

Good Friday

Celebration of the Passion of the Lord



St. Clare of Assisi Catholic Church
O'Fallon, Illinois

SCHEDULE OF REMAINING TRIDUUM LITURGIES

† Holy Saturday Office of Readings & Morning Prayer - 8:00am

† Easter Vigil - 8:00pm

† Easter Sunday Masses - 8:30am & 10:30am

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Responsorial Psalm

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Gospel Acclamation

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Lord, We Adore You

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Communion Chant

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PRAYER AFTER COMMUNION

Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.

PRAYER OVER THE PEOPLE

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored 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.

PLEASE DEPART IN SILENCE

**You may take this worship aid with you,
or recycle it in the baskets in the gathering space.**

COVER ARTWORK – Christ Crucified, 1632, Diego Velázquez, while a very simple image, is layered with meaning. Velázquez portrays humility, in that we cannot see the face of Christ. He portrays dignity, since the image is not overly gory or gruesome. The portrayal of Christ's body isn't athletic or ugly; it's simply human. There is no landscape or sky to detract from the central event; that is the majesty of Christ's sacrifice. No witnesses are shown; we cannot rely on their emotional response to the passion. We are left alone to meditate and respond.

THE CELEBRATION OF THE PASSION OF THE LORD is the most sober day of the entire Church year. The church is completely bare. Following a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick. No Mass is celebrated this day. Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.

There is no greeting or procession. We simply come and prostrate in humble submission before the Word and the glorious cross. The first reading, the fourth Servant Song of Isaiah, interprets Jesus as the perfect servant, who surrendered himself to death that the will of the Father should be accomplished through him. In the second reading, Paul speaks of the priesthood of Christ and states that through his obedience to the Father's will, he is now able to save all who follow him in obeying the Father. The Passion of John is proclaimed. It reveals Jesus as being in control and victorious. Christ is King, and his death on the cross is one of victory.

The Solemn Intercessions are to follow the wording and form handed down by ancient tradition, maintaining the full range of intentions so as to signify clearly the universal effect of the passion of Christ, who hung on the cross for the salvation of the whole world. In case of grave public necessity the local Ordinary may permit or prescribe the adding of special intentions. – *Paschalis Sollemnitatis*, No. 67

The second part of the liturgy is profound in the way the cross is unveiled. This year, we venerate the cross as a community by kneeling during a period of prayer. The third part of the liturgy is a simple Communion service with the Eucharist from Holy Thursday being distributed. We depart in silence, continuing our quiet waiting and fasting for the Easter Vigil.

ENTRANCE

*Please stand as the clergy enter in silence.
All kneel when the presider lies prostrate at the foot of the sanctuary.*

PRAYER

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.

I: LITURGY OF THE WORD

FIRST READING *Fourth oracle of the Servant of the Lord* 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.
We had all gone astray like sheep, each following his own way;
but the LORD laid upon him the guilt of us all.

III: HOLY COMMUNION

LORD’S PRAYER

COMMUNION ANTIPHON PSALM 22 *Adam Bartlett*

II

M

Y God, my God, why have you for-sak- en me?


Verses from Psalm 22 sung by the cantor.

ANTHEM MY SONG IS LOVE UNKNOWN Edwin T. Childs (b.1945)

My song is love unknown. My Savior’s love to me,
Love to the loveless shown that they might lovely be.
Oh, who am I, That for my sake My Lord should take Frail flesh and die?
Sometimes they strew his way And his sweet praises sing;
Resounding all the day Hosanna to their king.
Then “Crucify” Is all their breath, And for his death They thirst and cry.
Why, what has my Lord done To cause this rage and spite?
He made the lame to run, and gave the blind their sight.
What injuries! Yet these are why The Lord most high So cruelly dies,
My Savior dies, My song of love So cruelly dies.
Here might I stay and sing Of him my soul adores.
Never was love, dear king, Never was grief like yours!
This is my friend in whose sweet praise I all my days Could gladly spend.


II: THE ADORATION OF THE HOLY CROSS

Invocation



Be-hold the wood of the Cross, on which hung the salvation of the world.

Response



Come, let us a-dore.

This year, we venerate the cross as a community by kneeling during a period of prayer.

MOTET

ADORAMUS TE

Giovanni da Palestrina
(1525-1594)

We adore you, O Christ, and we bless you,
because by your holy cross
you have redeemed the world.
Who suffered for us,
O Lord, O Lord, have mercy on us.

REFRAIN

LORD, WE ADORE YOU

Christopher Walker (b. 1947)



Lord, we a-dore you, kneel-ing be-fore you; bring-ing our sor-rows,
leav-ing our bur-dens for you, our Re-deem-er, here at your cross.

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.

RESPONSORIAL PSALM

PSALM 31

Paul M. French



Fa - ther, I put my life in your hands.

1. In you, O Lord, I take refuge. Let me never be put to shame.
In your justice rescue me, O faithful God. Into your hands I commend my spirit.

2. For all my foes I am an object of reproach,
a laughing stock to my neighbors, and a dread to my friends;
I am forgotten like the unremembered dead; like a dish that now is broken.

3. Let your face shine on your servant; save me in your kindness.
Take courage and be stouthearted, all you who hope in the Lord.

SECOND READING

Hebrews 4:14-16; 5:7-9

Jesus learned obedience and became the source of salvation for all who obey him.

Brothers and sisters:
Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God,
let us hold fast to our confession.
For we do not have a high priest
who is unable to sympathize with our weaknesses,
but one who has similarly been tested in every way,
yet without sin.
So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.
In the days when Christ was in the flesh,
he offered prayers and supplications with loud cries and tears
to the one who was able to save him from death,
and he was heard because of his reverence.
Son though he was, he learned obedience from what he suffered;
and when he was made perfect,
he became the source of eternal salvation for all who obey him.

GOSPEL ACCLAMATION

Stephen Eros



*I give you a new commandment, says the Lord:
love one another as I have loved you. - John 13:34*

GOSPEL

John 18:1-19:42

The Passion of our Lord Jesus Christ.

THE SOLEMN INTERCESSIONS

In the Solemn Intercessions, we see the entire Church prostrate before God in prayer. The intercessions give us an amazing vision of a world guided by God’s hand. They remind us of the universal effect of the Passion of Christ, who hung on the cross for the salvation of all.

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| I. | For Holy Church | VI. | For the Jewish people |
| II. | For the Pope | VII. | For those who do not believe in Christ |
| III. | For all orders and degrees of the faithful | VIII. | For those who do not believe in God |
| IV. | For catechumens | IX. | For those in public office |
| V. | For the unity of Christians | X. | For those in tribulation |

COLLECTION FOR THE HOLY LAND

On Good Friday, the traditional Collection for the Holy Land is an opportunity for all Catholics around the world to be one with our brothers and sisters in the Holy Land. From those territories, we continue to hear the outcry of thousands of persons who are deprived of everything, at times even of their own human dignity. Especially on Good Friday, their heartbreaking cries invite us to embrace them with Christian charity. On the day of Jesus’ own death, we make a spiritual pilgrimage to the Holy Land, walking in the steps of the suffering and crucified Christ. Please be generous during the Good Friday “Collection for the Holy Land.”