

GOOD FRIDAY 2018



THE CHURCH OF SAINT ANN
THE CITY OF WASHINGTON

GOOD FRIDAY

Good Friday is Christendom's great day of mourning. In ancient times, this day was "a liturgical," that is, no public services were held as a sign of mourning. The modern liturgy is in part borrowed from the Eastern Church (for example, the veneration of the Cross).

There are four easily recognizable divisions in this liturgy: 1) the Liturgy of the Word; 2) the solemn prayers; 3) the veneration of the Cross (from the liturgy of Jerusalem, where it was observed already in the fourth century; originally this preceded the scripture readings, but it was transferred to its present position in the late Middle Ages); and 4) the Communion Service.

In Rome today, the station church is the very ancient Basilica of the Holy Cross in Jerusalem (*Santa Croce in Gerusalemme*). In that Basilica, the great relic of the True Cross is preserved. For us, the spirit of today's liturgy takes place on Mount Calvary. We enter the church, and all is empty and bare; the tabernacle is open. All of this is an expression of silent, interior grief.

The mid-day liturgy begins in solemn silence. No candles are lighted, the altar is bare, and the usual adornments are removed. The priests enter, wearing the color red, symbolizing the blood of Christ to be shed on the cross. The celebrant prostrates himself at the altar steps, and all kneel in silence. Our humble prostration expresses our powerless and desolate state before redemption.

The service that follows is composed of four well-defined units, clearly indicated in the text:

- *Liturgy of the Word*

The Good Friday liturgy every year presents the lessons from the Prophet Isaiah (52, 13 - 53, 12), which tell us of the suffering servant who bears the sins of his people. Then, Psalm 31 echoes the words of Jesus on the cross, "Father, I put my life in your hands." The *Letter to the Hebrews* (4, 14 - 16; 5, 7-9) speaks of Jesus as the great High Priest whose suffering and self-sacrifice become the "source of eternal salvation for all who obey him." Finally, there is the

Passion Narrative according to Saint John (18, 1 - 19, 42), with the various parts of “Speaker,” “Narrator,” and “Jesus,” and “Chorus” (the people) who reenact in symbolic fashion the trial and crucifixion of the Lord.

- *Solemn Intercessions*

Following the homily, the celebrant leads the faithful in a litany of solemn prayers for the universal Church:

- For the Pope
- For the Clergy and Laity of the Church
- For those preparing for Baptism
- 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 all in public office
- For those in special need

Before each of these prayers, all are invited by the deacon to kneel. Then, after a moment of silent prayer for the intention announced, the deacon invites all to stand. These ten orations and intercessions are particularly appropriate today, since Jesus, our King, is “exalted” and seeks to “draw all things to himself.” No salvation can come apart from the perfect sacrifice of Christ on the cross; therefore, the entire world is remembered in prayer, expressed through these solemn petitions.

- *Veneration of the Cross*

The drama of the Good Friday liturgy continues to unfold with the veneration of the holy Cross, the sign of our redemption. This rite is

likewise very ancient. It originated in Jerusalem, where the authentic wood of the Cross was honored and kissed. Now, in solemn drama, the Church unveils the figure in three stages of Christ crucified. At the same time, in three ascending tones, the following chant is sung: *“Behold the wood of the cross, on which hung the salvation of the world.”* All then respond, *“Come, let us adore,”* and kneel in adoration. The Cross is then taken and held by the servers, while the clergy and ministers kiss the foot of the Cross. The kiss is the sign of our contrition, our sympathy, and our love.

During the veneration of the Cross, the choir sings a number of heart-rending antiphons, the so-called Reproaches (*Improperia*). Jesus is reproaching his faithless people; with the gentle force of tearful complaints, he reminds them of the benefits he conferred during the old dispensation and chides them for their ingratitude. His accusations are pointed toward us and should be accepted as exhortations to true conversion. Again and again we hear the refrain, *“My people, my people, what have I done against you, or in what have I offended you? Answer me.”* The Cross is then taken in solemn procession through the church, and all the faithful kneel in adoration. (Later, after the completion of the entire liturgy, the faithful are invited to come forward to make their private reverence of the Cross at the sanctuary gates.)

- Holy Communion

The final part of the liturgy is a Eucharistic service. Since the earliest times, the Sacrifice of the Mass has been omitted on Good Friday, but Christians remained unwilling to forego the reception of holy Communion. Therefore, at yesterday’s solemn Mass of the Lord’s Supper on Holy Thursday, a sufficient number of hosts were consecrated and reserved for their use today. The altar is covered with a cloth, and the corporal and ritual book are placed on it. Then the deacon brings the ciborium containing the blessed Sacrament from the chapel of reposition to the main altar, while all stand in silence. Two servers accompany the procession with lighted candles and place their candles on the altar. The celebrant introduces the Lord’s Prayer, as at Mass. Holy Communion is then distributed under the one sacred Species of Bread. There follows a Closing Prayer, and all depart in silence.

All parts of this liturgy present our Lord as Redeemer, yes, even a king upon the throne of the Cross: first, in the scripture readings and in the Passion Narrative; next, in the ten solemn intercessions; then, in the unveiling and adoration of the Cross; and finally, as the slain and yet transfigured Lamb of God in the Communion Service. Note the gradation here: the Redeemer's death on the Cross is depicted first by words, then by action and symbol, and finally by Sacrament.

Composed by
REV. MSGR. JAMES D. WATKINS
Church of St. Ann

*Out of courtesy and respect,
kindly turn off all cell phones and other electronic devices.*

*Please be generous today towards the special Collection
for the Shrines of the Holy Land
which helps to sustain our Christians presence there
and to allow future generations of the faithful
to walk in the footsteps of our Lord in His life, death, and resurrection.
Thank you and God bless you.*

ORDER OF THE LITURGY

PROSTRATION

*As the celebrant and the ministers process down the main aisle in silence, all rise.
When the celebrant prostrates himself in the sanctuary, all kneel in silence.*

COLLECT

*When the celebrant stands, all stand. The celebrant prays the Collect.
Thereafter, all are seated for the Liturgy of the Word.*

FIRST READING

Isaiah 52: 13-53:12
Missalette, pg. 64

RESPONSORIAL PSALM

Psalm 31: 2, 6, 12-13, 15-16, 17, 25
Missalette, pg. 66



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SECOND READING

Hebrews 4: 14-16; 5: 7-9
Missalette, pg. 66

ACCLAMATION BEFORE THE PASSION READING

Philippians 2: 8-9



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*Christ became obedient to the point of death, even to death on a cross.
Because of this, God greatly exalted him and bestowed on him
the name which is above every other name.*

PASSION READING

John 18: 1-9: 42
Missalette, pg. 67

The three readers take their parts, and the assembly is invited to participate in the reading by taking the part marked, "Chorus."

After the verse on the death of the Lord, the ministers in the sanctuary (who are standing) turn and face the cross above the tabernacle and observe a momentary silence.

The reader concludes the Passion with the words, "The Gospel of the Lord," and the assembly replies, "Praise to you, Lord Jesus Christ."

The elderly and infirm are invited to be seated as a convenience.

HOMILY

REVEREND ANTHANSIUS MURPHY, O.P.

SOLEMN INTERCESSIONS

Missalette, pg. 74

COLLECTION FOR THE HOLY LAND

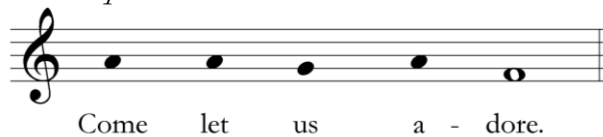
ADORATION OF THE CROSS

Missalette, pg. 78

*As the Cross is carried in procession in silence, all stand.
Unveiling the Cross in three parts, the minister sings:*

Behold the wood of the cross,
on which hung the salvation of the world.

All Respond:



All then kneel momentarily.

VENERATION OF THE CROSS

Having removed his chasuble and shoes as an act of humility, the celebrant now goes before the Cross, genuflects before it and kisses it. If there are any concelebrants, they also go before the cross (vested) and make the customary veneration. The other ministers are invited to kiss the Cross. The assembly, then, comes forward to kiss the Cross.

MUSIC AT THE VENERATION

Pie Jesu

Grace Gori, *Mezzo-Soprano*

Maurice Duruflé
(1902-1975)

Were You There

Hymnal, pg. 262
American Spiritual

PROCESSION WITH THE BLESSED SACRAMENT

All kneel, as the Holy Eucharist, which had been consecrated at the Mass of the Lord's Supper on Holy Thursday, is carried reverently and silently in procession to the altar.

LORD'S PRAYER

The celebrant invites all to stand and pray The Lord's Prayer.

HOLY COMMUNION

Music during Holy Communion

For God So Loved the World

Marty Haugen



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PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

RECESSIONAL

All depart in strict silence. The faithful are welcome to remain in silent prayer.

THE WAY OF THE CROSS *is prayed in the church at 3:00pm.*

HOLY WEEK SCHEDULE

Palm Sunday

Palm Sunday of the Lord's Passion

Vigil Mass on Saturday at 5:00pm

Sunday Masses at 7:30am, 9:00am (Cantor), 11:00am (Choir)

Holy Thursday

Mass of the Lord's Supper at 7:00pm (Choir)

No 12 noon Mass today

Good Friday

Liturgy of the Passion of the Lord at 12 noon

Stations of the Cross at 3:00pm

Holy Saturday

The Easter Vigil at 7:00pm (Choir)

No 5:00pm Mass today

Easter Sunday

Solemnity of the Resurrection of the Lord

Masses at 7:30am, 9:00am (Cantor)

11:00am (Strings, Brass & Choir)

For more information, visit our website at

stanndc.org