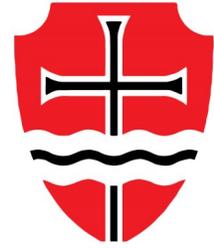




FRIDAY
OF THE
LORD'S **P**ASSION



10 APRIL 2020
GOOD FRIDAY
SOLEMN LITURGY



WELCOME VISITORS TO

SAINT JOHN THE BAPTIST CATHOLIC CHURCH!

To our parish and school community
and to all our friends who are praying with us online,
we welcome you to join us in this celebration of the Mass.
We are grateful for your prayerful participation with us
and we invite you to be in spiritual communion with the Risen Lord
who is present in Word and Sacrament.

Christ redeemed humankind and gave perfect glory to God chiefly through his paschal mystery: by dying he destroyed our death and by rising he restored our life. The Easter Triduum of the passion and resurrection of Christ is thus the culmination of the entire liturgical year. What Sunday is to the week, the solemnity of Easter is to the liturgical year.

The Easter Triduum begins with the evening Liturgy of the Lord's Supper, and reaches its high point in the Easter Vigil. The emphasis is on the Passion as a whole, therefore, Triduum, the three sacred days of Thursday, Friday, and Saturday - are seen as a continuous celebration - in which are commemorated the central events of Christianity. Each day of this Triduum needs the other two to complete the proclamation of the Saving Works of our Lord Jesus.

You are invited to celebrate this continuous Liturgy with the Assembly of Saint John the Baptist as our Lenten journey comes to a close, and our Easter Celebration of the Great Fifty-days commences with the Paschal Triduum of Jesus the Christ.

As the ministers enter in silence, all STAND.
Then all KNEEL as the presider prostrates himself before the unadorned Altar.
All pray in silence, praising God for Him who willingly suffered
that we might have new life.
Then all RISE for the Opening Prayer.

THE LITURGY OF THE WORD

FIRST LESSON: Isaiah 52: 13-53,12

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.

Continued on next page...

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.

Lector: The Word of the Lord.

All: Thanks be to God.

A period of silence follows the reading.

P SALM 31



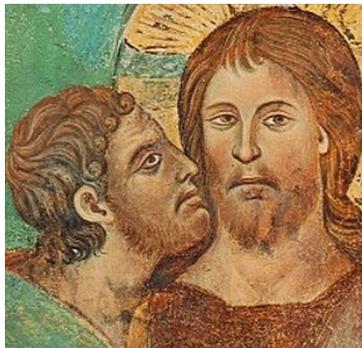
Psalm 31, by Jay F, Hunstiger. Copyright 1985 by Liturgical Press. St. John's Abbey, Collegeville, MN

In, you, O Lord, I take refuge;
let me never be put to shame.
Into your hands I commend my spirit;
you will redeem me, O Lord, O faithful God.

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.

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.

Let your face shine upon your servant;
Save me in your kindness.
Take courage and be stouthearted,
All you who hope in the Lord.



Narrator: The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them,

Jesus: "Whom are you looking for?"

Narrator: They answered him,

Speaker: "Jesus the Nazorean."

Narrator: He said to them,

Jesus: "I AM."

Narrator: Judas his betrayer was also with them. When he said to them, "I AM, " they turned away and fell to the ground. So he again asked them,

Speaker: "Whom are you looking for?"

Narrator: They said,

Speaker: "Jesus the Nazorean."

Narrator: Jesus answered,

Jesus: "I told you that I AM. So if you are looking for me, let these men go."

Narrator: This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus: "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

Narrator: So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He 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,

Speaker: "You are not one of this man's disciples, are you?"

Narrator: He said,

Jesus: "I am not."

Narrator: 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,

Jesus: "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."

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

Speaker: "Is this the way you answer the high priest?"

Narrator: Jesus answered him,

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

Narrator: Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him,

Speaker: "You are not one of his disciples, are you?"

Narrator: He denied it and said,

Speaker: "I am not."

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

Speaker: "Didn't I see you in the garden with him?"

Narrator: 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,

Speaker: "What charge do you bring against this man?"

Narrator: They answered and said to him,

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

Narrator: At this, Pilate said to them,

Speaker: "Take him yourselves, and judge him according to your law."

Narrator: The Jews answered him,

Speaker: "We do not have the right to execute anyone,"

Narrator: 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,

Speaker: "Are you the King of the Jews?"

Narrator: Jesus answered,

Jesus: "Do you say this on your own or have others told you about me?"

Narrator: Pilate answered,

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

Narrator: Jesus answered,

Jesus: "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."

Narrator: So Pilate said to him,

Speaker: "Then you are a king?"

Narrator: Jesus answered,

Jesus: "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."

Narrator: Pilate said to him,

Speaker: "What is truth?"

Narrator: When he had said this, he again went out to the Jews and said to them,

Speaker: "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?"

Narrator: They cried out again,

Speaker: "Not this one but Barabbas!"

Narrator: 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,

Speaker: "Hail, King of the Jews!"

Narrator: And they struck him repeatedly. Once more Pilate went out and said to them,

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

Narrator: So Jesus came out, wearing the crown of thorns and the purple cloak.
And he said to them,

Speaker: "Behold, the man!"

Narrator: When the chief priests and the guards saw him they cried out,

Speaker: "Crucify him, crucify him!"

Narrator: Pilate said to them,

Speaker: "Take him yourselves and crucify him. I find no guilt in him."

Narrator: The Jews answered,

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

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

Speaker: "Where are you from?"

Narrator: Jesus did not answer him. So Pilate said to him,

Speaker: "Do you not speak to me?
Do you not know that I have power to release you and I have power to crucify you?"

Narrator: Jesus answered him,

Jesus: "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."

Narrator: Consequently, Pilate tried to release him; but the Jews cried out,

Speaker: "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

Narrator: 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,

Speaker: "Behold, your king!"

Narrator: They cried out,

Speaker: "Take him away, take him away! Crucify him!"

Narrator; Pilate said to them,

Speaker: "Shall I crucify your king?"

Narrator: The chief priests answered,

Speaker: "We have no king but Caesar."

Narrator: 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,

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

Narrator: Pilate answered,

Speaker: "What I have written, I have written."

Narrator: 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,

Speaker: "Let's not tear it, but cast lots for it to see whose it will be, "

Narrator: 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,

Jesus: "Woman, behold, your son."

Narrator: Then he said to the disciple,

Jesus: "Behold, your mother."

Narrator: 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."

Narrator: 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,

Jesus: "It is finished."

Narrator: And bowing his head, he handed over the spirit.

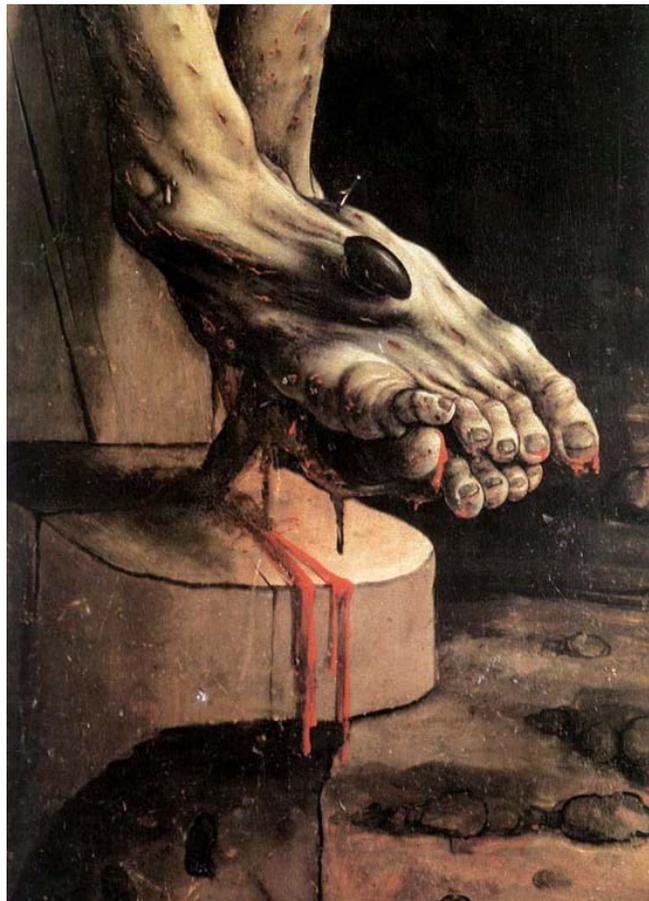
(Pause – all kneel)



Narrator: 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.

Narrator: The Gospel of the Lord.



THE SOLEMN INTERCESSIONS *The people kneeling throughout*

For Holy Church

For the Pope

For all orders and degrees of the faithful

For catechumens

For the unity of Christians

For the Jewish people

For those who do not believe in Christ

For those who do not believe in God

For those in public office

For the afflicted in time of pandemic

For those in tribulation

COLLECTION FOR THE HOLY LAND

Today's offering supports the work of Christ in the Holy Land.
This collection due to Covid is being transferred to the Feast of the Holy Cross
on September 14th.
The need is great!

ANTHEM: Soul of Christ, by Dom Gregory Murray, osb

Soul of Christ, Be my sanctification; Body of Christ, be my salvation;
Blood of Christ, fill all my veins; Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be; O good Jesus, listen to me.
In Thy wounds I fain would hide, N'er to be parted from Thy side;
Guard me should the foe assail me: Call me when my life shall fail me:
Bid me come to Thee above, With Thy saints to sing Thy love,
World without end,
Amen.

THE ADORATION AND SHOWING OF THE HOLY CROSS

At the sound of the clapper, all stand—

Behold the wood of the Cross,
on which hung the salvation of the world.
Come, let us adore.

Chanter intones each time, then all respond.



THE VENERATION OF THE CROSS

For this veneration of the Cross:

You may *remove your shoes*
as Moses removed his shoes before the burning bush.

You may *bow low*,
as David bowed in the presence of the Ark of the Covenant.

You may *kiss*
the outstretched arms of the Cross, as Mary kissed her Son.

HYMN: 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 pierced him in the side? Were you



there when they cru - ci - fied my Lord? O! _____
 there when they nailed him to the tree? O! _____
 there when they pierced him in the side? O! _____



Some-times it caus - es me to trem-ble, trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble, trem-ble,
 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 pierced him in the side?

During the Veneration of the Cross,
 the schola sings the venerable "Popule Meus"
 alternating between, English, Greek and Latin.



My people, what have I done to you?
 How have I offended you? Answer me!



Agios o Theos—Sanctus Deus
 Agios Ischyros—Holy is God
 Sanctus fortis—Holy and strong!
 Hagios Athanatos, eleison imas—Holy and Immortal One,
 have mercy on us.

VESTING OF THE CROSS—Faithful Cross, O Tree Of Beauty

Faith - ful cross, O tree of beau - ty,
 Cross of pain trans - formed to glad - ness,
 Christ - ians, chant your grate - ful prais - es

Tree of E - den, tree di - vine! Not a grove on
 Ev - er green and shel - ter'ing tree, Sym - bol once of
 For the tree of tri - umph won, Proof of o - ver -

earth can show us Leaf and flow'r and fruit so fine.
 shame and bond - age, Now the sign that we are free!
 flow - ing mer - cy, And re - demp - tion in the Son.

Bear - er of our Sa - vior's bod - y,
 Cross of splen - dor, cross of glo - ry,
 To the cross of Christ give glo - ry

Tree of life, sal - va - tion's sign!
 Cross of love's great vic - to - ry!
 While the end - less a - ges run! A - men.

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THE RITE OF HOLY COMMUNION

THE LORD'S PRAYER

INVITATION TO COMMUNION

Behold the Lamb of God...

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

AN ACT OF SPIRITUAL COMMUNION

My Jesus,

I believe that you are present in the Blessed Sacrament.

I love you above all things and I desire you in my soul.

Since I cannot now receive you sacramentally,

come at least spiritually into my heart.

As though you were already there,

I embrace you and unite myself wholly to you;

permit not that I should ever be separated from you.

Amen

ANTHEM

- SONG IN LATIN -

Miserere Mei, Deus, by Arlen Clarke

Miserere mei Deus secundum magnam misericordiam tuam et secundum.

Have mercy upon me, O God, after Thy great goodness.



COMMUNION HYMN OF PRAISE: O Sacred Head Surrounded



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
2. I see your strength and vig - or All fad - ing in the strife.
3. In this, your bit - ter pas - sion, Good Shep - herd, think of me
4. But death too is my end - ing; In that dread hour of need,



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
And death with cru - el rig - or, Be - reav - ing you of life;
With your most sweet com - pas - sion, Un - worth - y though I be:
My friend - less cause be - friend - ing, Lord, to my re - scue speed:



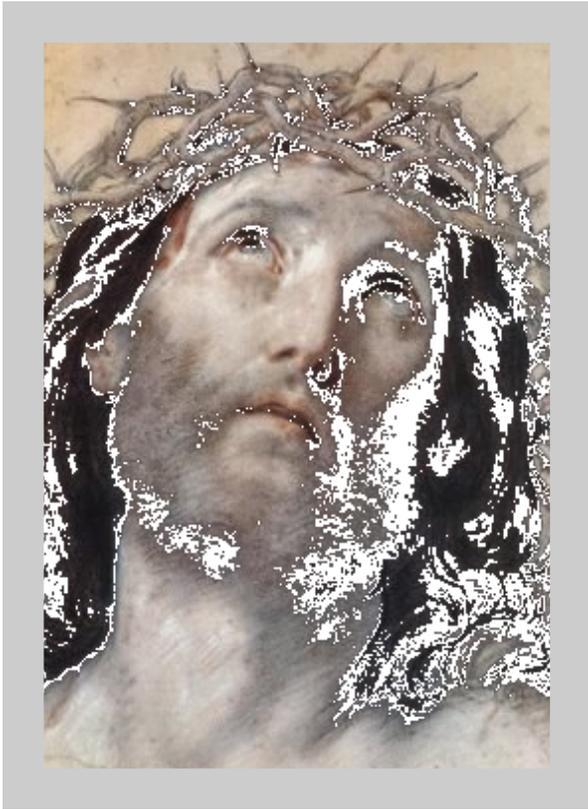
The pow'r of death comes o'er you, The glow of life de - cays,
O ag - o - ny and dy - ing! O love to sin - ners free!
Be - neath your cross a - bid - ing For ev - er would I rest,
Your - self, O Je - sus, trace me, Right pas - sage to the grave,



Yet an - gel hosts a - dore you And trem - ble as they gaze.
Je - sus, all grace sup - ply - ing, O turn your face on me.
In your dear love con - fid - ing, And with your pres - ence blest.
And from your cross em - brace me, With arms out - stretched to save.

PRAYER OVER THE PEOPLE

ALL DEPART IN SILENCE –



Continuing Triduum Schedule

7:00 PM: THE SORROWFUL MYSTERIES OF THE HOLY ROSARY

LIVE STREAMING

HOLY SATURDAY

9:00 am MORNING PRAYER

LIVE STREAMING FROM THE RECTORY CHAPEL

EASTER SUNDAY

10:30 AM FESTIVAL MASS

LIVE STREAMING

stjohnnb.org

