

- V. For the unity of Christians.
- VI. For the Jewish people.
- VII. For those who do not believe in Christ.
- VIII. For those who do not believe in God.
- IX. For those in public office.
- X. For those in tribulation.
- XI. For the sick, the dead, and those lost or dismayed.

II. The Showing of the Holy Cross

Sit

Stand

THE SHOWING OF THE CROSS

Priest Behold the wood of the Cross,
on which hung the salvation of the world.

Response:



Come, let us — a - dore.

III. Holy Communion

THE LORD'S PRAYER

HYMN **Soul of My Saviour CWB 164**

Stand

PRAYER

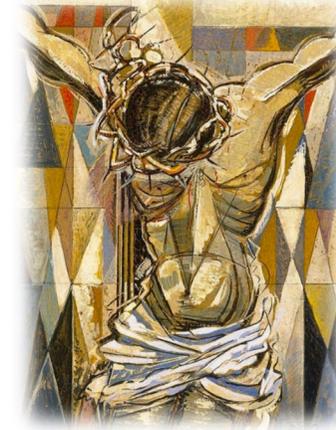
PRAYER OVER THE PEOPLE

The celebrant and ministers genuflect to the Cross, then depart in silence.

ACKNOWLEDGEMENTS: Excerpts from English translation of **The Roman Missal** © 1973, 1985 International Committee on English in the Liturgy (ICEL); The text of the Scripture Readings are reprinted from the **The Jerusalem Bible** published and © 1966, 1967 and 1968 by Darton, Longman and Todd Ltd and Doubleday & Co Inc and used by permission of the publishers; The music of the psalm response by Eugene E. Monaghan IC © 1988. Used with permission under ONE LICENSE #A62456.

Cover Illustration: *Crucifixion*, 1957, Roy de Maistre

GOOD FRIDAY



The Celebration of the Passion of the Lord

10 April 2020

The Partnered Parishes of
St Gabriel and St Stephen of Hungary, Reservoir

Today's celebration stands in the middle of the Triduum. It begins and ends in silence; it follows upon the Mass of the Lord's Supper and it leads into the celebration of Easter.

The celebration consists of three parts:

- I. The Liturgy of the Word;
- II. The Veneration of the Cross;
- III. The Communion.

The Liturgy of the Word is the oldest part of the celebration and has its origins in the form of liturgy adapted in the early Church when the Eucharist was not celebrated. The General Intercessions which conclude this section are early Christian material which has been preserved to our time. These Intercessions are the basis and provide the form for the Universal Prayer used at Mass.

The Veneration of the Cross originated in Jerusalem where a relic of the true Cross was venerated on this day.

The Holy Communion from the Bread consecrated on the previous night has its origins in the universal tradition of not celebrating Mass on Good Friday. An earlier title for the Liturgy of Holy Communion was 'Mass of the Presanctified'. It was appointed to provide for those who wished to receive Holy Communion on this day. Indeed it was the wish of the earliest Roman orders of service that the faithful should receive Communion on this day. Though this practice was not maintained Pope Pius XII revived the practice when he revised the Liturgies of the Triduum.

ENTRANCE PROCESSION

PRAYER

Priest Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever.

All: Amen.

Sit

The Liturgy of the Word

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

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him - so disfigured did he look that he seemed no longer human -so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have heard, and to whom has the power of the Lord been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

RESPONSORIAL PSALM



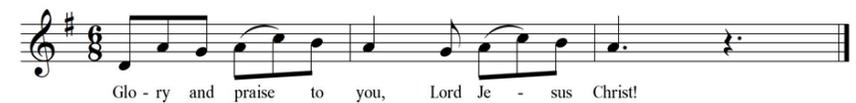
SECOND READING *Hebrews 4:14-16; 5:7-9*

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we have a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Stand

GOSPEL ACCLAMATION

Christopher Willcock SJ



- V. Christ became obedient for us even unto death,
dying on the cross.
Therefore God raised him on high
and gave him a name above all other names.

GOSPEL *The Passion according to St John John 18:1—19:42*

All kneel at the words "...and bowing his head he gave up the spirit."

Sit

HOMILY

Stand

THE SOLEMN INTERCESSIONS

- I. For Holy Church.
- II. For the Pope.
- III. For all orders and degrees of the faithful.
- IV. For catechumens.