

THE CATHEDRAL PARISH OF BRIDGEPORT



+ Good Friday +
+ of the Passion of the Lord +

FIRST PART

+ The Liturgy of the Word +

First Reading • The Prophet Isaiah 52 : 13–53 : 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. he zeal of
thine house * hath consumed me, and the rebukes of
them that re-buked thee are fallen upon me

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.

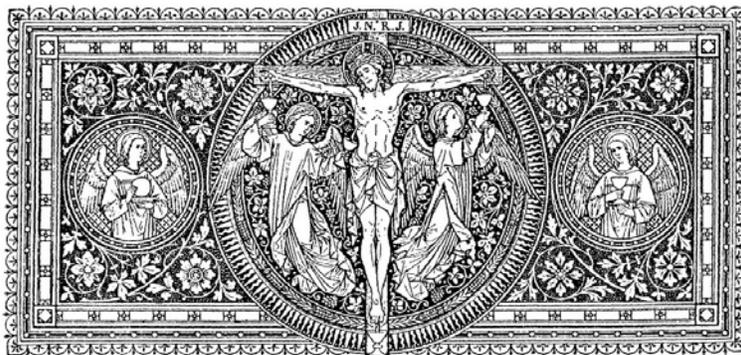
Yet it was our infirmities that he bore,
our sufferings that he endured,
while we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,

each following his own way;
but the LORD laid upon him the guilt of us all.

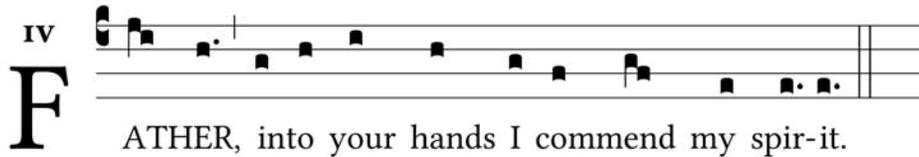
Though he was harshly treated, he submitted
and opened not his mouth;
like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not his mouth.
Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?
When he was cut off from the land 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 31



Music © Samuel A. Schmitt

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.

Response

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. • *Response*

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."

Response

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

Response

Second Reading • 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 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 +



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 of Our Lord Jesus Christ According to John

St. 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.
 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 prepara-
 tion day;
 for the tomb was close by.

Homily

Bishop Frank J. Caggiano, S.T.O., O.O.

The Solemn Intercessions

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 Bishop 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 N.,
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 Bishop says:

Almighty ever-living God,
by whose decree all things are founded,
look with favor 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 N.,
for all Bishops, Priests, and Deacons of the Church
and for the whole of the faithful people.

Prayer in silence. Then the Bishop 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 Bishop 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 Bishop 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 Bishop 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 Bishop 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 Bishop 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 Bishop says:

Almighty ever-living God,
in whose hand lies every human heart and the rights of peoples,
look with favor, 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 Bishop 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.

SECOND PART

+ The Veneration of the Holy Cross +

The Showing of the Holy Cross

Priest: Ecce lignum crucis, in quo salus mundi pependit.

Behold the wood of the Cross, on which hung the salvation of the world.



All : R. Ve- ní- te, ad- o-ré- mus.

Come, let us adore.

The Adoration of the Holy Cross

Crucem tuam adoramus, Domine
et sanctum resurrectionem tuam laudamus,
et glorificamus
ecce enim propter lignum venit
gaudium in universo mundo.
Ps. Deus misereatur nostri, et benedicat nobis.
Illuminet vultum suum super nos, et misereatur nostri.

We adore Thy Cross, O Lord
and we praise and glorify Thy holy Resurrection
for behold by the wood of the Cross
joy has come into the whole world.
Ps. May God have mercy on us, and bless us:
may he cause the light of his countenance to shine
upon us, and may he have mercy on us.

THIRD PART

+ Holy Communion +

All stand in silence while the Deacon brings the Blessed Sacrament to the altar.

Hymn at Communion • Vexilla Regis

Venantius Fortunatus (+ 609)

Vexilla Regis prodeunt: fulget Crucis mysterium,
qua vita mortem pertulit, et morte vitam protulit

Quae vulnerata lanceae mucrone diro criminum,
ut nos lavaret crimine, manavit unda et sanguine.

Impleta sunt quae concinit David fideli carmine,
dicendo nationibus: regnavit a ligno Deus.

Arbor decora et fulgida, ornata Regis purpura,
electa digno stipites tam sancta membra tangere.

Beata, cuius brachiis pretium pendit saeculi:
statera facta corporis, tulitque praedam tartari.

O Crux ave, spes unica, hoc Passionis tempore!
piis adauge gratiam, reisque dele crimina.

Te, fons salutis Trinitas, collaudet omnis spiritus:
quibus Crucis victoriam largiris, adde praemium.
Amen.

Abroad the regal banners fly, now shines the Cross's mystery:
upon it Life did death endure, and yet by death did life procure.

Who, wounded with a direful spear, did purposely to wash us clear
from stain of sin, pour out a flood of precious water mixed with blood.

That which the prophet-king of old hath in mysterious verse foretold,
is now accomplished, whilst we see God ruling the nations from a Tree.

O lovely and refulgent Tree, adorned with purpled majesty;
culled from a worthy stock, to bear those limbs which sanctified were.

Blest Tree, whose happy branches bore the wealth that did the world restore;
the beam that did that Body weigh which raised up Hell's expected prey.

Hail Cross, of hopes the most sublime! Now, in the mournful

Passion time;
grant to the just increase of grace, and every sinner's crimes efface.

Blest Trinity, salvation's spring may every soul Thy praises sing;
to those Thou grantest conquest by the Holy Cross, rewards supply. Amen.

After the closing prayer all depart in silence.



The Cathedral Parish
The Most Reverend Frank Joseph Caggiano, S.T.D., D.D.
Bishop of Bridgeport

Very Rev. Michael Novajosky, Pastor
Rev. Alexis Moronta, Parochial Vicar
Rev. Philip Lanh Phan, In Residence
Rev. Mr. Santos Garcia, Rev. Mr. Jorge Casiano, Rev. Mr. Joseph Huong, deacons

170 Thompson Street, Bridgeport, Connecticut 06604
203.368.6777
thecathedralparish.org

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