



Welcome to
Holy Martyrs Catholic
Church

April 18, 2025
Good Friday

Today's liturgy, which is divided into four parts and does not include a Mass, attracts many faithful. For a lot of them, the Veneration of the Cross seems to be the most significant moment. The combination of the Liturgy of the Word, the Prayer of the Faithful, the distribution of the Eucharist that was reserved from the previous evening's Mass, and the Veneration of the Cross provides the opportunity for people to gain a deeper understanding of the sacrifice of Christ. These special moments can help us grow in our faith and motivate us to live the baptismal promise of the Easter Vigil.

---- The liturgy begins in prayerful silence. ----

ISAIAH

Chapter 52
verse 13

through

Chapter 53
verse 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.

ISAIAH

Chapter 52
verse 13
through
Chapter 53
verse 12

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.

The word of the Lord. **Thanks be to God.**

We respond
to the
message of
the First
Reading with
a Psalm.

PSALM

31

Verse 2, 6, 12-
13, 15-16, 17,
25

Music CPILG



Fa-ther, Fa-ther, in-to your hands I com-mend my spi-rit.

*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.*

R.

*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.

R.

*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."*

R.

*Let your face shine upon your servant; save me in your kindness.
Take courage and be stouthearted, all you who hope in the LORD.*

R.

HEBREWS

Chapter 4
Verses 14-16

Chapter 5
Verses 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 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.

The Word of the Lord. **Thanks be to God.**

We sing with excitement for the Gospel we are about to hear.

Music CPILG

Praise to you, Lord Je-sus. Praise to you, Lord Je-sus
Christ, King of end - less glo - ry.

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.

The Passion according to St. John

Narrator 1 The assembly plays the role of the “Crowd.” Your parts will be projected on the two walls where the lyrics are projected.

The passion of our Lord Jesus Christ according to John:

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,

Jesus Whom are you looking for?

Narrator 1 They answered him,

Crowd Jesus the Nazorean.

Narrator 1 He said to them,

Jesus I AM.

Narrator 1 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,

Jesus Whom are you looking for?

Narrator 1 They said,

Crowd Jesus the Nazorean.

Narrator 1 Jesus answered,

Jesus I told you that I AM. So if you are looking for me, let these men go.

Narrator 1 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,

Jesus Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?

Narrator 1 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,

Crowd You are not one of this man’s disciples, are you?

Narrator 1 He said,

Speaker I am not.

Narrator 1 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,

Jesus 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.

Narrator 1 When he had said this, one of the temple guards standing there struck Jesus and said,

Speaker Is this the way you answer the high priest?

Narrator 1 Jesus answered him,

Jesus If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?

Narrator 1 Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,

Crowd You are not one of his disciples, are you?

Narrator 1 He denied it and said,

Speaker I am not.

Narrator 1 One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said,

Crowd Didn't I see you in the garden with him?

Narrator 1 Again Peter denied it. And immediately the cock crowed.

Narrator 2 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,

Speaker What charge do you bring against this man?

Narrator 2 They answered and said to him,

Crowd If he were not a criminal, we would not have handed him over to you.

Narrator 2 At this, Pilate said to them,

Speaker Take him yourselves, and judge him according to your law.

Narrator 2 The Jews answered him,

Crowd We do not have the right to execute anyone,

Narrator 2 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,

Speaker Are you the King of the Jews?

Narrator 2 Jesus answered,

Jesus Do you say this on your own or have others told you about me?

Narrator 2 Pilate answered,

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

Narrator 2 Jesus answered,

Jesus 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.

Narrator 2 So Pilate said to him,

Speaker Then you are a king?

Narrator 2 Jesus answered,

Jesus 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.

Narrator 2 Pilate said to him,

Speaker What is truth?

Narrator 2 When he had said this, he again went out to the Jews and said to them,

Speaker 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?

Narrator 2 They cried out again,

Crowd Not this one but Barabbas!

Narrator 2 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,

Crowd Hail, King of the Jews!

Narrator 2 And they struck him repeatedly. Once more Pilate went out and said to them,

Speaker Look, I am bringing him out to you, so that you may know that I find no guilt in him.

Narrator 2 So Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them,

Speaker Behold, the man!

Narrator 2 When the chief priests and the guards saw him they cried out,

Crowd Crucify him, crucify him!

Narrator 2 Pilate said to them,

Speaker Take him yourselves and crucify him. I find no guilt in him.

Narrator 2 The Jews answered,

Crowd We have a law, and according to that law he ought to die, because he made himself the Son of God.

Narrator 2 Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus,

Speaker Where are you from?

Narrator 2 Jesus did not answer him. So Pilate said to him,

Speaker Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?

Narrator 2 Jesus answered him,

Jesus 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.

Narrator 2 Consequently, Pilate tried to release him; but the Jews cried out,

Crowd If you release him, you are not a friend of Caesar. Everyone who makes himself a king opposes Caesar.

Narrator 2 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,

Speaker Behold, your king!

Narrator 2 They cried out,

Crowd Take him away, take him away! Crucify him!

Narrator 2 Pilate said to them,

Speaker Shall I crucify your king?

Narrator 2 The chief priests answered,

Crowd We have no king but Caesar.

Narrator 2 Then he handed him over to them to be crucified.

Narrator 3 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,

Crowd Do not write “The King of the Jews,” but that he said, “I am the King of the Jews.”

Narrator 3 Pilate answered,

Speaker What I have written, I have written.

Narrator 3 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,

Crowd Let’s not tear it, but cast lots for it to see whose it will be,

Narrator 3 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,

Jesus Woman, behold, your son.

Narrator 3 Then he said to the disciple,

Jesus Behold, your mother.

Narrator 3 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,

Jesus I thirst.

Narrator 3 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,

Jesus It is finished.

Narrator 3 And bowing his head, he handed over the spirit.

We bow our heads and pause for a short time.

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.

Narrator 3 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 Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Homily

The Solemn Intercessions

The Adoration of the Cross – “Come, let us adore him.”

O SACRED HEAD, SURROUNDED

PASSION CHORALE



1a. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
2a. In this, your bit - ter pas - sion, Good Shep - herd, think of me
3a. What lan - guage shall I bor - row To thank you, dear - est friend,
*1b. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
2b. O Love, all love tran - scend - ing, O Wis - dom from on high!
3b. O Je - sus, we a - dore thee, Up - on the cross our King!



1a. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
2a. With your most kind com - pas - sion, Un - worth - y though I be:
3a. For this, your dy - ing sor - row, Your mer - cy with - out end?
1b. O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
2b. O Truth, un - changed, un - chang - ing, Sur - ren - dered up to die!
3b. We hum - bly bow be - fore thee, And of thy vic - t'ry sing!



1a. The pow'r of death comes o'er you, The glow of life de - cays,
2a. Be - neath your cross a - bid - ing, For - ev - er would I rest,
3a. Lord, make me yours for - ev - er, A loy - al ser - vant true,
1b. No come - li - ness or beau - ty Thy wound - ed face be - trays,
2b. Was e'er a love so won - drous! That from his heav'n - ly throne
3b. Thy cross is our sal - va - tion, Our hope from day to day,



1a. Yet an - gel hosts a - dore you, And trem - ble as they gaze.
2a. In your dear love con - fid - ing, And with your pres - ence blest.
3a. And let me nev - er, nev - er Out - live my love for you.
1b. Yet an - gel hosts a - dore thee And trem - ble as they gaze.
2b. God should de - scend a - mong us To suf - fer for his own.
3b. Our peace and con - so - la - tion When life shall fade a - way.

Text: 76 76 D; *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153.

Verses 1, 2 tr. by Henry W. Baker, 1821–1877, alt.; verse 3 tr. by James W. Alexander, 1804–1859, alt.

Alternate verses: verse 1 tr. by Henry W. Baker, alt.; verse 2, Owen Alstott; verse 3, Owen Alstott, composite.

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Music: Hans Leo Hassler, 1564–1612; adapt. by Johann Sebastian Bach, 1685–1750.

WHEN I SURVEY THE WONDROUS CROSS

HAMBURG

1. When I sur - vey the won-drous cross On which the
2. For - bid it, Lord, that I should boast Save in the
3. See, from his head, his hands, his feet, The pain and
4. Were ev - 'ry realm of na - ture mine, My gift would

1. Prince of glo - ry died, My rich - est gain I
2. death of Christ, my Lord; The vain things that now
3. love flow min - gled down; Did e'er such love and
4. still be far too small: Love so a - maz - ing,

1. count but loss, And pour con-tempt on all my pride.
2. tempt me most, I sac - ri - fice them to his blood.
3. sor - row meet, Or thorns com-pose so rich a crown?
4. so di - vine, De-mands my soul, my life, my all.

Text: LM; Isaac Watts, 1674–1748, alt. Music: Lowell Mason, 1792–1872.

The Lord's Prayer

LORD'S PRAYER

Chant

Our Fa - ther, who art in heav - en, hal - lowed be thy name;

thy king - dom come, thy will be done on earth as it is in heav - en.

Give us this day our dai - ly bread, and for - give us our tres - pass - es,

as we for - give those who tres - pass a - gainst us; and lead us

not in - to temp - ta - tion, but de - liv - er us from e - vil.

Music: Chant; adapt. by Robert J. Snow, 1926–1998.

For the king-dom, the power and the glo-ry are yours
 now and for - ev - - - er.

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

People: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

A prayer for all
 unable to
 physically be
 here today.

Spiritual Communion

My Jesus, I believe that You are in the Blessed Sacrament. I love You above all things, and I long for You in my soul. Since I cannot now receive You sacramentally, come at least spiritually into my heart. As though You have already come, I embrace You and unite myself entirely to You; never permit me to be separated from You.

BEHOLD THE LAMB

Martin Willett

Verses



1. Those who were in the dark are thank - ful for the
2. Peace - ful now, those whose hearts are blessed with un - der -
3. Gen - tle one, Child of God, join with us at this
4. Lord of all, give us light. De - liv - er us from



1. sun - light; we who live, we who die are grate - ful for his
2. stand - ing of the wheat, of the wine u - nit - ed with his
3. ta - ble. Bless our lives; nour - ish all who hun - ger for this
4. e - vil. Make us one; be our shield. Make still the winds that

Refrain



1. gift, thank - ful for his love. Be - hold, be - hold the Lamb of
2. word and the love we share.
3. feast; shel - ter them with peace.
4. blow; cra - dle us with love.



God. All who eat, all who drink shall live; and all,



all who dwell in God shall come to know his glo - ry.

Text: Refrain based on John 1:29. Text and music © 1984, OCP. All rights reserved.

*Following the Prayer after Communion and Prayer over the People, all depart in
silence after genuflecting toward the cross.*
