



N. Jesus answered him,

+ “If I have spoken wrongly, testify to the wrong; but 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 the 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.*

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 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; and 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. **Praise to you, Lord Jesus Christ.**

#### SOLEMN INTERCESSIONS

#### ADORATION OF THE HOLY CROSS

#### BEHOLD THE WOOD

Refrain: Behold, behold the wood of the cross, on which hung our salvation. O come, let us adore.

1. Unless a grain of wheat shall fall upon the ground and die, it shall remain but a single grain and not give life. *(Refrain)*
2. And when my hour of glory comes as all was meant to be, you shall see me lifted up upon a tree. *(Refrain)*
3. For there can be no greater love shown upon this land than in the one who came to die that we might live. *(Refrain)*
4. My Father, if it be your plan, this cup might pass me by; yet let it happen as you will if I must die. *(Refrain)*
5. For surely he has borne our tears, is wounded by our sin, and yet he opens not his mouth that we might live. *(Refrain)*
6. My body now is torn with pain, my friends have left and gone. O loving Father, take my life into your hands.

#### OFFERTORY HYMN: STABAT MATER DOLOROSA

1. At the cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last.
2. Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword has passed.
3. O how sad and sore distressed,  
Was that Mother highly blest  
Of the sole begotten One!
4. Christ above in torment hangs,  
She beneath beheld the pangs  
Of her dying, glorious Son.
5. Is there one who would not weep,  
Whelmed in miseries so deep,  
Christ's dear Mother to behold?
6. Can the human heart refrain,  
From partaking in her pain,  
In that Mother's pain untold?
7. Bruised, derided, cursed, defiled,  
She beheld her tender Child,  
All with bloody scourges rent.
8. For the sins of his own nation,  
Saw him hang in desolation  
Till his spirit forth he sent.
9. O thou Mother! Font of love,  
Touch my spirit from above,  
Make my heart with thine accord.
10. Make me feel as thou has felt;  
Make my soul to glow and melt  
With the love of Christ, my Lord.
11. Holy Mother, pierce me through,  
In my heart each wound renew  
Of my Savior crucified.
12. Let me share with thee his pain,  
Who for all my sins was slain,  
Who for me in torment died.
13. Let me mingle tears with thee,  
Mourning him who mourned for me,  
All the days that I may live.
14. By the cross with thee to stay;  
There with thee to weep and pray,  
All I ask of thee to give.
15. Virgin of all Virgins best!  
Listen to my fond request:  
Let me share thy grief divine.

#### COMMUNION HYMN: SING, MY TONGUE, THE SAVIOR'S GLORY

1. Sing, my tongue, the Savior's glory: Tell his triumph far and wide;  
Tell aloud the famous story Of his body crucified;  
How upon the cross a victim, Vanquishing in death, he died.
2. Faithful cross, O tree all beautiful! Tree all peerless and divine,  
Not a grove on earth can show us Such a flow'r and leaf as thine.  
Sweet the nails, and sweet the wood, Laden with so sweet a load!
3. Eating of the tree forbidden, Humans sank in Satan's snare,  
When our pitying Creator Did this second tree prepare;  
Destined, many ages later, That first evil to repair.
4. Such the order God appointed When for sin he would atone;  
To the serpent thus opposing Schemes yet deeper than his own;  
Thence the remedy procuring, When the fatal wound had come.  
Amen.

#### MEDITATION HYMN: WERE YOU THERE

1. Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh! Some times it causes me to tremble,  
tremble, tremble.  
Were you there when they crucified my Lord?
2. Were you there when they nailed him to the tree?  
Were you there when they nailed him to the tree?  
Oh! Some times it causes me to tremble,  
tremble, tremble.  
Were you there when they nailed him to the tree?
3. Were you there when they laid him in the tomb?  
Were you there when they laid him in the tomb?  
Oh! Some times it causes me to tremble,  
tremble, tremble.  
Were you there when they laid him in the tomb?

*Thank you again for joining us for our Good Friday Service. Father Jason will be hearing Confessions now. You are invited to join us tomorrow morning for Morning Prayer and the Blessing of Easter Baskets at 11:00 a.m. The last Confession opportunity before Easter Sunday is tomorrow, Holy Saturday, from 4:00—4:40 p.m.*

*All are welcome to our Easter Masses. Easter Vigil is at 9 p.m., Sunday Morning at 8 a.m. and 10:30 a.m.*