



SAINT JOSEPH
CATHEDRAL
COLUMBUS, OHIO

GOOD FRIDAY OF THE LORDS PASSION ❖ MARCH 29, 2024

PROCESSION

*Please kneel with the ministers,
and remain kneeling until the end of the prayer*

PRAYER

LITURGY OF THE WORD

FIRST READING

Isaiah 52: 13–53: 12

He himself was wounded for our sins.

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.

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.

PSALM RESPONSE Psalm 31: 2, 6, 12-13, 15-16, 17, 25 Calvin Bower



1. In you, O LORD, I take refuge; let me never be put to shame. In your justice rescue me. Into your hands I commend my spirit; you will redeem me, O LORD, O faithful God.
2. For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.
3. But my trust is in you, O LORD; I say, "You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors."
4. Let your face shine upon 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

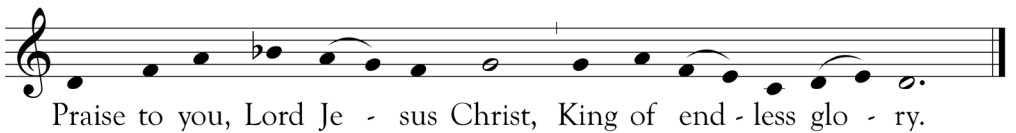
Jesus learned obedience and became the source of salvation for all who obey him.

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 Philippians 2: 8-9



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

HOLY GOSPEL John 18: 1 – 19: 42

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said

to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 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, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," 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, “Are you the King of the Jews?” Jesus answered, “Do you say this on your own or have others told you about me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?” 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.” So Pilate said to him, “Then you are a king?” 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.” Pilate said to him, “What is truth?”

When he had said this, he again went out to the Jews and said to them, “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?” They cried out again, “Not this one but Barabbas!” 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, “Hail, King of the Jews!” And they struck him repeatedly. Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, “Behold, the man!” When the chief priests and the guards saw him they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” The Jews answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.” Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him. So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?” 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.” Consequently, Pilate tried to release him; but the Jews cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

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, “Behold, your king!” They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” 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 this 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, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written."

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, "Let's not tear it, but cast lots for it to see whose it will be," 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." Then he said to the disciple, "Behold, your mother." 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." 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." And bowing his head, he handed over the spirit.

All kneel and pause.

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 of 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; 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 SOLEMN INTERCESSIONS

COLLECTION FOR THE HOLY LAND

Few places in the world are as precious to Christians as those where Jesus Christ taught, lived, and died. Your generosity will support those Holy Places and Franciscan Missioners who serve the people there. The work of the Franciscan Friars for the pilgrims, the native Christians and the poor of every faith depends, on your generous support.



Use your mobile device to scan the QR code or click/tap anywhere inside this box to contribute by credit card or via PayPal. Scroll down to "Holy Land."

HYMN

Were you there

Were you there



1. Were you there when they cru - ci - fied my Lord?
2. Were you there when they nailed him to the tree?
3. Were you there when they pierced him in the side?
4. Were you there when they laid him in the tomb?



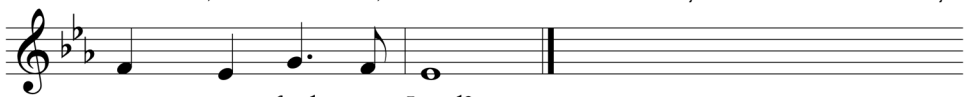
Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they pierced him in the side?
Were you there when they laid him in the tomb?



O! _____ Some-times it caus - es me to
O! _____ Some-times it caus - es me to
O! _____ Some-times it caus - es me to
O! _____ Some-times it caus - es me to



trem-ble, trem-ble, trem-ble. Were you there when they
trem-ble, trem-ble, trem-ble. Were you there when they
trem-ble, trem-ble, trem-ble. Were you there when they
trem-ble, trem-ble, trem-ble. Were you there when they



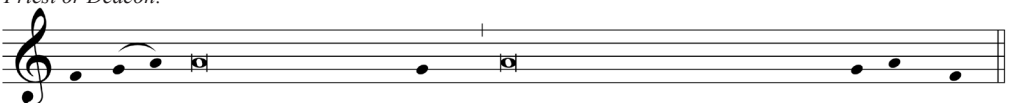
cru - ci - fied my Lord?
nailed him to the tree?
pierced him in the side?
laid him in the tomb?

VENERATION OF THE CROSS

*The ministers go to the main entrance where they receive the cross.
In procession, the cross is held high three times for all to see,
to acclaim and to contemplate.*

SHOWING OF THE CROSS

Priest or Deacon:



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

Congregation:



R. Come, let us — a - dore. —

*The Cross is venerated as the royal throne from which the King of Glory reigns.
After the ministers venerate the Cross, the faithful are invited to do the same.*

REPROACHES

Micah 6: 3

Source and Summit

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

- Verse 1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Savior.
Hagios o Theos [*Holy is God*],
Hagios Ischyros [*Holy and Mighty*],
Hagios Athanatos, eleison himas [*Holy and Immortal One,
have mercy on us*].
- Verse 2 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 Savior.
Hagios o Theos ...
- Verse 3 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 Savior's side.
Hagios o Theos ...
- Verse 4 I scourged Egypt for your sake with its firstborn sons,
and you scourged me and handed me over.
My people, ...
- Verse 5 I led you out from Egypt as Pharaoh lay sunk in the Red Sea,
and you handed me over to the chief priests.
My people, ...
- Verse 6 I opened up the sea before you,
and you opened my side with a lance.
My people, ...
- Verse 7 I went before you in a pillar of cloud,
and you led me into Pilate's palace.
My people, ...
- Verse 8 I fed you with manna in the desert,
and on me you rained blows and lashes.
My people, ...
- Verse 9 I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.
My people, ...

- Verse 10 I struck down for you the kings of the Canaanites,
and you struck my head with a reed.
My people, ...
- Verse 11 I put in your hand a royal scepter,
and you put on my head a crown of thorns.
My people, ...
- Verse 12 I exalted you with great power,
and you hung me on the scaffold of the Cross.
My people, ...

ENTHRONEMENT OF THE CROSS

MOTET

Christus factus est

Anton Bruckner
(1824-1896)

Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis. Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.	Christ became obedient for us unto death, even to death on the Cross. Therefore God exalted Him and gave Him a name which is above all names.
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HOLY COMMUNION

*Although the Eucharist is not celebrated today,
according to the ancient tradition of the Church, participants in the Good
Friday Liturgy receive from the reserved Eucharist.
Please stand when the Eucharist is brought to the altar.*

PREPARATION OF THE ALTAR

THE LORD'S PRAYER

- ✠ For Catholics who are receiving Holy Communion, please bow your head before receiving communion as a sign of reverence for the real presence of Christ.
- ✠ We welcome non-Catholics to this celebration of the Eucharist but because we believe that the Eucharist is a sign of the oneness of faith, life and worship, members of other churches with whom we are not fully united are ordinarily not admitted to Holy Communion. We ask for you to remain seated during the communion rite and join us in prayer for Christian unity and peace for the human family.

COMMUNION PROCESSION

Passion chorale



1. O sa - cred head, sur - round - ed by crown of pierc - ing thorn!
2. Thy come - li - ness and vig - or is with - ered up and gone,
3. In this thy bit - ter pas - sion, good Shep - herd, think of me



O bleed - ing head, so wound - ed, so shamed and put to scorn!
and in thy wast - ed fig - ure I see death draw - ing on.
with thy most sweet com - pas - sion, un - wor - thy though I be:



Death's pal - lid hue comes o'er thee, the glow of life de - cays;
O ag - o - ny and dy - ing! O love to sin - ners free!
be - neath thy cross a - bid - ing for - ev - er would I rest,



yet an - gel hosts a - dore thee, and trem - ble as they gaze.
Je - su, — all grace sup - ply - ing, turn thou thy face on me.
in thy dear love con - fid - ing, and with thy pres - ence blest.

THANKSGIVING

What Wondrous Love Is This?

Southern Harmony,
1835

setting by Leo Nestor
(1948-2019)

What wondrous love is this, O my soul, what wondrous love is this,
that caused the Lord of bliss to bear the dreadful curse for my soul?
When I was sinking down, O my soul, when I was sinking down beneath
God's righteous frown, Christ laid aside His crown for my soul.
To God and to the Lamb I will sing. To God and to the Lamb, who is the
great I AM, while millions join the theme, I will sing.
And when from death I'm free I'll sing on. And when from
death I'm free, I'll sing and joyful be, and through eternity I'll sing on.

PRAYER AFTER COMMUNION

PRAYER OVER THE PEOPLE

All depart in silence.

Confessions will be heard following the liturgy.

*According to local custom, the Cathedral Choir will sing
a choral setting of the Reproaches following the liturgy.*

All are invited to stay for meditation and prayer.

REPROACHES

Micah 6: 3

Setting by John Sanders
(1933-2003)

*O my people, what have I done to you?
How have I offended you? Answer me!*

- Verse 1 I led you out of Egypt, from slavery into freedom,
but you led your Savior to the Cross.
Holy is God! Holy and strong!
Holy immortal one, have mercy on us!
- Verse 2 For forty years I led you safely through the desert.
I fed you with manna from heaven, and brought you to a land
of plenty: but you led your Savior to the Cross.
Holy is God ...
- Verse 3 What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:
When I was thirsty you gave me vinegar to drink,
and you pierced your Savior's side with a lance.
Holy is God ...
- Verse 4 I opened the sea before you,
but you opened my side with a spear.
- Verse 5 I led you on your way in pillar of cloud,
but you led me to Pilate's court.
O my people ...
- Verse 6 I bore you up with manna in the desert,
but you struck me down and scourged me.
- Verse 7 I gave you saving water from the rock,
but you gave me gall and vinegar to drink.
O my people ...
- Verse 8 I gave you a royal scepter,
but you gave me a crown of thorns.
- Verse 9 I raised you to the height of majesty,
but you have raised me high on a Cross.
O my people ...

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