

## LITURGY FOR GOOD FRIDAY

### **RESTRICTIONS ON PLACES OF WORSHIP DURING COVID-19**

- Checking-in is no longer required.
- Face masks are no longer required in most indoor settings but they are still recommended. They are strongly recommended if people have any COVID-19 symptoms, are with people who may be vulnerable to COVID-19 and/or are outdoors and cannot physically distance.
- Allow a reasonable time between events to allow for cleaning between each service. Cleaning by wiping with disinfectant:
  - Frequently touched surfaces (at least twice/day).
  - Whenever a surface is visibly soiled.
- Communal equipment should not be shared by attendees.
- Holy water fonts are to be emptied or removed.
- At the Sign of Peace, the practice of shaking hands is not recommended. During this time the congregation will be asked to pray for peace or show some other sign of peace.
- The distribution of Holy Communion will be in the hand only and not on the tongue. There will be no distribution of the chalice.
- All ministers of Holy Communion (both ordinary and extraordinary) are to use hand sanitiser before the distribution of Holy Communion commences and are not to physically touch anyone in the act of blessing.

Updates are available from <https://www.coronavirus.vic.gov.au/covidsafe-religion-and-ceremonies-guidance>

## **PASTORAL NOTES:**

- This liturgy, which is normally celebrated in the afternoon, is a continuation of the Liturgy for Holy Thursday night, which began the celebration of the Triduum. That liturgy ends in silence and this liturgy begins in silence, showing the continuance of the Easter Triduum.
- The altar should be completely bare, without cloths, candles or cross.
- The liturgical colour is red.
- This liturgy consists of two parts:
  1. The Liturgy of the Word
    - Scripture Readings
    - General Intercessions
  2. The Veneration of the Cross
    - Showing of the cross
    - The Veneration
    - The Reproaches

### **Comment:**

Reception of Communion is not included in this liturgy. The reception of Communion on Good Friday is intimately connected with the celebration of the Eucharist on Holy Thursday, which is the beginning of the Triduum. Therefore the Good Friday liturgy is a time when we fast from the Eucharist (unless the community has celebrated Mass on the previous evening and reserved hosts for the Good Friday celebration).

**CELEBRATION OF THE LORD'S PASSION  
YEAR C 2022**

**GATHERING**

*All should assemble in silence or, if it is helpful, suitable (sombre) music can be playing quietly as people enter.*

*When the liturgy is to commence the music dies away and Leaders, readers and any other ministers move from the assembly, line up across the front of the sanctuary, bow to the altar and kneel for several minutes of silent prayer. All in the assembly kneel also.*

*At the conclusion of the silent prayer, the leaders face the Assembly and the other members return to their places in the Assembly.*

**OPENING PRAYER**

*All remain kneeling*

Leader 1:     Almighty God,  
                  look with love on your people,  
                  the love which our Lord Jesus Christ showed us  
                  when he delivered himself up  
                  and suffered the agony of the cross,  
                  for he lives and reigns with you and the Holy Spirit,  
                  one God, for ever and ever.

All:            Amen.

**LITURGY OF THE WORD**

***The Readings and the Responsorial Psalm will be the Readings for Good Friday  
found in the Lectionary for Good Friday.***

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

*Sit*

**RESPONSORIAL PSALM:**

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

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

**GOSPEL ACCLAMATION:**

*Stand*

All:            Glory and praise to you, Lord Jesus Christ!  
                  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.  
                  Glory and praise to you, Lord Jesus Christ!

**GOSPEL:**

*John 18:1 – 19:42*

*The reading of the Passion requires three readers with participation by the Assembly and the parts are marked in the Lectionary. The readers are:*

1. Narrator (N); 2. Jesus (J); 3. Other (O); 4. Crowd (C) – *this is done by the Assembly.*  
*(A copy of the Passion is at the end of this document)*

Leader 2:      The Lord be with you.

All:            And also with you.

Leader 2:      The Passion of our Lord Jesus Christ according to John.

*The Leader makes the sign of the cross on the book, then on forehead, lips and breast.*

All:            Glory to you, O Lord.

*The Passion is now read by those chosen to read.*

*At the end of the Passion:*

Leader 2:      The Passion of the Lord.

All:            Praise to you, Lord Jesus Christ.

*A time of silence follows the reading of the Passion.*

**PRAYERS OF THE FAITHFUL**

*Kneel*

*The Prayers of the Faithful conclude the Liturgy of the Word. The Leader says the introduction in which each prayer is stated. All pray silently for some period of time and then the Leader says the prayer. The people kneel throughout the entire period of Prayers of the Faithful.*

Leader 1: **I. For Holy Church** (*brief pause*)

Let us pray, dearly beloved,  
for the holy Church of God  
that our God and Lord be pleased to give her peace,  
to guard her and to unite her  
throughout the whole world  
and grant that,  
leading our life in tranquillity and quiet,  
we may glorify God the Father almighty.

*Silent prayer.*

Almighty ever-living God,  
who in Christ revealed your glory to all the nations,  
watch over the works of your mercy,  
that your Church, spread throughout the world,  
may persevere with steadfast faith  
in confessing your name.  
Through Christ our Lord.

All: Amen.

Leader 2: **II. For the Pope** (*brief pause*)

Let us pray also  
for our most Holy Father, Pope Francis  
that our God and Lord,  
who chose him for the Order of Bishops,  
may keep him safe and unharmed  
for the Lord's holy Church,  
to govern the holy People of God.

*Silent prayer.*

Almighty ever-living God,  
by whose decree all things are founded,  
look with favour on our prayers  
and in your kindness protect the Pope chosen for us,  
that, under him, the Christian people,  
governed by you their maker,  
may grow in merit by reason of their faith.  
Through Christ our Lord.

All: Amen.

Leader 1:     **III. For all orders and degrees of the faithful** (*brief pause*)

Let us pray also  
for our Bishop, Bishop Paul,  
for all Bishops, Priests and Deacons of the Church  
and for the whole of the faithful people.

*Silent prayer.*

Almighty ever-living God,  
by whose Spirit the whole body of the Church  
is sanctified and governed,  
hear our humble prayer for your ministers,  
that, by the gift of your grace,  
all may serve you faithfully.  
Through Christ our Lord.

All:           Amen.

Leader 2:     **IV. For Catechumens** (*brief pause*)

Let us pray also  
for (our) catechumens,  
that our God and Lord  
may open wide the ears of their inmost hearts  
and unlock the gates of his mercy,  
that, having received forgiveness of all their sins  
through the waters of rebirth,  
they, too, may be one with Christ Jesus our Lord.

*Silent prayer.*

Almighty ever-living God,  
who make your Church  
ever fruitful with new offspring,  
increase the faith and understanding  
of (our) catechumens,  
that, reborn in the font of Baptism,  
they may be added  
to the number of your adopted children.  
Through Christ our Lord.

All:           Amen.

Leader 1: **V. For the unity of Christians** (*brief pause*)

Let us pray also  
for all our brothers and sisters  
who believe in Christ,  
that our God and Lord may be pleased,  
as they live the truth,  
to gather them together  
and keep them in his one Church.

*Silent prayer.*

Almighty ever-living God,  
who gather what is scattered  
and keep together what you have gathered,  
look kindly on the flock of your Son,  
that those whom one Baptism has consecrated  
may be joined together by integrity of faith  
and united in the bond of charity.  
Through Christ our Lord.

All: Amen.

Leader 2: **VI. For the Jewish people** (*brief pause*)

Let us pray also  
for the Jewish people,  
to whom the Lord our God spoke first,  
that he may grant them to advance  
in love of his name  
and in faithfulness to his covenant.

*Silent prayer.*

Almighty ever-living God,  
who bestowed your promises on Abraham  
and his descendants,  
graciously hear the prayers of your Church,  
that the people you first made your own  
may attain the fullness of redemption.  
Through Christ our Lord.

All: Amen.

Leader 1: **VII. For those who do not believe in Christ** (*brief pause*)

Let us pray also  
for those who do not believe in Christ,  
that, enlightened by the Holy Spirit,  
they, too, may enter on the way of salvation.

*Silent prayer.*

Almighty and ever-living God,  
grant to those who do not confess Christ  
that, by walking before you with a sincere heart,  
they may find the truth,  
and that we ourselves, being constant in mutual love  
and striving to understand more fully  
the mystery of your life,  
may be made more perfect witnesses  
to your love in the world.  
Through Christ our Lord.

All: Amen.

Leader 2: **VIII. For those who do not believe in God** (*brief pause*)

Let us pray also  
for those who do not acknowledge God,  
that, following what is right in sincerity of heart,  
they may find the way to God himself.

*Silent prayer.*

Almighty ever-living God,  
who created all people  
to seek you always by desiring you  
and, by finding you, come to rest,  
grant, we pray,  
that, despite every harmful obstacle,  
all may recognise the signs of your fatherly love  
and the witness of the good works  
done by those who believe in you,  
and so in gladness confess you,  
the one true God and Father of our human race.  
Through Christ our Lord.

All: Amen.



Leader : **IX. a. For those in public office** (*brief pause*)

Let us pray also  
for those in public office,  
that our God and Lord  
may direct their minds and hearts according to his will  
for the true peace and freedom of all.

*Silent prayer.*

Almighty ever-living God,  
in whose hand lies every human heart  
and the rights of peoples,  
look with favour, we pray,  
on those who govern with authority over us,  
that throughout the whole world,  
the prosperity of peoples,  
the assurance of peace,  
the freedom of religion  
may through your gift be made secure.  
Through Christ our Lord.

All: Amen.

Leader 2: **IX. b. For the afflicted in time of pandemic** (*brief pause*)  
(*added/approved in 2020 by the Holy See*)

Let us pray for all those who suffer  
the consequences of the current pandemic,  
that God the Father may grant health to the sick,  
strength to those who are for them,  
comfort to families and  
salvation to all the victims who have died.

*Silent prayer.*

Almighty ever-living God,  
only support of our human weakness,  
look with compassion upon  
the sorrowful condition of your children  
who suffer because of this pandemic;  
relieve the pain of the sick,  
give strength to those who care for them,  
welcome into your peace those who have died  
and, throughout this time of tribulation,  
grant that we may all find comfort in your merciful love.  
Through Christ our Lord.

All: Amen.

Leader 1:     **X. For those in tribulation** (*brief pause*)

Let us pray, dearly beloved,  
to God the Father almighty,  
that he may cleanse the world of all errors,  
banish disease, drive out hunger,  
unlock prisons, loosen fetters,  
granting to travellers safety,  
to pilgrims return,  
health to the sick,  
and salvation to the dying.

*Silent prayer.*

Almighty, ever-living God,  
comfort of mourners,  
strength of all who toil,  
may the prayers of those  
who cry out in any tribulation  
come before you,  
that all may rejoice,  
because in their hour of need  
your mercy was at hand.  
Through Christ our Lord.

All:            Amen.

## **VENERATION OF THE CROSS**

*After the Prayers of the Faithful, the Veneration of the Cross takes place.*

### **1. Showing the Cross**

*The veiled cross is carried to the altar by one of the Leaders, accompanied by the other Leader and two ministers with lighted candles. Standing at the front of the sanctuary, one Leader holds the cross facing the Assembly. The other Leader uncovers the upper part of it, the Cross is raised and the Leaders say:*

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

All:            Come, let us adore.

*Allow a brief silence with the cross raised high then the Leader uncovers the right arm of the cross, the other Leader lifts it up, and again the Leaders say:*

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

All:            Come, let us adore.

*The entire cross is now uncovered, lifted up and again the Leaders say:*

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

All: Come, let us adore.

*After a short time of reflection with the cross raised before the Assembly, the cross is then placed in a suitable position at the front of the sanctuary for the Veneration of the Cross. Depending on the size of the cross, it could rest on a cushion on a table for example. The candles should be placed on either side.*

## **2. Veneration of the Cross**

*This is an adapted version of the Veneration of the Cross in this time of pandemic.*

*All now approach to Venerate the Cross in a kind of procession and make a simple bow rather than kissing and/or touching the cross.*

*During the Veneration a suitable hymn can be sung or appropriate quiet music played. All who have Venerated the Cross return to their places and sit.*

*After the Veneration, the Cross is placed on the bare altar and the lighted candles placed beside it.*

## **3. Reproaches**

*Kneel*

*At the conclusion of the Veneration of the Cross, the Assembly is invited to kneel and the following is prayed:*

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: Because I led you out of the land of Egypt,  
you have prepared a Cross for your Saviour.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: Holy is God, Holy and Mighty,  
Holy and Immortal One, have mercy on us.

Leaders: Because I led you out through the desert forty years  
and fed you with manna  
and brought you into a land of plenty,  
you have prepared a Cross for your Saviour.

All: Holy is God, Holy and Mighty,  
Holy and Immortal One, have mercy on us.

Leaders: What more should I have done for you and have not done?  
Indeed, I planted you as my most beautiful chosen vine  
and you have turned very bitter for me,  
for in my thirst you gave me vinegar to drink  
and with a lance you pierced your Saviour's side.

All: Holy is God, Holy and Mighty,  
Holy and Immortal One, have mercy on us.

All: I scourged Egypt for your sake with its firstborn sons,  
and you scourged me and handed me over.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I led you out from Egypt as Pharaoh lay sunk in the Red Sea,  
and you handed me over to the chief priests.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I opened up the sea before you,  
and you opened my side with a lance.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I went before you in a pillar of cloud,  
and you led me into Pilate's palace.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I fed you with manna in the desert,  
and on me you rained blows and lashes.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I gave you saving water from the rock to drink,  
and for drink you gave me gall and vinegar.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I struck down for you the kings of the Canaanites,  
and you struck my head with a reed.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I put in your hand a royal sceptre,  
and you put on my head a crown of thorns.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

All: I exalted you with great power,  
and you hung me on the scaffold of the Cross.

Leaders: My people, what have I done to you?  
Or how have I grieved you? Answer me!

Leaders: Glory be to the Father and to the Son  
and to the Holy Spirit.

All: As it was in the beginning  
is now and ever shall be;  
world without end. Amen.

We worship you, Lord; we venerate your cross,  
we praise your resurrection.  
Through the cross you brought joy to the world.

## **CONCLUDING RITE**

*With closing prayer and a blessing, the liturgy concludes in silence.*

Leader 2: May abundant blessing, O Lord, we pray,  
descend upon your people,  
who have honoured the Death of your Son  
in the hope of their resurrection:  
may pardon come,  
comfort be given,  
holy faith increase,  
and everlasting redemption be made secure.  
Through Christ our Lord.

All: Amen.

*All depart in silence.*

## PASSION GOSPEL

*John 18:1 – 19:42*

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The passion of our Lord Jesus Christ according to John

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

J Who are you looking for?

N They answered,

C Jesus the Nazarene.

N He said,

J I am he.

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

J Who are you looking for?

N They said,

C Jesus the Nazarene.

N Jesus replied,

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

N This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

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

N The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door, and brought Peter in. The maid on duty at the door said to Peter,

O Aren't you another of that man's disciples?

N He answered,

O I am not.

N Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

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

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

O Is that the way to answer the high priest?

N Jesus replied,

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

N Then Annas sent him, still bound, to Caiaphas, the high priest.

As Simon Peter stood there warming himself, someone said to him,

O Aren't you another of his disciples?

N He denied it saying,

O I am not.

N One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

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

N Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

O What charge do you bring against this man?

N They replied,

C If he were not a criminal, we should not be handing him over to you.

N Pilate said,

O Take him yourselves, and try him by your own Law.

N The Jews answered,

C We are not allowed to put a man to death.

N This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

O Are you the king of the Jews?

N Jesus replied,

J Do you ask this of your own accord, or have others spoken to you about me?

N Pilate answered,

O Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

N Jesus replied,

J Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

N Pilate said,

O So you are a king then?

N Jesus answered,

J It is you who say it. Yes, I am a king, I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

N Pilate said,

O Truth? What is that?

N And with that he went out again to the Jews and said,

O I find no case against him. But according to a custom of yours, I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

N At this they shouted:

C Not this man, but Barabbas.

N Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C Hail, king of the Jews!

N and they slapped him in the face.

Pilate came outside again and said to them,

O Look, I am going to bring him out to you to let you see that I find no case.

N Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O Here is the man.

N When they saw him the chief priests and the guards shouted,

C Crucify him! Crucify him!

N Pilate said,

O Take him yourselves and crucify him: I can find no case against him.

N The Jews replied,

C We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.

N When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus,

O Where do you come from?

N But Jesus made no answer. Pilate then said to him,

O Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N Jesus replied



J You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

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

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

N Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

O Here is your king.

N They said,

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

N Pilate said,

O Do you want me to crucify your king?

N The chief priests answered,

C We have no king except Caesar.

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

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

C You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.

N Pilate answered,

O What I have written, I have written.

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

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

N In this way the words of scripture were fulfilled:  
 They shared out my clothing among them.  
 They cast lots for my clothes.  
 This is exactly what the soldiers did.

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

J Woman, this is your son.

N Then to the disciple he said,

J This is your mother.

N And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

J I am thirsty.

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

J It is accomplished;

N and bowing his head he gave up the spirit.

*All kneel and pause a moment.*

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

Not one bone of his will be broken, and again, in another place scripture says:

They will look on the one whom they have pierced.

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