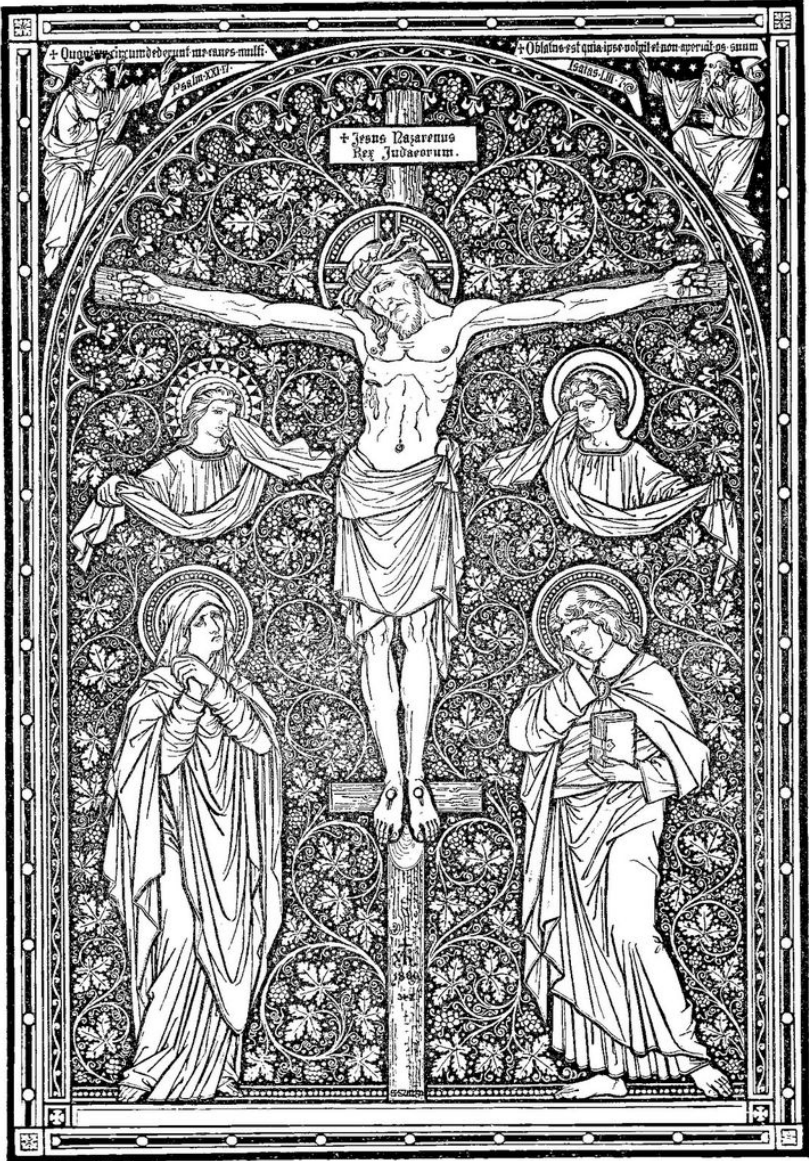


GOOD FRIDAY
LITURGY
OF THE
PASSION



Celebrated by
THE MOST REVEREND
MICHEL MILLER CSB
Archbishop of Vancouver

FRIDAY APRIL 15, 2022
CATHEDRAL OF OUR LADY OF THE HOLY ROSARY
646 RICHARDS ST. VANCOUVER, BC, V6B 3A3



LITURGY OF THE
PASSION OF OUR LORD
JESUS CHRIST

On this day, when "Christ our Passover was sacrificed," the Church mediates on the passion of her Lord and Spouse, adores the Cross, commemorates her origin from the side of Christ asleep on the cross, and intercedes for the salvation of the whole world.

On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist: Holy Communion is distributed to the faithful from the Hosts consecrated the night before.



LITURGY OF THE WORD

FIRST READING

“He was wounded for our transgressions”

A reading from the

Book of the Prophet Isaiah

52, 13 - 53, 12

SEE, MY SERVANT shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him – so marred was his appearance, beyond human semblance, and his form beyond that of the sons of man – he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before the Lord like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by men; a man of suffering and acquainted with infirmity; and as one from whom

others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; each has turned to their own way and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper.

Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

V. The Word of the Lord

R. Thanks be to God.

RESPONSORIAL PSALM

Psalm 31

R. Father, into your hands I commend my spirit.

IN YOU, O LORD, I SEEK REFUGE;
do not let me ever be put to shame;
in your righteousness deliver me.
Into your hand I commit my spirit;
you have redeemed me,
O Lord, faithful God.

R. Father, into your hands I commend my spirit.

Iam the scorn of all my adversaries,
a horror to my neighbours,
an object of dread to my acquaintances.
Those who see me in the street flee from me.
I have passed out of mind like one who is dead;
I have become like a broken vessel.

R. Father, into your hands I commend my spirit.

But I trust in you, O Lord;
I say, "You are my God."
My times are in your hand;
deliver me from the hand of my enemies and persecutors.

R. Father, into your hands I commend my spirit.

Let your face shine upon your servant;
save me in your steadfast love.
Be strong, and let your heart take courage,
all you who wait for the Lord.

R. Father, into your hands I commend my spirit.

SECOND READING

“Christ learned obedience through what He suffered”

A reading from

The Letter to the Hebrews. 4, 14 - 16; 5, 7 - 9

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 we have one who in every respect has been tested as we are, yet without sin.

Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. In the days of his flesh, Jesus offered up 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 reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

V. The Word of the Lord

R. Thanks be to God.

GOSPEL ACCLAMATION

Philippians 2, 8 - 9

CHRIST became obedient for us to death, even death on a Cross. Therefore God exalted him and gave him the name above every name.



THE PASSION OF OUR LORD JESUS CHRIST

John 18, 1 - 19, 42

THE PASSION of our Lord Jesus Christ according to John.

N After they had eaten the supper,
Jesus went out with his disciples across the Kidron valley
to a place where there was a garden,
which he and his disciples entered.
Now Judas, who betrayed him, also knew the place,
because Jesus often met there with his disciples.
So Judas brought a detachment of soldiers
together with police from the chief priests and the
Pharisees,
and they came there with lanterns and torches and
weapons.
Then Jesus, knowing all that was to happen to him,
came forward and asked them,

J Whom are you looking for?

N They answered,

S *Jesus of Nazareth.*

J I am he.

N Judas, who betrayed him, was standing with them.

When Jesus said to them, "I am he,"
they stepped back and fell to the ground.

Again he asked them,

J Whom are you looking for?

S *Jesus of Nazareth.*

J I told you that I am he.

So if you are looking for me, let these men go.

N This was to fulfill the word that he had spoken,

"I did not lose a single one of those whom 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,

J Put your sword back into its sheath.

Am I not to drink the cup that the Father has given me?

N So the soldiers, their officer, and the Jewish police
arrested Jesus and bound him.

First they took him to Annas,
who was the father-in-law of Caiaphas,
the high priest that year.

Caiaphas was the one who had advised the Jews
that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus.

Since that disciple was known to the high priest,
he went with Jesus into the courtyard of the high priest,
but Peter was standing outside at the gate.

So the other disciple, who was known to the high priest,
went out, spoke to the woman who guarded the gate,
and brought Peter in.

The woman said to Peter,

S *You are not also one of this man's disciples, are you?*

N Peter said,

S *I am not.*

N Now the slaves and the police had made a charcoal fire
because it was cold,
and they were standing around it and warming
themselves.

Peter also was standing with them and warming himself.
Then the high priest questioned Jesus

about his disciples and about his teaching.

Jesus answered,

J I have spoken openly to the world;
I have always taught in synagogues and in the temple,
where all the Jews come together.
I have said nothing in secret.
Why do you ask me?
Ask those who heard what I said to them;
they know what I said.

N When he had said this,
one of the police standing nearby struck Jesus on the
face, saying,

S *Is that how you answer the high priest?*

J If I have spoken wrongly,
testify to the wrong.
But if 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 and warming himself.
They asked him,

S *You are not also one of his disciples, are your*

N He denied it and said,

S *I am not.*

N One of the slaves of the high priest,
a relative of the man whose ear Peter had cut off, asked,

S *Did I not see you in the garden with him?*

N Again Peter denied it,
and at that moment the cock crowed.

N Then they took Jesus from Caiaphas to Pilate's
headquarters.

It was early in the morning.

They themselves did not enter the headquarters,
so as to avoid ritual defilement

and to be able to eat the Passover.

So Pilate went out to them and said,

S *What accusation do you bring against this man?*

N They answered,

S *If this man were not a criminal,
we would not have handed him over to you.*

N Pilate said to them,

S *Take him yourselves and judge him according to your law.*

N They replied,

S *We are not permitted to put anyone to death.*

N This was to fulfill what Jesus had said
when he indicated the kind of death he was to die.
Then Pilate entered the headquarters again,
summoned Jesus, and asked him,

S *Are you the King of the Jews?*

J Do you ask this on your own
or did others tell you about me?

S *I am not a Jew, am?
Your own nation and the chief priests have handed you over
to me. What have you done?*

J My kingdom is not from this world. If my kingdom were
from this world, my followers would be fighting to keep
me from being handed over to the Jews. But as it is, my
kingdom is not from here.

S *So you are a king?*

J You say that 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.

S *What is truth?*

N After he had said this,

Pilate went out to the Jews again and told them,

S *I find no case against him.*

*But you have a custom that I release someone for you at the
Passover.*

Do you want me to release for you the King of the Jews?

N They shouted in reply,

S *Not this man, but Barabbas!*

N Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged.

And the soldiers wove a crown of thorns

and put it on his head,

and they dressed him in a purple robe.

They kept coming up to him, saying,

S *“Hail, King of the Jews!”*

N and they struck him on the face.

Pilate went out again and said to them,

S *Look, I am bringing him out to you*

to let you know that I find no case against him.

N So Jesus came out,

wearing the crown of thorns and the purple robe.

Pilate said to them,

S *Here is the man!*

N When the chief priests and the police saw him, they
shouted,

S *Crucify him! Crucify him!*

N Pilate said to them,

S *Take him yourselves and crucify him;*

I find no case against him.

N They answered him,

S *We have a law,*

and according to that law he ought to die

because he has claimed to be the Son of God.

N Now when Pilate heard this, he was more afraid than ever.

He entered his headquarters again and asked Jesus,

S *Where are you from?*

N But Jesus gave him no answer.

Pilate therefore said to him,

S *Do you refuse to speak to me?*

*Do you not know that I have power to release you,
and power to crucify you?*

J You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.

N From then on Pilate tried to release him, but the Jews cried out,

S *If you release this man, you are no friend of the emperor.
Everyone who claims to be a king
sets himself against the emperor.*

N When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called "The Stone Pavement," or in Hebrew "Gabbatha."

Now it was the day of Preparation for the Passover; and it was about noon.

Pilate said to the Jews,

S *Here is your King!*

N They cried out,

S *Away with him! Away with him! Crucify him!*

N Pilate asked them,

S *Shall I crucify your King*

N The chief priests answered,

S *have no king but the emperor.*

N Then Pilate handed Jesus over to them to be crucified.

So they took Jesus;
and carrying the Cross by himself,
he went out to what is called The Place of the Skull,
which in Hebrew is called Golgotha.

There they crucified him,
and with him two others, one on either side,
with Jesus between them.

Pilate also had an inscription written and put on the
Cross. It read, "Jesus of Nazareth, the King of the Jews."
Many of the people read this inscription,
because the place where Jesus was crucified was near the
city; and it was written in Hebrew, in Latin, and in
Greek. Then the chief priests of the Jews said to Pilate,

S *Do not write, "The King of the Jews,"
But, "This man said, I am King of the Jews."*

N Pilate answered,

S *What I have written I have written.*

N When the soldiers had crucified Jesus,
they took his clothes and divided them into four parts,
one for each soldier.

They also took his tunic;
now the tunic was seamless, woven in one piece from the
top. So they said to one another,

S *Let us not tear it,
but cast lots for it to see who will get it.*

N This was to fulfill what the Scripture says,
"They divided my clothes among themselves,
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the Cross of Jesus were his
mother, and his mother's sister, Mary the wife of Clopas,
and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

J Woman, here is your son.

N Then he said to the disciple,

J Here is your mother.

N And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, in order to fulfill the Scripture, he said,

J I am thirsty.

N A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

J It is finished.

N Then he bowed his head and gave up his spirit.

Here all kneel and pause for a short time.

N Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great Solemnity. So they asked Pilate to have the legs of the crucified then broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.

But when they came to Jesus and saw that he was already dead, they did not break his legs.

Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

These things occurred so that the Scripture might be fulfilled, "None of his bones shall be broken."

And again another passage of Scripture says,

"They will look on the one whom they have pierced."

After these things, Joseph of Arimathea,
who was a disciple of Jesus,
though a secret one because of his fear of the Jews,
asked Pilate to let him take away the body of Jesus.
Pilate gave him permission;
so he came and removed his body.
Nicodemus, who had at first come to Jesus by night,
also came, bringing a mixture of myrrh and aloes,
weighing about a hundredweight.
They took the body of Jesus
and wrapped it with the spices in linen cloths,
according to the burial custom of the Jews.
Now there was a garden in the place where he was
crucified, and in the garden there was a new tomb
in which no one had ever been laid.
And so, because it was the Jewish day of Preparation,
and the tomb was nearby,
they laid Jesus there.

HOMILY

SOLEMN INTERCESSIONS

These general intercessions 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.

I. FOR HOLY CHURCH

LET US PRAY, DEARLY BELOVED, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in

tranquility and quiet, we may glorify God the Father almighty.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, who in Christ revealed your glory to all the nations, watch over the works of your mercy, that your Church, spread throughout all the world, may persevere with steadfast faith in confessing your name. Through Christ our Lord.

R. Amen.

II. FOR THE POPE

LET US PRAY ALSO for our most Holy Father Pope Francis, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING God, by whose decree all things are founded, look with favour on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith. Through Christ our Lord.

R. Amen.

III. FOR ALL ORDERS AND DEGREES OF THE FAITHFUL

LET US PRAY ALSO for our Bishop Michael, for all Bishops, Priests, and Deacons of the Church and for the whole of the faithful people.

Prayer in silence. Then the priest says:

ALMIGHTY EVER-LIVING God, by whose Spirit the whole body of the Church is sanctified and governed, hear our humble prayer for your ministers, that, by the gift of your grace, all may serve you faithfully. Through Christ our Lord.

R. Amen.

IV . FOR CATECHUMENS

LET US PRAY ALSO FOR our catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, who make your Church ever fruitful with new offspring, increase the faith and understanding of our catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children. Through Christ our Lord.

R. Amen.

V. FOR THE UNITY OF CHRISTIANS

LET US PRAY ALSO for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, who gather what is scattered and keep together what you have gathered, look kindly on the flock of your Son, that those whom one Baptism has consecrated may be joined together by integrity of faith and united in the bond of charity. Through Christ our Lord.

R. Amen.

VI. FOR THE JEWISH PEOPLE

LET US PRAY ALSO for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, who bestowed your promises on Abraham and his descendants, graciously hear the prayers of your Church, that the people you first made your own may attain the fullness of redemption. Through Christ our Lord.

R. Amen.

VII. FOR THOSE WHO DO NOT BELIEVE IN CHRIST.

LET US PRAY ALSO for those who do not believe in Christ, that, enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, grant to those who do not confess Christ that, by walking before you with a sincere heart, they may find the truth and that we ourselves, being constant in mutual love and striving to understand more fully the mystery of your life, may be made more perfect witnesses to your love in the world. Through Christ our Lord.

R. Amen.

VIII. FOR THOSE WHO DO NOT BELIEVE IN GOD

LET US PRAY also for those who do not acknowledge God, that, following what is right in sincerity of heart, they may find the way to God himself.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, who created all people to seek you always by desiring you and, by finding you, come to rest, grant, we pray, that, despite every harmful obstacle, all may recognize the signs of your fatherly love and the witness of the good works done by those who believe in you, and so in gladness confess you, the one true God and Father of our human race. Through Christ our Lord.

R. Amen.

IX. FOR THOSE IN PUBLIC OFFICE

LET US PRAY also for those in public office, that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, in whose hand lies every human heart and the rights of peoples, look with favour, we pray, on those who govern with authority over us, that throughout the whole world, the prosperity of peoples, the assurance of peace, and freedom of religion may through your gift be made secure. Through Christ our Lord.

R. Amen.

X. FOR THOSE IN TRIBULATION

LET US PRAY, dearly beloved, to God the Father Almighty, that he may cleanse the world of all errors, banish disease, drive out hunger, unlock prisons, loosen fetters, granting to travelers safety, to pilgrims return, health to the sick, and salvation to the dying.

Prayer in silence. Then the Archbishop says:

ALMIGHTY EVER-LIVING GOD, comfort of mourners, strength of all who toil, may the prayers of those who cry out in any tribulation come before you, that all may rejoice, because in their hour of need your mercy was at hand. Through Christ our Lord.

R. Amen.

XI. FOR AN END TO THE PANDEMIC

LET US PRAY, dearly beloved, for a swift end to the coronavirus pandemic that afflicts our world, that our God and Father will heal the sick, strengthen those who care for them, and help us all to persevere in faith.

Prayer in silence. Then the Archbishop says:

ALMIGHTY and merciful God, source of all life, health and healing, look with compassion on our world, brought low by disease; protect us in the midst of the grave challenges that assail us and in your fatherly providence grant recovery to the stricken, strength to those who care for them, and success to those working to eradicate this scourge. Through Christ our Lord.

R. Amen



ADORATION OF THE CROSS

In kneeling before the crucifix and kissing it we are paying the highest honour to our Lord's cross as the instrument of our salvation. Because the Cross is inseparable from His sacrifice, in reverencing His Cross we, in effect, adore Christ. Thus we affirm: 'We adore Thee, O Christ, and we bless Thee because by Thy Holy Cross Thou has Redeemed the World.'

HOLY COMMUNION



PRAYER OF JESUS CHRIST CRUCIFIED

HERE I AM, good and gentle Jesus, kneeling before you. With great fervour I pray and ask you to instil in me genuine convictions of faith, hope and love, with true sorrow for my sins and a firm resolve to amend them. While I contemplate your five wounds with great love and compassion, I remember the words which the prophet David long ago put on your lips: "They have pierced my hands and my feet, I can count all my bones." (*Psalm 22, 17 - 18*).

On any Friday during Lent a plenary indulgence is granted the Christian faithful who, after Communion, devoutly recite the above prayer before an image of Jesus Christ crucified. On other days of the year the indulgence is a partial one.



CATHEDRAL OF OUR LADY
— OF THE —
HOLY ROSARY

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