

Good Friday

04/03/26



PROSTRATION

OPENING PRAYER

I.) *Liturgy of the Word*

FIRST READING *Isaiah 52:13-53:12*

A reading from the Book
of the Prophet Isaiah

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him -- so marred was his look beyond human semblance and his appearance beyond that of the sons of man-- so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him.

He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore, I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

The Word of the Lord. **Thanks be to God.**

**PSALM 31: FRIDAY OF THE PASSION OF THE LORD
(GOOD FRIDAY), ALL YEARS**



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- 1.) In you, O LORD, I take refuge; let me never be put to shame. In your justice rescue me. Into your hands I commend my spirit; you will redeem me, O LORD, O faithful God. **R/.**
- 2.) For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken. **R/.**
- 3.) But my trust is in you, O LORD; I say, "You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors." **R/.**
- 4.) Let your face shine upon your servant; save me in your kindness. Take courage and be stouthearted, all you who hope in the LORD. **R/.**

SECOND READING

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

A reading from the Letter to the Hebrews

Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So, let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord. **Thanks be to God.**

was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter,

C. You are not one of this man's disciples, are you?

N. He said,

V. I am not.

N. Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about His disciples and about his doctrine. Jesus answered him,

† I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.

N. When he had said this, one of the temple guards standing there struck Jesus and said,

V. Is this the way you answer the high priest?

N. Jesus answered him,

† If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?

N. Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,

C. You are not one of his disciples, are you?

N. He denied it and said,

V. I am not.

N. One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

C. Didn't I see you in the garden with him?

N. Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said,

V. What charge do you bring against this man?

N. They answered and said to him,

C. If he were not a criminal, we would not have handed him over to you.

N. At this, Pilate said to them,

V. Take him yourselves, and judge him according to your law.

N. The Jews answered him,

C. We do not have the right to execute anyone,

N. in order that the word of Jesus might be fulfilled that He said indicating the kind of death He would die. So Pilate went back into the praetorium and summoned Jesus and said to Him,

V. Are you the King of the Jews?

N. Jesus answered,

† Do you say this on your own or have others told you about me?

N. Pilate answered,

V. I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?

N. Jesus answered,

† My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.

N. So Pilate said to him,

V. Then you are a king?

N. Jesus answered,

† You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

N. Pilate said to him,

V. What is truth?

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

V. I find no guilt in him. But you have a custom that I release one prisoner to you at Passover.

Do you want me to release to you the King of the Jews?

N. They cried out again,

C. Not this one but Barabbas!

N. Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said,

C. Hail, King of the Jews!

N. And they struck Him repeatedly. Once more Pilate went out and said to them,

V. Look, I am bringing him out to you, so that you may know that I find no guilt in him.

N. So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

V. Behold, the man!

N. When the chief priests and the guards saw him they cried out,

C. Crucify him, crucify him!

N. Pilate said to them,

V. Take him yourselves and crucify him. I find no guilt in him.

N. The Jews answered,

C. We have a law, and according to that law he ought to die, because he made himself the Son of God.

N. Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

V. Where are you from?

N. Jesus did not answer him. So Pilate said to him,

V. Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?

N. Jesus answered him,

† You would have no power over me if it had not been given to you from above. For this reason, the one who handed me over to you has the greater sin.

N. Consequently, Pilate tried to release him; but the Jews cried out,

C. If you release him, you are not a Friend of Caesar.

Everyone who makes himself a king opposes Caesar.

N. When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews,

V. Behold, your king!

N. They cried out,

C. Take him away, take him away! Crucify him!

N. Pilate said to them,

V. Shall I crucify your king?

N. The chief priests answered,

C. We have no king but Caesar.

N. Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an

inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So, the chief priests of the Jews said to Pilate,

C. Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'

N. Pilate answered,

V. What I have written, I have written.

N. When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So, they said to one another,

C. Let's not tear it, but cast lots for it to see whose it will be,

N. in order that the passage of Scripture might be fulfilled that says: *They divided my garments among them, and for my vesture they cast lots.* This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother,

† Woman, behold, your Son.

N. Then He said to the disciple,

† Behold, your mother.

N. And from that hour the disciple took Her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said,

† I thirst.

N. There was a vessel filled with common wine. So, they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, He said,

† It is finished.

N. And bowing His head, He handed over the spirit.

(Here, all kneel and pause for a short time.)

N. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So, the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that He was already dead, they did not break His legs, but one soldier thrust his lance into His side, and immediately blood and water flowed out. An eyewitness has

testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken.* And again, another passage says: *They will look upon Him whom they have pierced.* After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So, he came and took His body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where He had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So, they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

† The Gospel of the Lord.

R/. Praise to you, Lord Jesus Christ.

**-THE SOLEMN INTERCESSIONS (10)
-COLLECTION FOR THE HOLY LAND**



II.) Veneration of the Cross GOOD FRIDAY: ADORATION OF THE HOLY CROSS

Priest or deacon:



Be - hold the wood of the Cross, on which hung the salvation of the world.

All:



Come, let us a - dore.

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INDIVIDUAL VENERATION

→ **CHOIR GOES DOWN 1ST**
FOR VENERATION AND
STAYS DOWNSTAIRS
(in FRONT) !!

- 1) *Ours Were the Grievs He Bore* – by Small Group
- 2) *The Old Rugged Cross* – by Choir
- 3) *When I Survey the Wondrous Cross* – by Choir & Congregation
- 4) *Tree of the Savior* (only if time allows)

#160 (MI)

WHEN I SURVEY THE WONDROUS CROSS

HAMBURG

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.

Text: LM; Isaac Watts, 1674–1748, alt. Music: Lowell Mason, 1792–1872.

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III.) Holy Communion

(Fr. Tony will come to the side or turn toward us...)

→CHOIR: Receive Communion first-STAY UP FRONT at piano!

1) O Sacred Head, Surrounded – w/Congregation #158, "b" verses

O SACRED HEAD, SURROUNDED

PASSION CHORALE

*1b. O Sa - cred Head, sur - round - ed By crown of pier - cing thorn!
 2b. O Love, all love tran - scend - ing, O Wis - dom from on high!
 3b. O Je - sus, we a - dore thee, Up - on the cross our King!

1b. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
 2b. O Truth, un - changed, un - chang - ing, Sur - ren - dered up to die!
 3b. We hum - bly bow be - fore thee, And of thy vic - t'ry sing!

1b. No come - li - ness or beau - ty Thy wound - ed face be - trays,
 2b. Was e'er a love so won - drous! That from his heav' - n - ly throne
 3b. Thy cross is our sal - va - tion, Our hope from day to day,

1b. Yet an - gel hosts a - dore thee And trem - ble as they gaze.
 2b. God should de - scend a - mong us To suf - fer for his own.
 3b. Our peace and con - so - la - tion When life shall fade a - way.

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.

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Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

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2) Only This I Want (if time allows) - by Choir

ONLY THIS I WANT

Dan Schutte

Refrain

On - ly this I want: but to know the Lord,

and to bear his cross, so to wear the crown he wore.

Verses

1. All but this is loss, worth-less ref-use to me,
2. I will run the race; I will fight the good fight,
3. Let your heart be glad, al - ways glad in the Lord,

to Refrain

1. for to gain the Lord is to gain ___ all I need.
2. so to win the prize of the king-dom of my Lord.
3. so to shine like stars in the dark-ness of the night.

Text based on Philippians 3:7-16; 2:15, 18. Text and music © 1981, OCP. All rights reserved.

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Were You There (next page) ----->

3) **Were You There**---by Congregation and/or Choir #156 (MI)

(@3:PM no announcement made at this time)

WERE YOU THERE

WERE YOU THERE



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



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



- 1-3. Some-times it caus-es 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 laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual

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