing your Son, and breaking your own heart.

P: *Have mercy on us, O Lord.*

(stand)

R: Have mercy on us.

Processional Hymn

(stand)

Cy - rene, the bur - den of the cross will car - ry To pay with
Now ac - cepts Je - sus, and for all is rea - dy

heav - en for this weight sub - mis - sion Helps with com - pas - sion.

**The Fifth Station
Simon Helps Jesus Carry the Cross**

P:

P We adore You, O Christ, and we bless You;

R:

R Because by Your cross and passion You have re-deemed the world.

P: *Jesus is suffering so much by this time that it becomes apparent that He may not make it to Calvary, so the soldiers seize a stranger standing along the road, Simon from Cyrenia, and force him to help Jesus with His cross.*

Let us pray.

(kneel)

R: Lord, when this stranger was first picked, he probably resented it and tried to get out of it. But what a privilege it was! And how fortunate it is that we, as Simon, are allowed to help to save the world by working at Your side in helping others. We, Your servants, pledge ourselves to preserve the dignity of the human person, and to assure all men everywhere that they have been created by God for a blissful life beyond the reach of earthly misery. To do this, we will show reverence for all God's children, and we will consider every neighbor as another self.

P: *Have mercy on us, O Lord.*
(stand)

R: Have mercy on us.

Processional Hymn

(stand)

Saint - ly Ver - on - ica, so bit - ter - ly feel - ing Whose face when
Now meet - ing her Lord, with tears sad - ly shed - ding

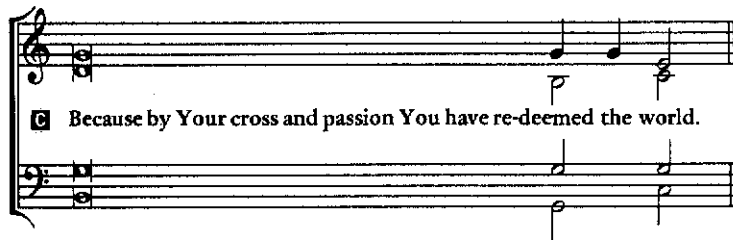
she wipes with the veil she car - ried, His por - trait was made.

**The Sixth Station
Veronica Wipes the Face of Jesus**

P:

P We adore You, O Christ, and we bless You;

R:



C Because by Your cross and passion You have re-deemed the world.

P: *The face of Jesus is now showing the full fury of what He is going through. On seeing His features so disfigured and bloody, a woman suddenly breaks through the crowd and rushes up with a towel to wipe His face. She is rewarded for her heroic act, for when she takes the cloth away, she sees on it an imprint of His face.*

Let us pray.

(kneel)

R: Lord Jesus, why do we always hang back when there is some good we could do; when we should help a friend; when we should forget about keeping up appearances and do what is right instead? Whenever we do something to help someone else, help us to see the great truth that we are doing it to You. Help us to realize the amazing chance we have – dozens of times each day – to imitate Veronica by doing good to all those with whom we live.

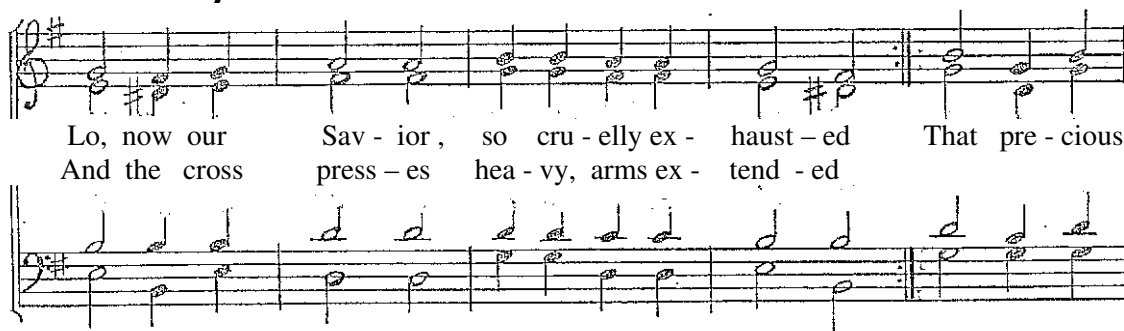
P: *Have mercy on us, O Lord.*

(stand)

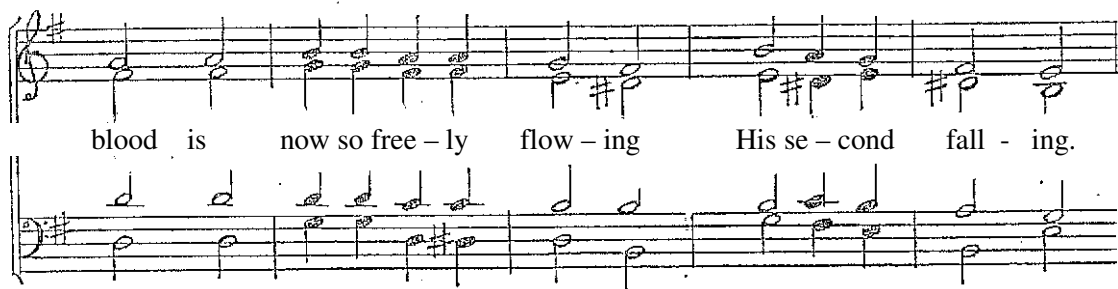
R: Have mercy on us.

Processional Hymn

(stand)



Lo, now our Sav - ior, so cru - elly ex - haust - ed That pre - cious
And the cross press - es hea - vy, arms ex - tend - ed



blood is now so free - ly flow - ing His se - cond fall - ing.

**The Seventh Station
Jesus Falls the Second Time**

P:

□ We adore You, O Christ, and we bless You;

R:

□ Because by Your cross and passion You have re-deemed the world.

P: *The sad journey continues, but now His burden seems to weigh a thousand pounds. This load of the cross, plus His loss of blood, causes Jesus to grow so weak and unsteady that He falls a second time. Unable to cushion Himself, Jesus lands hard, crushed in the dust of the Golgotha road.*

Let us pray.

(kneel)

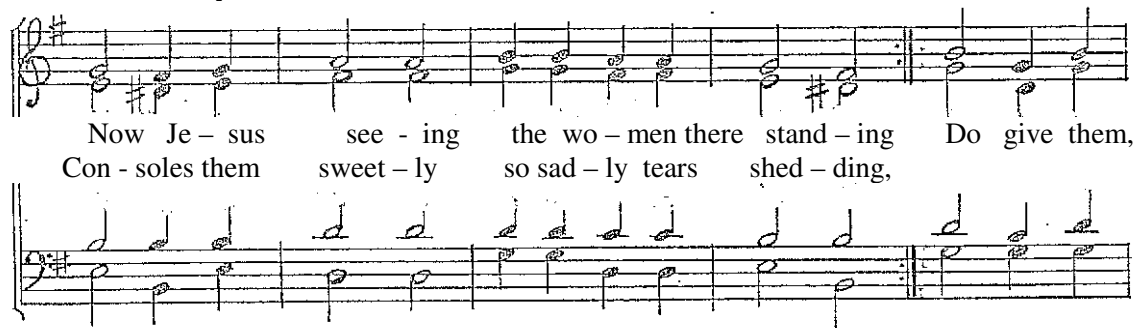
R: Dearest Lord, the weight of our sins cast You to the ground. All mankind stands guilty. We fall short in so many ways. Our sins inflict injury not only on ourselves but also on the community of the Church. Sin disrupts the love which binds us to each other and to God. We, therefore, acknowledge the healing power of the Sacrament of Penance. To deserve the name "Christian," we need continual pardon from God and from each other. As sinners, we constantly need the purifying and elevating power of the Sacraments You have provided for us, so lovingly and at so great a price.

P: *Have mercy on us, O Lord.*
(stand)

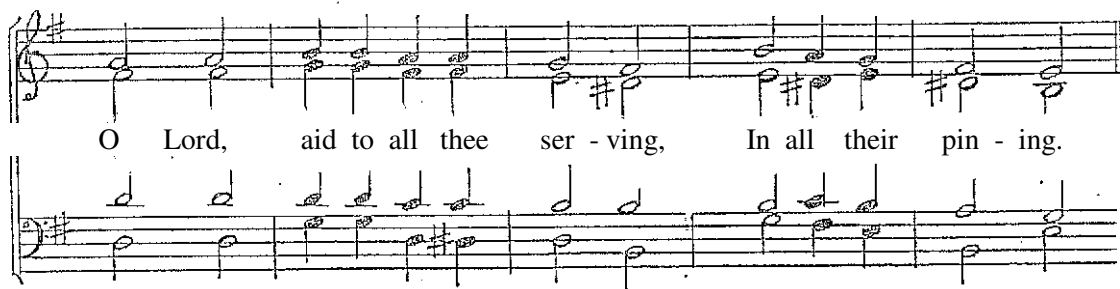
R: Have mercy on us.

Processional Hymn

(stand)



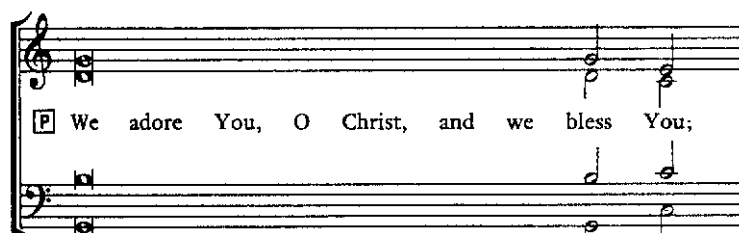
Now Je - sus see - ing the wo - men there stand - ing Do give them,
Con - soles them sweet - ly so sad - ly tears shed - ding,



O Lord, aid to all thee ser - ving, In all their pin - ing.

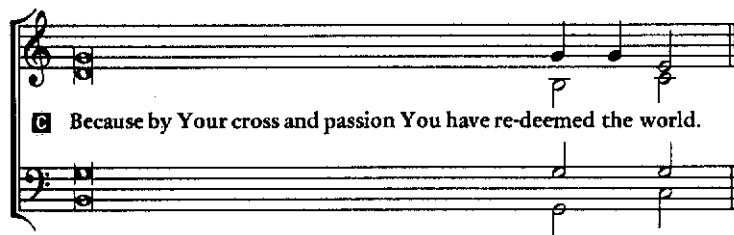
The Eighth Station Jesus Speaks to the Women of Jerusalem

P:



P We adore You, O Christ, and we bless You;

R:



R Because by Your cross and passion You have re-deemed the world.

P: *We see a group of women standing along the road, watching Jesus approach. Many of them had hoped that Jesus would be the Messiah who would establish a great kingdom here on earth. They were so sure they knew just how He was going to go about His work that they didn't recognize their Savior when he did come. He was not their kind of king, so they were disappointed. They cried, but tears of pity only.*

Let us pray.

(kneel)

R: Lord, how blind these women were. No wonder You said to them: "Weep not for me, but for yourselves." They should have wept for themselves, for they completely missed what was happening. They did not realize that You were not just a man, a poor convict condemned to death, but rather, God Himself,

Who chose death to bring them life. We also weep as we recall Your agony, but ours are tears of sorrow for our sins which caused Your great suffering.

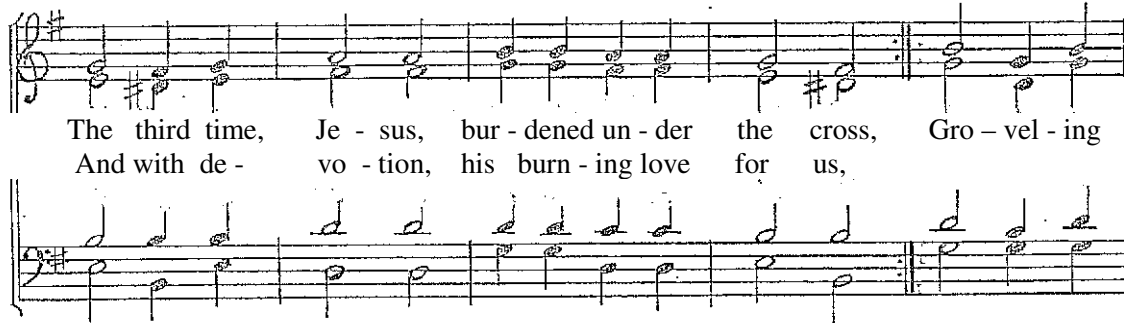
P: *Have mercy on us, O Lord.*

(stand)

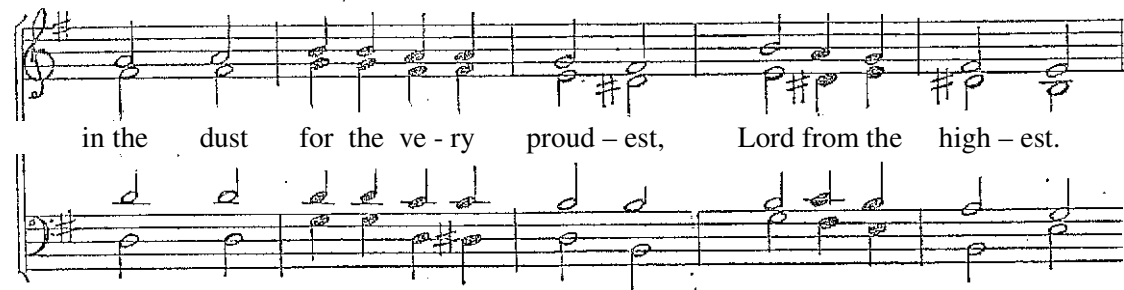
R: *Have mercy on us.*

Processional Hymn

(stand)



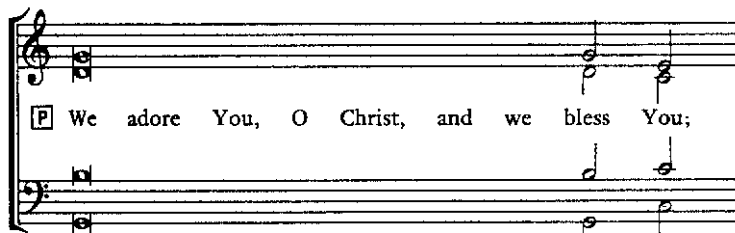
The third time, Je - sus, bur - dened un - der the cross, Gro - vel - ing
And with de - vo - tion, his burn - ing love for us,



in the dust for the ve - ry proud - est, Lord from the high - est.

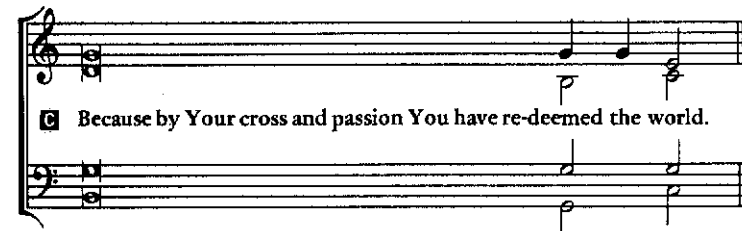
**The Ninth Station
Jesus Falls the Third Time**

P:



P We adore You, O Christ, and we bless You;

R:



R Because by Your cross and passion You have re-deemed the world.

P: *Drowning in a sea of suffering, Jesus collapses for the third time. It is a complete collapse, a torturing fall under the weight of the heavy wood. With nothing to soften the fall, Jesus hits the rocky road with full force. He lies still, blood streaming from his battered body.*

Let us pray.

(kneel)

R: Lord Jesus, from the depth of your weakness under the cross, You have merited for us strength and the abundance of grace. You have come "that we might have life and have it more abundantly." Through You, we have access in one Spirit to the Father and we share in the divine nature. We are privileged to have God dwell within us and to take us into fellowship with Himself. We are members of Your Mystical Body, Your Church, and we live in the communion of the saints as God's chosen people. Our strength lies in the power of God's truth, love, and life.

P: *Have mercy on us, O Lord.*
(stand)

R: Have mercy on us.

Processional Hymn

(stand)

This Lord, whom the earth dressed in flow' - ry splen - dor, Stripped of His
The hea - vens cover - ed with bright star-ry won - der,

gar - ments with - out an - y mer - cy for us lov - ing - ly

**The Tenth Station
Jesus is Stripped of His Garments**

P:

P We adore You, O Christ, and we bless You;

R:

R Because by Your cross and passion You have re-deemed the world.

P: *Finally, Jesus reaches the hilltop of Calvary. To prepare Him for crucifixion, the soldiers tear the garments from His precious body. This reopens His gaping wounds, and they bleed anew, spattering the soldiers and the soil on which He stands.*

Let us pray.

(kneel)

R: **O most precious Savior, how amazing Your submission to cruelty: garments which have become bandages are stripped from Your body. Your saving blood is ignored by those for whom it was shed. How often we are guilty of the same crime. You allow Yourself to be stripped and to die shamefully for our sins. Yet we refuse to strip ourselves of pride, with too much attachment to material things, so we can live what we call the "good life." We scorn the blood You have shed for us. O God, give us the strength to strip ourselves of sin and selfishness and "to put on the Lord Jesus Christ."**

P: *Have mercy on us, O Lord.*
(stand)

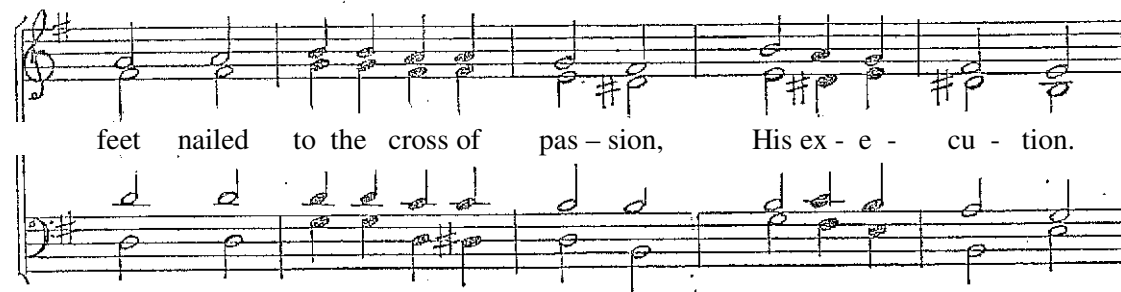
R: **Have mercy on us.**

Processional Hymn

(stand)



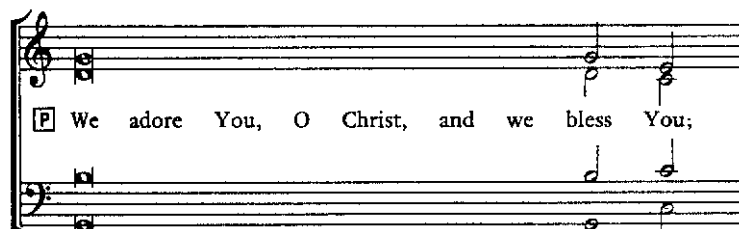
And so to ful - fill the Lord's bleed - ing pas - sion, With hands and
Al - though His bo - dy as one wound now show - ing,



feet nailed to the cross of pas - sion, His ex - e - cu - tion.

The Eleventh Station Jesus is Nailed to the Cross

P:



P We adore You, O Christ, and we bless You;

R:

Because by Your cross and passion You have re-deemed the world.

P: *The executioners tell Jesus to lie down on the cross, and He obeys without a murmur. It is not necessary for them to force Jesus' arms on the beam of the cross; He extends them in a gesture of complete surrender. Then the clamor of iron fills the air as they nail His hands and feet to the wood.*

Let us pray.

(kneel)

R: **O Jesus, Lord and Savior, in Your great love for us as God and mankind, You have undergone all of this for us. You did not heed the wants of Your human body, obeying the will of Your Father, Who permitted all this as His plan for rescuing us. He knew that if we ever saw this for what is truly is – a compelling demonstration of how far You would go to prove Your love for us – then we would be so moved and touched that we would eagerly give You our love in response. "To Him who loves us and freed us from our sins in His own blood, To Him be glory and power forever."**

P: ***Have mercy on us, O Lord.***
(stand)

R: **Have mercy on us.**

Processional Hymn

(stand)

Je - sus, with the cross, is now up - ward lift - ed Dy - ing now
As the King of Pains, im - mense-ly af - flict - ed:

in grief, God and man most tru - ly Liv - ing, weep dear - ly.

**The Twelfth Station
Jesus Dies on the Cross**

P:

□ We adore You, O Christ, and we bless You;

R:

□ Because by Your cross and passion You have re-deemed the world.

P: *They now lift the cross into the air and place it firmly in the ground. And there He hangs – our Lord and God. The weight of His body causes Him to sag. The unbearable pain from the nails in Jesus' hands increases a hundredfold. It becomes almost impossible for Jesus to breathe. For three hours, Jesus hangs suspended between heaven and earth, proving to all men who will ever live that "greater love than this no man has, that a man lay up his life for his friends." And finally, it is all over; He has done it.*

Let us pray.

(kneel)

R: Lord, our God, through Your son, Jesus, You have reconciled us to Yourself, so that each of us may say with Saint Paul: "He loved me and He gave Himself for me."

P: *Have mercy on us, O Lord.*
(stand)

R: Have mercy on us.

The hang - ing bo - dy, life - less and so wound - ed, On mo - ther's
Time from the cross to take it so af - flict - ed,

bo - som, placed with much great feel - ing, Bare - ly liv - ing.

**The Thirteenth Station
Jesus is Taken Down from the Cross**

P:

P We adore You, O Christ, and we bless You;

R:

R Because by Your cross and passion You have re-deemed the world.

P: *Mary, the Mother of God, watched her Son go by on His way to Calvary. Then for three hours she stood and watched His blood run down the wood of the cross, as He gave His all for us. Now, at long last, Jesus is taken down and given to her. It has been a long time since she first held Him on that Christmas morning: then, a beautiful baby; now, her crucified Christ.*

Let us pray.

(kneel)

R: **Blessed Mary, before your Son died, He told you that you were the mother of us all: we – not a very fitting substitute for the Son you had just lost. When He stated that we are one with Him in His Mystical Body, you accepted us with joy as your precious children. As you enfolded your Son's precious body in your motherly arms, so do you enfold us now. Continue, O Blessed Mary, in**

your intercession for us until we have reached our eternal fulfillment at the end of time, and help us to be your children, perfectly united with Jesus.

P: Have mercy on us, O Lord.

(stand)

R: Have mercy on us.

Processional Hymn

(stand)

The bo - dy of Christ, it is time to bu - ry, Now be - comes
There - fore, may the heart which in sor - rows drea - ry,

the grave, rest - ing place of the Lord A most grate - ful deed.

**The Fourteenth Station
Jesus is Placed in the Sepulchre**

P:

P We adore You, O Christ, and we bless You;

R:

R Because by Your cross and passion You have re - deemed the world.

P: The Savior of the world, the Redeemer of all men, the Son of God, has not even His own grave when He dies. And so they place Jesus in the tomb of a good stranger – Joseph of Arimathea. Christ our Lord was sent into the world to redeem men with His blood and bring them into the kingdom of His Father. That mission is now completed. Just before He died, He cried: "It is

P: *In the name of the Father and of the Son and of the Holy Spirit.*

R: Amen.

Solemn Liturgy of Our Lord's Passion and Death

The celebrant, vested in amice, alb, cincture, black stole, and cope enters the sanctuary with his assistants. The celebrant shall prostrate himself before the altar, while servers may do likewise or profoundly bow. The congregation should kneel and bow their heads. All pray in silence for a few moments.

The celebrant alone rises and says the following prayer.

Lord Jesus, You carried our sins in your body on the cross so that we might have life. May we, and all who remember this day find new life in You now and in the world to come, where You live and reign with the Father and the Holy Spirit forever and ever.

Part One – Liturgy of the Word of God

Reading I

Isaiah 52: 13-53,

12

A reading from the book of the prophet Isaiah

He surrendered himself to death, while bearing the faults of many
(Fourth song of the Servant of Yahweh).

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 that of man, and his appearance beyond that of mortals – 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 men, a man of suffering, accustomed to infirmity, one of those from whom men 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 makes 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.

This is the word of the Lord.

Responsorial Psalm

Psalm 31: 2, 6, 12-13., 15-16, 17, 25

R: Father, I put my life in your hands.

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: Father, I put my life in your hands.

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: Father, I put my life in your hands.

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: Father, I put my life in your hands.

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: Father, I put my life in your hands.

Reading II

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

A reading from the letter of Paul to the Hebrews

He submitted humbly and became for all the source of eternal salvation.

We have a high priest who has passed through the heavens, Jesus, the Son of God; let us hold fast to our profession of faith. For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need.

In the days when he was in the flesh, Christ offered prayers and supplications with loud cries and tears to God, 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 had suffered; and when perfected, he became the source of eternal salvation for all who obey him.

This is the Word of the Lord.

Gospel

John 18: 1-19, 42

The Passion of our Lord Jesus Christ according to St. 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. Judas took the cohort as well as police supplied by the chief priest 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, "Who is it you want?" "Jesus, the Nazorean," they replied. "I am he," he answered. (Now, Judas, the one who was to hand him over, was right there with them.) As Jesus said to them, "I am he," they retreated slightly and fell to the ground. Jesus put the question to them again, "Who is it you want?" "Jesus, the Nazorean," they repeated. "I have told you, I am he," Jesus

said. *"If I am the one you want, let these men go."* This is to fulfill what he had said: *"I have not lost one of those you gave me."*

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 Manchus.) At that Jesus said to Peter, *"Put your sword back in its sheath. Am I not to drink the cup the Father has given me?"*

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.)

Simon Peter, in company with another disciple, kept following Jesus closely. This 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, "Aren't you one of his man's followers?" "Not I," he replied.

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.

The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying, *"I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews came together. There was nothing secret about anything I said. Why do you question me? Question those who heard me when I spoke. It should be obvious they will know what I said."* At this reply, one of the guards who was standing nearby gave Jesus a sharp blow on the face. "Is that any way to answer the high priest?" he said. Jesus replied, *"If I said anything wrong produce the evidence, but if I spoke the truth why hit me?"* Annas next sent him, bound, to the high priest Caiaphas.

All through this, Simon Peter had been standing there warming himself. They said to him, "Are you not a disciple of his?" He denied: "I am not!" "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 again. 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. "What accusation do you bring against this man?" He demanded. "If he were not a criminal," they retorted, "we would certainly not have handed him over to you." At this Pilate said, "Why do you not take him and pass judgment on him according to your law?" "We may not put anyone to death," the Jews answered. (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. "Are you the King of the Jews?" he asked him. Jesus answered, *"Are you saying this on your own, or have others been telling you about me?"* "I am no Jew!" Pilate retorted. "It is your own people and the chief priests who have handed you over to me. What have you done?" Jesus answered: *"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."* At this Pilate said to him, "So, then, you are a king?" Jesus replied: *"It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice."* "Truth!" said Pilate, "What does that mean?"

After this remark, Pilate went out again to the Jews and told them: "Speaking for myself, I find no case against this man. Recall our custom whereby I release to you someone at Passover time. Do you want me to release to you the king of the Jews?" They shouted back, "We want Barabbas, not this one!" (Barabbas was an insurrectionist.)

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.

Pilate went out a second time and said to the crowd: "Observe what I do. I am going to bring him out to you to make you realize that I find no case against him." When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them, "Look at the man!" As soon as the chief priests and the temple police saw him they shouted, "Crucify him! Crucify him!" Pilate said, "Take him and crucify him yourselves; I find no case against him." "We have our law," the Jews responded, "and according to the law he must die because he made himself God's Son." When Pilate heard this kind of talk, he was more afraid than ever.

Going back into the praetorium, he said to Jesus, "Where do you come from?" Jesus would not give him an answer. "Do you refuse to speak to me?" Pilate asked him. "Do you not know that I have the power to release you and the power to crucify you?" Jesus answered: *"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."*

After this, Pilate was eager to release him, but the Jews shouted, "If you free this man you are no 'Friend of Caesar.'" Anyone who makes himself a king becomes Caesar's rival." 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 Preparation Day for Passover, and the hour was about noon.) He said to the Jews, "Look at your king!" At this they shouted, "Away with him! Away with him! Crucify him!" "What?" Pilate exclaimed. "Shall I crucify your king?" The chief priests replied, "We have no king but Caesar." In the end, Pilate handed Jesus over to be crucified.

Jesus was led away, and carrying the cross by himself, went out to what is called the Place of the Skulls (in Hebrew, Golgotha). There they crucified him and two others with him: one on either side, Jesus in the middle. Pilate had an inscription placed on the cross which read: JESUS THE NAZOREAN, THE KING OF THE JEWS. 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, "You should not have written, 'the King of the Jews.' Write instead, 'This man claimed to be king of the Jews.'" Pilate answered, "What I have written, I have written."

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, "We shouldn't tear it. Let's throw dice to see who gets it." The purpose of this was to have the Scripture fulfilled: "They divided my garments among them, for my clothing they cast lots.") And this is what the soldiers did.

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, *"Woman, there is your son."* In turn he said to the disciple, *"There is your mother."* From that hour onward, the disciple took her into his care.

After that, Jesus, realizing that everything was now finished, to bring the Scriptures to fulfillment said, "*I am thirsty.*" 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, "*Now it is finished.*" Then he bowed his head, and delivered over his spirit.

Since it was the Preparation Day the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. They asked Pilate that the legs be broken and the bodies be taken away. 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. One of the soldiers ran a lance into his side, and immediately blood and water flowed out. (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.) These events took place for the fulfillment of Scripture: "Break none of his bones." There is still another Scripture passage which says: "They shall look on him whom they have pierced."

Afterward, Joseph of Arimathea, a disciple of Jesus (although a secret one for fear of the Jews), asked Pilate's permission to remove the body away. Nicodemus (the man who had first come to Jesus at night) likewise came, bringing a mixture of myrrh and aloes which weighted 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. 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.

This is the gospel of the Lord.

Part Two – General Intercessions

The priest stands at the lectern or he may stand at the altar in which case the missal is placed in the center of the altar. The introduction to each prayer is said or sung in the tone of a preface with hands joined. The priest then says or sings **LET US PRAY**. The deacon or priest continues: **LET US KNEEL**. The choir or people respond: **LET US STAND**.

The priest, with hands extended, then says or sings the prayer.
The congregation **stands** during the intercessions.

FOR THE CHURCH

Let us pray, dear brothers and sisters, for the Holy Church of God throughout the world that God the Almighty Father guide it and gather it together, so that we may worship Him in peace and tranquility.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, You have shown Your glory to all nations in Jesus Christ, Your Son. Guide the work of Your Church. Help it to persevere in faith, proclaim Your name, and bring salvation to all people. We ask this through Christ, our Lord.

R: Amen.

FOR THE CLERGY AND LAITY OF THE CHURCH

Let us pray, for N. our Prime Bishop, for N. our bishop, and for all bishops, priests and deacons; for all who have a special ministry in the Church; for all the people of God, as well as those preparing for baptism.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, Your spirit guides the Church and makes it holy. Strengthen and uphold our bishops, priests and deacons, successors to Your Apostles, as well as all other leaders of the Church. Keep them in good health and safety for the good of the Church, and help each of us to do faithfully the work to which You have called us. We ask this through Christ our Lord.

R: Amen.

FOR THE UNITY OF CHRISTIANS

Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who seek the truth with sincerity.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, You give the Church its unity. Look with favor on all those who follow Jesus, Your Son. We are all consecrated to You by our Baptism. Make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ, our Lord.

R: Amen.

FOR THOSE WHO DO NOT BELIEVE IN CHRIST

Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way to salvation.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, You desire that all should be saved, enable those who do not acknowledge Christ, to receive the truth of the Gospel. Help us, Your people, to grow in love for one another, to grasp more fully the mystery of Your Godhead, and so to become more perfect witnesses of Your love in the sight of all people. We ask this through Christ, our Lord.

R: Amen.

FOR THOSE WHO DO NOT BELIEVE IN GOD

Let us pray for those who do not believe in God, that they may find Him, who is the author and goal of our existence.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, You created humanity so that all might long to know You and have peace in You. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of Your love and mercy, and gladly acknowledge You as the one true God and Father of us all. We ask this through Christ, Our Lord.

R: Amen.

FOR ALL IN PUBLIC OFFICE

Let us pray for those who serve in public office, that God may guide their minds and hearts, so that all of us may live in true freedom and peace.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, In Your goodness, watch over those in authority, so that people everywhere may enjoy justice, peace, freedom, and a share in the goodness of Your creation. We ask this through Christ, our Lord.

R: Amen.

FOR THOSE IN SPECIAL NEED

Let us pray that God, the almighty and merciful Father, may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease.

P: Let us pray. Let us kneel.

R: Let us stand.

Almighty and eternal God, You give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call upon you in any trouble that they may have the joy of receiving Your help in their need. We ask this through Christ, our Lord.

R: Amen.

Part Three – Veneration of the Cross

The congregation remains **standing** during the veneration of the cross. The celebrant removes the cope and proceeds to the right side of the sanctuary at the foot of the main altar. Two acolytes bring a veiled cross to the priest, who receives it and faces the people, singing the following three times, each in a higher tone. Each time the people kneel and sing the response.

After singing the antiphon for the first time, the priest unveils a small portion of the top of the crucifix. He ascends to the epistle side of the altar where he unveils the right arm and sings the antiphon for the second time. Standing before the tabernacle, he unveils the entire crucifix and holding it high, sings the antiphon for the final time.

P: Behold the wood of the cross, on which hung the Savior of the world.

R: Come, let us worship Him.

The acolytes take the crucifix and stand at the entrance to the sanctuary. The priest [removing his shoes] and other ministers proceed to the center of the Church. The priest, followed by the others, approach the cross, making three simple genuflections while approaching. Upon reaching the cross, the priest, and then the others, kiss it according to local custom.

The congregation is then invited to venerate the cross.

Peo - ple my peo - ple, How have I be - trayed Thee? 1. For I had saved Thee
How have I grieved thee, How could I have failed Thee? 2. For I have raised Thee

from the might of Pha-roah, But now you lead - me to the Cross to suf-fer
ov - er ev - 'ry na - tion, Now you would have me bear shame and Cru - ci - fix-ion.

Lu - du, mój lu - du, co - żem ci u - czy - nił?
Wcze-mem za - smu - cił, al - bo wczem za - wi - nił? Jam cię wy - zwo - lił

zmo-cy Fa - ra - ó - na, A tyś przy - rzą - dził krzyż na me ra - mio - na.

Part Four – Liturgy of the Presanctified

While the congregation is venerating the cross, the acolytes place a simple altar cloth and/or a corporal on the altar table. The deacon, or in the absence of a deacon, the priest, wearing the humeral veil, brings the ciborium to the main altar from the repository without any procession. Two acolytes with two lighted candles accompany him and place their candles near the altar or on it in the designated place. (If there are no servers, the candles placed on the altar previously were lit during the veneration of the cross by the congregation.)

1. O, my Je - sus, knelt in an - guish On that night of
2. O, my Je - sus, filled with suff - 'ring Cru - ci - fied on the

pain and grief. Lo, an an - gel soothes Thy sor - row,
shame - ful tree. When Thou com - est to Thy King - dom,

Brings un - to Thy soul re - lief. Come, my Je - sus, Come, my Je - su
There, O Lord, Re - mem - ber me.

Come, my Je - sus, hear my prayer. Grant me, Lord, Thy grief to share.

Ascending to the altar, the priest genuflects before the Blessed Sacrament and says:

Let us pray with confidence to the Father in the words our Savior gave us:

He extends his hands and continues with all present, saying:

**Our Father, who art in heaven, hallowed be Thy name;
Thy kingdom come; Thy will be done on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses
as we forgive those who trespass against us. And lead us not into
temptation but deliver us from evil.**

With hands extended, the priest continues alone:

***Deliver us, Lord, from every evil, and grant us peace in our day.
In Your mercy, keep us free from sin and protect us from all anxiety
as we wait in joyful hope for the coming of our Savior, Jesus Christ.***

He joins his hands and the people end the prayer with the acclamation:

For the kingdom, the power, and the glory are Yours, now and forever.

Taking the sacred host, the priest says:

I will take the Bread of Heaven and call upon the name of the Lord.

Together, the priest and people say only once:

Lord, I am not worthy to receive You, but only say the word and I shall be healed.

The priest reverently consumes the Sacred Host and then genuflects, takes the Host, holds it above the ciborium and facing the people, says:

The gifts of God for the people of God. Take this in remembrance that Christ died for you and feed on Him with thanksgiving.

Communion is then distributed to the faithful.

Hymn during Communion

Were You

There? (all)

1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you
3 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord?
there when they nailed him to the tree? Oh!
there when they laid him in the tomb?

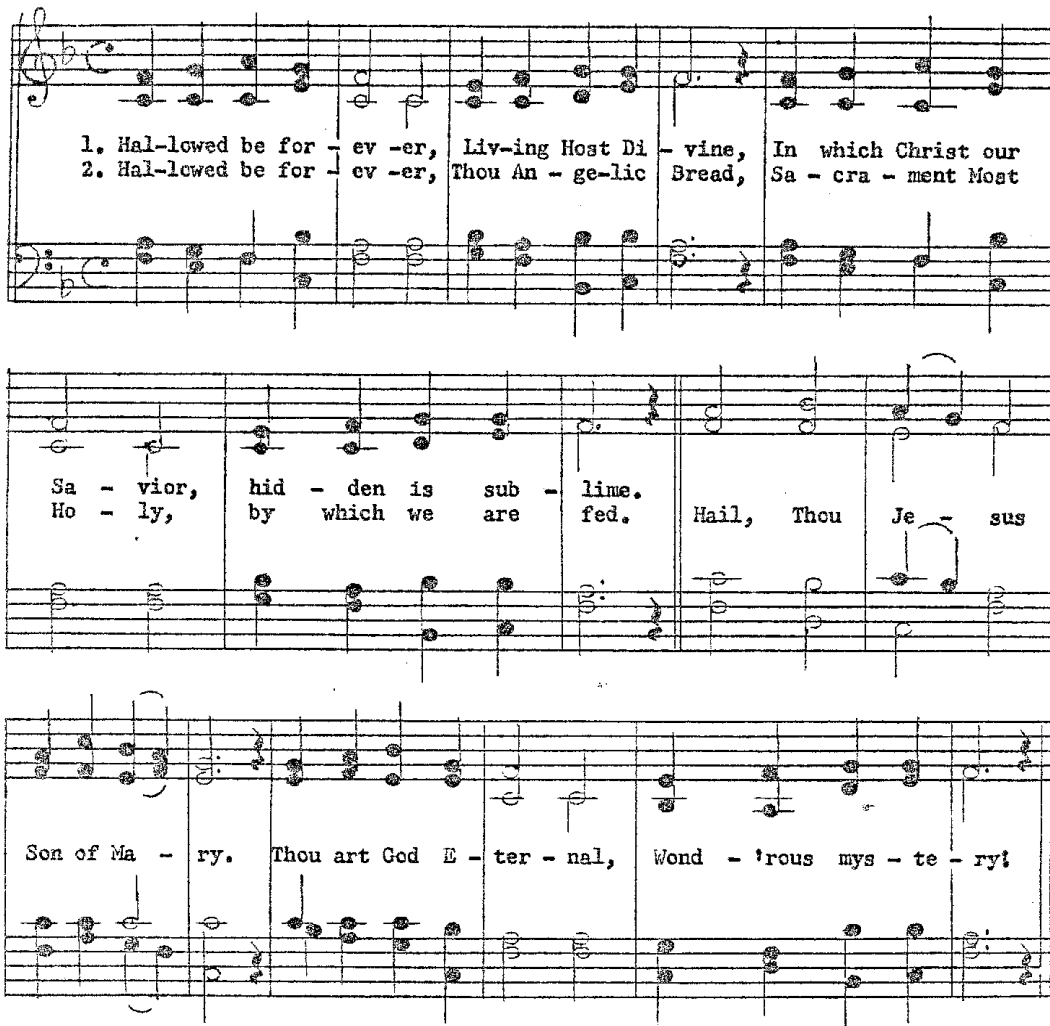
Some-times it caus - es me to trem - ble, trem - ble, trem - ble.

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 laid him in the tomb?

When the communion has been completed, the ciborium containing any remaining hosts [except the host for the luna] may be placed in the tabernacle at the side altar where the tomb is located. The tabernacle at the main altar should remain empty.

The remaining large host is placed in the luna which is inserted into the monstrance. The monstrance is covered with the sheer white veil and placed in the center of the altar table.

The priest goes to the foot of the altar, places incense in the thurible and, kneeling, censens the Blessed Sacrament three times. After receiving the white humeral veil, he ascends to the altar and taking the monstrance, turns toward the people and intones an appropriate hymn (one verse only).



1. Hal-losed be for - ev - er, Liv - ing Host Di - vine, In which Christ our
2. Hal-losed be for - ev - er, Thou An - ge - lic Bread, Sa - cra - ment Most

Sa - vior, hid - den is sub - lime.
Ho - ly, by which we are fed. Hail, Thou Je - sus

Son of Ma - ry. Thou art God E - ter - nal, Wond - 'rous mys - te - ry!

The monstrance is carried in solemn procession (without processional cross) to the symbolic tomb. After setting down the monstrance, he again incenses the Blessed Sacrament as all kneel for a few moments of silent prayer.

Final Prayers for the Community, Parish, and Church

Our Father...

Hail Mary...

Glory Be...

P: *In the name of the Father, and of the Son, and of the Holy Spirit.*

R: Amen.

The priest and servers then depart in silence. The congregation departs after singing the Recessional Hymn.

1. On the Cross, For the sins of man, Our Lord was cru-ci-fied.
2. From the Cross, Filled with mer - cy, Our Dear Lord looked down on us.
3. With the Cross, Hope of all who would con-fess and come to Him.
4. To the Cross, All our love and hope we trust on Cal - va - ry.

On the Cross, 'Mid great pain and suf - er - ing He bled and died.
From the Cross, Torn with sor - row, yet He would for - give - us.
With the Cross, He would gath - er all who would be - lieve in Him.
To the Cross, We would give our life, our hearts, our all to Thee.

Lord, for - give us when we fail Thee, Lord, for - give when

we be - tray Thee, Lord, - for - give!