



GOOD FRIDAY

"He humbled himself and became obedient to the point of death, death even on a cross." (Phil. 2:8)

CHECKLIST FOR GOOD FRIDAY

ORDER OF SERVICE	REQUIREMENTS	ANIMATOR
INTRODUCTION	Commentary	
Entrance and prostration in silence	Cushions, Bed sheet or carpet	
Opening prayer	Missal	
LITURGY OF THE WORD		
Introduction	Commentary	
The first reading	Lectionary in suitable language	
Responsorial Psalm	Lectionary	
Introduction	Commentary	
Second Reading	Lectionary	
Acclamation	Lectionary	
Introduction to the Gospel	Commentary	
Gospel: Singing of the passion	Lectionary/Booklet / Book of the Gospels	
Homily		
Introduction to General Intercessions	Commentary	
General Intercessions	Missal	
VENERATION OF THE CROSS		
Introduction to Veneration	Commentary	
Crucifix will be brought in procession	Celebrant & Altar Servers	
Unveiling of the cross in three stages	Celebrant	
Individual veneration of the cross	Commentary	
HOLY COMMUNION SERVICE		
Introduction to Holy Communion	Commentary	
Procession with Holy Communion	Ushers	
The Our Father	New Roman Missal	
Distribution of Holy Communion	Celebrant, Con-celebrants, EMHC, Bowls	
Prayer after Communion	New Roman Missal	
Final blessing prayer	New Roman Missal	
Altar is stripped	Ushers	
Concluding Comment	Commentary	

The altar is completely bare.

This service is prescribed for afternoon, unless “pastoral reasons suggest a later hour.”

Before the Service:

Today we, the priests, deacons and all the faithful are assembled here around the altar of the Lord to celebrate the liturgy of Good Friday. Good Friday is a holy day observed by the Christian community, commemorating the crucifixion of Jesus as he was crucified for the sake of humanity. Through his sacrifice, Jesus became the bridge between humans and God. We enter the liturgy of Good Friday in silence. Jesus bore our sins, shame and burden on the cross. On this day, when Christ, our Paschal Lamb was sacrificed, the Church contemplates and adores the Cross of her Lord and Spouse, commemorating her own coming forth from the side of Christ as he hung on the Cross and interceding for the salvation of the world.

Today and the following day the Church does not celebrate Sacraments, except Penance and Anointing of the Sick. We see, the altar is completely bare: no cloths, no cross and no candles lit. The priests and deacons wear red colour vestments. The purpose behind the solemn presentation is to create an awareness of grief over the sacrifice of God's only begotten Son.

As we celebrate the Passion and Death of Our Lord Jesus Christ, let us reflect on our own lives and receive strength and grace from him who sacrificed his life for our sake on the Cross. Let us take up our crosses and follow Jesus in His footsteps.

There are three parts in today's liturgy:

- 1. Liturgy of the Word.**
- 2. Adoration of the Cross.**
- 3. The Holy Communion**

Now the ministers will come in procession in silence and prostrate before the altar of the Lord and pray for a while. This profound act of reverence is made to demonstrate the abasement of earthly man and the grief and extreme sorrow of the Church. The ministers' sense of unworthiness to officiate at the altar due to their faults.

Let us all kneel down and reflect on the Passion and Death of Jesus on the Cross which brought us salvation. The faithful for their part, as the ministers enter, should be standing and thereafter should kneel in silent prayer.

Ministers (in red vestments) enter in silence, lie prostrate before the altar, and pray silently. They rise and the presider goes to the chair and offers the opening prayer:

Let us Pray

The Liturgy of the Word

Before the First Reading (Is 52:13-53:12)

Now the liturgy of the Word of God begins. The Word of God enlightens our hearts and minds from darkness of sin. The Fourth Servant Song of prophet Isaiah reveals the reasons why God's Servant

had to suffer and die. It opens with a declaration of the exaltation of the servant of God, the report concerning the servant's sufferings and a renewed declaration by God of the servant's triumph. It was God in Christ reconciling the whole world to himself. Let us attentively listen to the first reading.

Responsorial Psalm: 30

Before the Second Reading (Heb. 4:14-16; 5:7-9)

The second reading speaks about the divinity and humanity of Jesus, the High Priest. It should help us to walk with God. We can become more holy because God became one with us. As God, Jesus is a perfect High Priest who represents us before the Father. We can approach God with the confidence that the perfect man, Jesus, represents us. Jesus became a man, lived and suffered as a man. In becoming a man, Jesus brought God and man back to harmony.

Acclamation: Phil. 2: 8-9

Before the Gospel (Jn. 18:1-19:42)

Now the Passion of Christ is sung (read). Let us listen to this Passion Narrative and reflect on the sufferings of Christ who sacrificed his life for the sake of sinful humanity in order to give them a new life. Let us feel his sufferings and turn to God in humble faith. After the passion, follows a brief homily.

The passion reading begins without the formal greeting and is read in the same way as on the Palm Sunday.



Before the Solemn Intercessions

Now the Solemn Intercessory prayers will begin. After having reflected on the plan of salvation by God through the Word of God, the Holy Church invites us to pray for the various needs.

The solemn minister intercessions link us to the prayer of our sisters and brothers down through the centuries. As the minister expresses the intention to pray for various needs with an invitation and introduction, let us then pause for a while in silent prayer.

Then the Presider prays out loud in our name, first praising God and naming how God has been loving and caring for the person or need we present, then asking for a particular grace. At the completion of the prayer, we all affirm that prayer by saying “Amen.” Let us participate in this service in a meaningful way.

People may kneel throughout these intercessions. The minister sings or says introduction in which the intention is stated. The priest sings or says the prayer.

2. Before the Adoration of the Holy Cross

Showing the Cross (two forms are available)

1. Veiled cross is carried to altar and unveiled by the priest, and then it is carried to the place for veneration. Or
2. The priest meets the unveiled cross at the church door and carries it in procession to the place for veneration.

Now the ceremony of the adoration of the Cross begins. It is the center point of today's liturgical celebration.

We adore the wood of the cross upon which our Saviour Jesus Christ gained for us the salvation of the world and gave his life for us. We do that concretely by adoration of the cross, which represents the divine act of love.

The priest or (deacon) accompanied by two ministers with lighted candles, carries the veiled Cross through the Church to the center of the sanctuary in procession.

The priest accepts the cross and standing before the altar and facing the people, uncovers the upper part of the cross, the right arm and then the entire cross. Each time he sings, “Behold the wood of the Cross.” We all respond by saying, “Come let us adore.” At the end of the response as the priest holds the Cross raised, we all kneel and keep a brief moment of silence.

After that the Cross is kept for personal adoration which is an important feature in this celebration. Only one cross is used for adoration. All the faithful are invited for the adoration of the Cross in procession during which a suitable hymn is sung.

3. Before the Holy Communion

The altar is covered with a cloth; corporal and book are placed on it. The priest and two ministers with lighted candles retrieve the ciborium with the Blessed Sacrament from the altar of repose. They place the ciborium on the altar and uncover it.

All pray the Lord's Prayer.

There is no sign of peace or *Agnus Dei* litany.

The priest genuflects or bow deeply and offers the invitation: This is the Lamb of God....Happy are those

Now the Holy Communion rite begins. We abstain from celebrating the Eucharist today, but we are gathered by the Spirit to re-connect with our celebration of the Lord's Supper on Holy Thursday.

We do not want to forget what that liturgy continues to mean for us. This is the bread that gives life. This is his self-giving love for us. This is our nourishment for our mission.

When the deacon (Priest) brings the Blessed Sacrament to the altar, we all will stand in silence and show reverence to the Lord who is present in the Blessed Sacrament.

Let us receive the Body of Christ with great devotion and reverence and welcome him into our hearts.

We appreciate the presence of people of other Faiths at this service. Kindly note: Holy Communion that will now be distributed is only for Catholics. Catholics coming forward to receive Communion are requested to follow the instructions of the ushers.

After the communion is distributed a suitable minister may take the ciborium to the altar of repose. The presider says the post-communion prayer.

Departing in Silence

With closing prayer and after genuflecting to the Cross, let us depart in silence.

We are the people who are full of faith, but who continue to wait for the fullness of our redemption.

Our silent departure links this celebration to the Easter Vigil, as our silent beginning connected us with Holy Thursday.

The altar is stripped later.

Catechesis

1. Veiled Cross:

The veiled cross indicates that Jesus hid his divinity. It is only the humanity of Jesus that was part of death on the cross, which is visible. He shows his divinity and the power of resurrection on the day of Easter.

2. Today no Eucharist

Today no Eucharist is offered because the eternal High Priest offers himself as a sacrifice on the cross. At the beginning of the service, the altar has no light and decoration (it is bare). No decoration because the body of Jesus (altar) is stripped and not lights because the light of the world is dead.

3. Prostration

There is no usual formal greeting at the beginning of service. The service begins with the priest coming in front of the altar and prostrates. This symbolizes the total surrender of Jesus to the will of God. At this moment all pray silently for a while.