

# Good Friday 2020

## Responsorial Psalm

Ps 31:2,6,12-13,15-16,17,25

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

## The Passion of our Lord Jesus Christ

Jn 18:1 - 19:42

Passio Dómini Nostri Iesu Christi secúndum Ioánnem.

In illo témpore: Egréssus est Iesus cum discípulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et discípuli eius.

Sciébat autem et Iudas, qui tradébat eum, locum: quia frequénter Iesus convénerat illuc cum discípulis suis. Iudas ergo cum accepisset cohórtem, et a pontíficibus et Pharisaeís ministros, venit illuc cum latérnis, et fáribus et armis.

Iesus ítaque sciens ómnia, quae ventúra erant super eum, processit, et dixit eis:

### Quem quaéritis?

Respondérunt ei:

Iesum Nazarénum.

Dicit eis Iesus:

### Ego sum.

Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: ego sum: abiérunt retrórsus, et cecidérunt in terram. Íterum ergo interrogávit eos:

Quem quaéritis?

Illi autem dixerunt:

Iesum Nazarénum.

Respóndit Iesus:

### Dixi vobis. Quia ego sum: Si ergo me quaéritis sinite hos abíre.

Ut implerétur sermo, quem dixit: quia quos dedísti mihi, non pérdidi ex eis quemquam.

N: The Passion of our Lord Jesus Christ according to John

N: 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?”**

N: They answered him,

C: “Jesus the Nazorean.”

N: He said to them,

✠ **“I AM.”**

N: 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?”**

N: They said,

C: “Jesus the Nazorean.”

N: Jesus answered,

✠ **“I told you that I AM. So if you are looking for me, let these men go.”**

N: This was to fulfill what he had said,

“I have not lost any of those you gave me.”

Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum : et abscídit aurículam eius dextram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro:

**Mitte gládium tuum in vagínam. Calicem, quem dedit mihi Pater, non bibam illum?**

Cohors ergo, et tribúnus, et ministri Iudaeórum comprehendérunt Iesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphae, qui erat pónlífex anni illíus. Erat autem Cáiphas, qui consílium déderat Iudaéis: Quia éxpedit, unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriae : et introduxit Petrum. Dicit ergo Petro ancílla ostiária:

Numquid et tu ex discíplis es hóminis istíus?

Dicit ille:

Non sum.

Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se. Erat autem cum eis et Petrus stans, et calefaciens se. Pónlífex ergo interrogávit Iesum de discíplis suis, et de doctrína eius. Respóndit ei Iesus:

**Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Iudaéi convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos qui audiérunt quid locútus sim ipsis. Ecce hi sciunt quae díxerim ego.**

Haec autem cum dixíset unus assístens ministrórum dedit álapam Iesu, dicens:

Sic respóndes pontífici?

Respóndit ei Iesus:

**Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me caedis?**

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?”**

N: 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,

C: “You are not one of this man's disciples, are you?”

N: He said,

V: “I am not.”

N: 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.”**

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

V: “Is this the way you answer the high priest?”

N: Jesus answered him,

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

Et misit eum Annas ligátum ad Cáiaphan pontíficem. Erat autem Simon Petrus stans et calefáciens se. Dixérunt ergo ei:

Numquid et tu ex discipulis eius es?

Negávit ille, et dixit:

Non sum.

Dicit ei unus ex servis pontíficis, cognatus eius, cuius abscídit Petrus aurículam:

Nonne ego te vidi in horto cum illo?

Íterum ergo negávit Petrus: et statim gallus cantávit.

Addúcunt ergo Iesum a Cáípha in praetórium. Erat autem mane: et ipsi non introiérunt in praetórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit:

Quam accusatiónem affértis advérsus hóminem hunc?

Respondérunt et dixérunt ei:

Si non ésset hic malefáctor non tibi tradidissémus eum.

Dixit ergo eis Pilátus:

Accípite eum vos, et secúndum legem vestram iudicáte eum.

Dixérunt ergo ei Iudaéi:

Nobis non licet interfícere quemquam.

Ut sermo Iesu implerétur, quem dixit, significans qua morte esset moritúrus.

Introívit ergo íterum in praetórium Pilátus, et vocávit Iesum, et dixit ei:

Tu es rex Iudaeórum?

Et respóndit Iesus:

**A temetípso hoc dicis, an álii dixérunt tibi de me?**

Respóndit Pilátus:

Numquid ego Iudaéus sum? Gens tua et pontífices tradidérunt te mihi: Quid fecísti?

Respóndit Iesus:

**Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Iudaéis: nunc autem regnum meum non est hinc.**

Dixit itaque ei Pilátus:

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

C: "You are not one of his disciples, are you?"

N: He denied it and said,

V: "I am not."

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

C: "Didn't I see you in the garden with him?"

N: 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,

V: "What charge do you bring against this man?"

N: They answered and said to him,

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

N: At this, Pilate said to them,

V: "Take him yourselves, and judge him according to your law."

N: The Jews answered him,

C: "We do not have the right to execute anyone,"

N: 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,

V: "Are you the King of the Jews?"

N: Jesus answered,

✘ **"Do you say this on your own or have others told you about me?"**

N: Pilate answered,

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

N: 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."**

N: So Pilate said to him,

Ergo rex es tu?

Respóndit Iesus:

**Tu dicis, quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam.**

Dicit ei Pilátus:

Quid est véritas?

Et cum hoc dixisset, íterum exívit ad Iudaéos, et dicit eis:

Ego nullam invénio in eo causam. Est autem consuetúdo vobis, ut unum dimíttam vobis in pascha: vultis ergo dimíttam vobis regem Iudaeórum?

Clamavérunt ergo rursus omnes, dicéntes:

Non hunc, sed Barábbam.

Erat autem Barábbas Iatro. Tunc ergo apprehéndit Pilátus Iesum, et flagellavit. Et mílites plecténtes corónam de spinis, inposuérunt cápiti eius: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant:

Ave, Rex Iudaeórum.

Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis:

Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam.

Exívit ergo Iesus portans corónam spíneam et purpúreum vestiméntum et dicit eis:

Ecce homo.

Cum ergo vidissent eum pontífices et minístri, clamábant dicéntes:

Crucifíge, crucifíge eum.

Dicit eis Pilátus:

Accípite eum vos, et crucifígite: ego enim non invénio in eo causam.

Respondérunt ei Iudaí:

Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit.

Cum ergo audísset Pilátus hunc sermonem, magis tímuit. Et ingrèssus est praetórium íterum et dixit ad Iesum:

Unde es tu?

Iesus autem respónsum non dedit ei.

V: "Then you are a king?"

N: 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."**

N: Pilate said to him,

V: "What is truth?"

N: When he had said this, he again went out to the Jews and said to them,

V: "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?"

N: They cried out again,

C: "Not this one but Barabbas!"

N: 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,

C: "Hail, King of the Jews!"

N: And they struck him repeatedly.

Once more Pilate went out and said to them,

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

N: So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them,

V: "Behold, the man!"

N: When the chief priests and the guards saw him they cried out,

C: "Crucify him, crucify him!"

N: Pilate said to them,

V: "Take him yourselves and crucify him. I find no guilt in him."

N: The Jews answered,

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

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

V: "Where are you from?"

N: Jesus did not answer him.

Dicit ergo ei Pilátus:

Mihi non lóqueris? Nescis, quia potestátem hábeo crucifígere te, et potestátem hábeo dimíttere te?

Respóndit Iesus:

**Non habéres potestátem aduersum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet.**

Et exínde quaerébat Pilátus dimíttere eum. Iudaéi autem clamábant dicéntes:

Si hunc dimíttis, non es amícus Caésaris. Omnis enim, qui se regem facit, contradícit Caésari.

Pilátus autem cum audísset hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem "Gábbatha". Erat autem parascéve paschae, hora quasi sexta. Et dicit Iudaéis: Ecce rex vester.

Illi autem clamábant:

Tolle, tolle, crucifíge eum.

Dicit eis Pilátus:

Regem vestrum crucifígam?

Respondérunt pontífices:

Non habémus regem, nisi Caésarem.

Tunc ergo trádidit eis illum ut crucifigerétur.

Susceperunt autem Iesum, et eduxérunt. Et báiuulans sibi crucem, exívit in eum, qui dícitur Calváriae, locum, hebráice autem Gólgotha : ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, médium autem Iesum.

Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Iesus Nazarénus, rex Iudaeórum.

Hunc ergo título multi Iudaeórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Iesus. Et erat scriptum hebráice, graece, et latíne. Dicébant ergo Piláto pontífices Iudaeórum:

Noli scríbere rex Iudaeórum, sed quia ipse dixit: rex sum Iudaeórum.

So Pilate said to him,

V: "Do you not speak to me?"

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

N: 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."**

N: Consequently, Pilate tried to release him; but the Jews cried out,

C: "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

N: 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,

V: "Behold, your king!"

N: They cried out,

C: "Take him away, take him away! Crucify him!"

N: Pilate said to them,

V: "Shall I crucify your king?"

N: The chief priests answered,

C: "We have no king but Caesar."

N: 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,

C: "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"

Respóndit Pilátus:

Quod scripsi, scripsi.

Míletes ergo cum crucifixissent eum, accepérunt vestiménta eius et fecérunt quáttuor partes: unicuíque míliti partem, et túnica. Erat autem túnica incónsutilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem:

Non scindámus eam, sed sortiámur de illa cuius sit.

Ut scriptúra impléretur, dicens: partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem haec fecérunt.

Stabant autem iuxta crucem Iesu mater eius, et soror matris eius María Cléophae, et María Magdaléne. Cum vidisset ergo Iesus matrem, et discípulum stantem, quem diligébat, dicit matri suae:

**Múlier, ecce fílius tuus.**

Deínde dicit discípulo:

**Ecce mater tua.**

Et ex illa hora accépit eam discípulus in sua. Póstea sciens Iesus quia iam ómnia consummáta sunt, ut consummarétur scriptúra, dixit:

**Sítio.**

Vas ergo erat pósito acéto plenum. Illi autem spóngiam plenam acéto hysópo circumponéntes, obtulérunt ori eius. Cum ergo accepisset Iesus acétum, dixit:

**Consummátum est.**

Et inclináto cápite trádidit spíritum.

.....

Iudaéi ergo, quóniam parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius qui crucifíxus est cum eo. Ad Iesum autem cum veníssent, ut vidérunt eum iam mórtuum, non fregérunt eius crura: sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium

N: Pilate answered,

V: "What I have written, I have written."

N: 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,

C: "Let's not tear it, but cast lots for it to see whose it will be,"

N: 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."**

N: Then he said to the disciple,

✘ **"Behold, your mother."**

N: 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."**

N: 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."**

N: And bowing his head, he handed over the spirit.

.....

N: 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

perhíbuit: et verum est testimónium eius. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim haec, ut scriptúra impleretur: os non comminuétis ex eo. Et iterum ália scriptura dicit: vidébunt in quem transfixérunt.

Post haec autem rogávit Pilátum Ioseph ab Arimathaéa (eo quod esset discípulus Iesu, occúltus autem propter metum Iudaeórum) ut tólleret corpus Iesu. Et permísit Pilátus. Venit ergo, et tulit corpus Iesu. Venit autem et Nicodémus, qui vénerat ad Iesum nocte primum, ferens mixtúram myrrae et áloes, quasi libras centum. Accepérunt ergo corpus Iesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Iudaéis sepelíre. Erat autem in loco, ubi crucifixus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter parascéven Iudaeórum, quia iuxta erat monuméntum, posuérunt Iesum.

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.

## Unveiling of the Cross

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Ecce lignum Crucis,  
in quo salus mundi pendit.  
R. Venite, adoremus

Behold the Wood of the Cross,  
on which hung the salvation of the world.  
R. Come, let us adore.

## Adoration of the Cross

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Crux fidelis, inter omnes  
Arbor una nobilis,  
Nulla talem silva profert,  
Fronde, flore, germine.

Dulce lignum, dulces clavos,  
Dulce pondus sustinet.

Pange, lingua, gloriosi,  
Proelium certaminis,  
Et super Crucis trophaeo,  
Dic triumphum nobilem,  
Qualiter Redemptor orbis,  
Immolatus vicerit.

Crux fidelis, inter omnes  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

Faithful Cross, among all,  
You are the noblest tree,  
No forest produces anything similar,  
In leaf, flower, or seed.

Sweetest wood and sweetest nails,  
Sustaining the sweetest weight.

Sing, my tongue, the glory,  
Of the victorius fight,  
And the trophy conquered on the Cross.  
Tell of the noble triumph,  
The Redeemer of the world,  
Overcame by immolating himself.

Faithful Cross, among all,  
You are the noblest tree:  
No forest produces anything similar,  
In leaf, flower, or seed.

De parentis protoplasti,  
Fraude Factor condolens,  
Quando pomi noxialis,  
Morte morsu corrui,  
Ipse lignum tunc notavit,  
Damna ligni ut solveret.

Dulce lignum, dulces clavos,  
Dulce pondus sustinet.

Hoc opus nostrae salutis,  
Ordo depoposcerat,  
Multiformis proditoris,  
Ars ut artem falleret,  
Et medelam ferret inde,  
Hostis unde laeserat.

Crux fidelis, inter omnes  
Arbor una nobilis:  
Nulla talem silva profert,  
Fronde, flore, germine.

Aequa Patri Filioque,  
Inclito Paraclito,  
Sempiterna sit beatae  
Trinitati gloria,  
Cuius alma nos redemit,  
Atque servat gratia. Amen.

Our first father,  
Was defrauded into misery,  
When that fatal apple  
He ate and died.  
This good tree [of the Cross], then, had  
To compensate for that tree of evil.

Sweetest wood and sweetest nails,  
Sustaining the sweetest weight.

This was the work of our salvation  
Planned willingly;  
So that the artfull Traitor [Satan]  
Would be defeated in his art;  
And thenceforth the instrument of our cure,  
Would cause the enemy defeat.

Faithful Cross, among all,  
You are the noblest tree:  
No forest produces anything similar,  
In leaf, flower, or seed.

Equal glory to the Father, Son  
And the illustrious Paraclite;  
Be given eternally  
In Trinitarian glory.  
Because He redeemed us,  
And conserves us in grace. Amen.

## Spiritual Communion

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V. Lord Jesus, I firmly believe that Thou art present in the most Blessed Sacrament. I adore Thee as true God hidden here. I ask Thy pardon for my sins; and because I love Thee above all things, I desire to receive Thee spiritually in this moment.

*Pause – Spiritual communion*

V. I thank Thee for having united myself to Thee, and I submit myself entirely to Thy Holy Will.

## Anima Christi (Soul of Christ)

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Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O Good Jesus, hear me.  
Within Thy wounds, hide me.

Suffer me not, to be separated from Thee.  
From the malignant enemy, defend me.  
At the hour of my death, call me,  
And bid me come to Thee,  
That with Thy saints I may praise Thee,  
for ever and ever. Amen.