

 Mary Magdalene Apostle
Catholic Community

•Making Catholicism relevant •Restoring women's ordination •Living the change we envision



"Simon of Cyrene Helps Carry the Cross" by Sadao Watanabe

***"As they led Jesus away to crucify him, they came upon
a man from Cyrene named Simon;
they compelled this man to carry the cross."***

Good Friday 2026

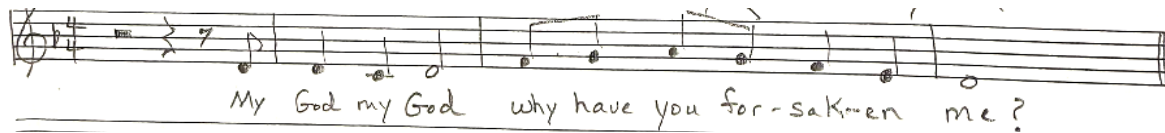
Prostration

At MMACC we retain the prostration of the priest as part of our Good Friday ritual. In our Liturgy, the priest prostrates herself before God and faces the Body of Christ whom she serves. Rather than symbolizing subservience to a bishop (or emperor), it symbolizes her willingness to render herself vulnerable in her life of service to the Body of Christ. This ancient tradition was also used by religious leaders to show ritually their allegiance to God above any earthly ruler or oppressive power.

Silence

Opening Chant

My God, My God, why have you abandoned me? x3



Opening Prayer

First Reading: Jeremiah 17:14-17

Heal me, and I shall be healed;

save me, and I shall be saved;

for You are my praise.

See how they say to me:

“Where is the word of your God?

Let it come, if it can.”

But I have not run away
from being a shepherd in Your service.
Nor did I desire this day of despair.
You know what came from my lips.
It is present before you.

Do not be my ruin but my refuge on the day of disaster.

The Word of a beleaguered prophet.

Thanks be to God.

from Psalm 46:10 [Chanted]

Pat Asmus

Be still and know that I am God; be still and know that I am with you.

Through darkest skies, a flame survives; Be still, be still...



Liturgy of the Word ~ The Passion of Christ

All remain seated. The community reads "Jesus (J)"

Jesus (J) = Community to read the part of Jesus

Narrators (N1 + N2) = Lectors 1&2

Disciples (D) = Lectors 3&4 together

Crowds = Lectors 3&4 together

Judas = Lector 3

Peter = Lector 4

Pilate = PT

Priest = PT

Prophet = Voice from the Assembly

False Witness = Voice from the Assembly

Woman 1 = Voice from the Assembly

Woman 2 = Voice from the Assembly

Pilate's Wife = Voice from the Assembly

The Passion in the Gospel attributed to Matthew

Glory to you, O God.

Narrators (N1): When Jesus had finished all he wanted to say publicly in Jerusalem, he spoke to his disciples:

Jesus: You know that after two days the Passover is coming, and the Chosen One will be handed over to be crucified.

N1: The chief priests and elders of the people, the religious leaders, gathered in the palace of the High Priest, who was called Caiaphas; and they conspired to arrest Jesus by stealth and kill him. But they agreed:

Priest: Not during the festival, or there may be a riot among the people.



N2: Jesus was staying in Bethany. While he was in the house of Simon the leper, a woman came to him with an alabaster jar of very costly oil. She poured it on his head as he sat at the table. But when the disciples saw it, they were angry.

Disciples (D): Why this waste? This oil could have been sold for a large sum, and the money given to the poor.

**J: Why do you make trouble for this woman?
She has done a good thing for me.
The poor you will always have with you.
But you will not always have me.
By anointing my body she has prepared me for burial.**

**Wherever in the world
this good news is proclaimed,
what she has done will be told
in memory of her.**

N2: Then one of the twelve, who was called Judas Iscariot, went to the chief priests.

Judas: What are you prepared to give me if I hand him over to you?

N2: They paid him thirty pieces of silver; and from that moment he began to look for an opportunity to betray Jesus.



N1: On the first day of Unleavened Bread the disciples came to Jesus.

D: Where do you want us to make the preparations for you to eat the Passover?

**J: Go to a certain person in the city and say,
'The Teacher says: My time has come;
I will keep the Passover at your house
with my disciples.'**

N1: So the disciples did as Jesus had instructed them, and they prepared the Passover meal. When evening came, Jesus was at table with the Twelve. As they ate he spoke:

J: One of you will betray me.

N1: The disciples became greatly distressed, and one after another denied it:

D: Surely not I, Teacher?

**J: The one who has dipped a hand
into the bowl with me will betray me.
The Chosen One will go, as it is written,
but woe to the one by whom
the Chosen One is betrayed!
It would have been better for that one
not to have been born.**

Judas: So, I am the one, Rabbi?

J: As you have said.

N1: While they were eating, Jesus took bread, and having said the blessing, he broke it, and gave it to the disciples:

J: Take this, eat; this is my body.

N1: Then he took a cup. After giving thanks he gave it to them:

J: Drink from it, all of you.

**This is my blood,
the blood of the covenant,
poured out for forgiveness.**

**I will not again drink this fruit of the vine
until that day when I drink it anew with you
in the kin-dom of my loving God.**

*Were you there at the breaking of the bread?
Were you there at the sharing of the cup?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there at the breaking of the bread?*

N1: When they had sung the Psalms, they went out to the Mount of Olives.

**J: You will all fall away from me this night,
as it is written,**

Prophet: *‘I will strike the shepherd,
and the sheep of the flock will be scattered.’*

**J: But after I am raised up,
I will go ahead of you to Galilee.**

Peter: Though all will fall away from you, I will never fall away.

**J: This very night, before the cock crows,
you will deny me three times.**

Peter: Even if I have to die with you, I will not deny you.

N1: And so said all the disciples.



N2: Jesus then went with his disciples to a place called Gethsemane.

J: Sit here while I go over there and pray.

N2: Jesus took with him Peter and the two Zebedee siblings, and started to become overwhelmed with sadness and anguish.

**J: My heart is broken with grief,
even to death; remain here, and
stay awake with me.**

N2: And going a little farther, he threw himself on the ground and prayed:

**J: My dear God, if it is possible,
let this cup pass from me;
yet not as I will,
but as it shall be.**

N2: Then Jesus returned to the disciples and found them sleeping.

J: So, you could not stay awake with me, even one hour? Stay awake and pray that you will not be tried; the spirit is willing, but the flesh is weak.

N2: Again Jesus went away for the second time and prayed.

J: Loving God, if this cup cannot pass unless I drink it, so be it.

*Were you there in the Garden, when he prayed?
Were you there in the Garden, when he prayed?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there in the Garden, when he prayed?*

N2: Again, Jesus went back and found the disciples sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time the same prayer, and then returned to the disciples.

J: Are you still sleeping and having a rest?

**The time is here,
and the Chosen One is betrayed
into the hands of sinners.
Rise, let us go!
The one who will hand me over is here.**

N2: Judas, one of the Twelve, arrived; with him was a large crowd with swords and clubs. They were sent from the religious leaders of the people. Now, Jesus' betrayer had given the authorities a sign:

Judas: The one I will kiss is the man; arrest him.

N2: Judas approached Jesus.

Judas: Greetings, Rabbi!

N2: and kissed him.

J: Friend, do what you are here to do.

N2: Then they came and laid hands on Jesus and arrested him. One of Jesus' followers grasped and drew a sword, and struck the servant of the high priest, cutting off the servant's ear.

**J: Put your sword back into its place;
for all who draw the sword will die by the sword.
Do you think that I cannot appeal to my God,
who would as soon send me more than
twelve legions of angels?
But how then would the scriptures be fulfilled,
which say it must happen in this way?**

N2: Jesus then turned to the crowds.

**J: Have you come out with swords and clubs
to seize me as though I were a bandit?
Day after day I sat in the Temple teaching,
and you did not arrest me.
But all this has taken place,
so that the writings of the prophets may be fulfilled.**

N2: Then all the disciples deserted Jesus and fled.



*Were you there when Jesus was betrayed?
Were you there when Jesus was betrayed?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there when Jesus was betrayed?*

N1: Jesus was arrested and taken to Caiaphas, the high priest, in whose house religious authorities had gathered. Peter was following him at a distance, as far as the courtyard of the high priest. Going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were trying to obtain false testimony against Jesus so that they might put him to death, but they found none suitable, though many false witnesses came forward.

False Witness: This man said, ‘I am able to destroy the Temple of God and rebuild it in three days.’

Priest: Have you no answer to the accusations that these witnesses bring against you? What do you say about them?

N1: But Jesus remained silent.

Priest: I put you under oath before the living God: You are the Messiah? The One born of God?

**J: You have said so. But I tell you,
from now on you will see the Chosen One
seated at the right hand of Power
and coming on the clouds of heaven.**

N1: Then the high priest tore his clothes.

Priest: He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?

Crowds: He deserves death!



*Were you there when Jesus was accused?
Were you there when Jesus was accused?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there when Jesus was accused?*

N2: Now Peter was sitting outside in the courtyard. A young servant woman came to him.

Woman 1: You also were with Jesus the Galilean.

Peter: I do not know what you are talking about.

N2: When he went out to the porch, another young servant woman saw him, and she spoke loudly so all the bystanders could hear.

Woman 2: This one was with Jesus of Nazareth.

Peter: I swear, I do not know the man.

N2: More bystanders started to close in on Peter.

Bystanders: Certainly you are also one of them, for your accent betrays you.

Peter: For God's sake, I do not know the man!

N2: At that moment, the cock crowed. Then Peter remembered what Jesus had said.

**J: Before the cock crows,
you will deny me three times.**

N2: Peter went out and wept bitterly.



N1: When Judas, who betrayed Jesus, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders.

Judas: I have sinned by betraying innocent blood.

Priest: What's that to us? That's your concern.

N1: Throwing down the pieces of silver in the Temple, Judas departed. He went and hanged himself. But the chief priests took the pieces of silver.

Priest: It is not lawful to put them into the treasury, since they are blood money.

N1: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason, that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah:

Prophet: *And they took the thirty pieces of silver, the price of the one on whom a price had been set, and with the silver they bought the potter's field.*

N1: Now Jesus stood before the governor.

Pilate: So, you are Ruler of the Judeans?

J: **Your words, not mine.**

N1: But when Jesus was accused by the religious leaders, he did not answer.

Pilate: Do you not hear how many accusations are being made against you?

N1: But Jesus gave no answer, not even to a single charge, so that the governor was stunned. Now at the festival, the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time, they had a notorious prisoner, called Jesus Barabbas. So, Pilate addressed the crowds after they had amassed.

Pilate: Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

N1: Pilate realized that it was out of jealousy that Jesus had been handed over. While Pilate was sitting on the judgment seat, his wife sent him word.

Pilate's Wife: Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.

N1: Now the religious leaders persuaded the crowds to ask for Barabbas and to have Jesus killed.

Pilate: Which of the two do you want me to release for you?

Crowds: Barabbas!

Pilate: Then what should I do with Jesus who is called the Messiah?

Crowds: Crucify him!

Pilate: Why? What harm has he done?

Crowds: Crucify him! Crucify him!

N1: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands for all to see.

Pilate: I am innocent of this man's blood; it is your responsibility.

Crowds: His blood be on us and on our children!

N1: So Pilate released Barabbas; and after flogging Jesus, he handed him over to be crucified.

*Were you there when Jesus was condemned?
Were you there when Jesus was condemned?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there when Jesus was condemned?*



N2: The soldiers took Jesus into the governor's headquarters, and they gathered a whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him.

Crowds: Hail, King of the Judeans!

N2: They spat on him and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry the cross.

N1: When they came to a place called Golgotha (which means Place of a Skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, Ruler of the Judeans." Then two bandits were crucified with Jesus, one on his right and one on his left.

*Were you there when they nailed him to the cross?
Were you there when they nailed him to the cross?
Oh, sometimes it causes me to tremble...
Were you there when they nailed him to the cross?*

N1: Those who passed by derided him.

Crowds: So you would destroy the Temple and rebuild it in three days! If you are born of God, save yourself and come down from the cross.

N1: In the same way the chief priests, along with other religious leaders, mocked him.

Priest: This one saved others; but he cannot save himself. If he is the Ruler of Israel, let him come down from the cross now, and then we will believe. He trusts in God; let God deliver him now if it is God's will. For he said, "I am born of God."

N1: Even the bandits who were crucified with him taunted him in the same way. At noon, darkness came over the whole land until three in the afternoon, when Jesus cried out with a loud voice, 'Eli, Eli, lema sabachthani?'

J: My God, my God, why have you forsaken me?

Crowds: This man is calling for Elijah.

N1: At once someone ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. Some intervened.

Crowds: Wait, let us see whether Elijah will come to save him.

N1: Then Jesus cried again with a loud voice and breathed his last, giving up his spirit.

(Moment of Silence)

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After the resurrection, they came out of the tombs and entered the holy city and appeared to many. When the centurion and other officials who were keeping watch over Jesus saw the earthquake and what took place, they were terrified.

Crowds: Truly this one was born of God!

N1: Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the two Zebedee siblings.

*Were you there with the women at the cross?
Were you there with the women at the cross?
Oh – sometimes it causes me to tremble, tremble, tremble,
Were you there with the women at the cross?*

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

*Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble...
Were you there when they laid him in the tomb?*



The Passion of Jesus the Messiah.
Thanks be to God.

Silence after Gospel

GONG
(Three minutes of silence)

Veneration of the Cross

Matt Maher

All are invited to come forward to venerate the cross.

Chant during the veneration:

Set me as a seal on your heart,

Set me as a seal on your soul.

Strong as death is love, unyielding as the grave.

Nothing will quench its flame.

Nothing will quench its flame.

General Intercessions *[All stand as able]*

Sung Response: Foley

Presider: Steeped in the mystery of God-with-us even in the depths of loneliness and despair, let us pray for everything that we and all of humanity everywhere need in this time of war, chaos, and disruption.

Lector #1: Let us pray for all who follow Jesus, whether or not they live the faith in the way we strive to do. Increase our compassion for all people, especially migrants, refugees, asylum seekers, and immigrants; LGBTQIA people, and people of color, as we work to dismantle divisiveness in all its forms and build up kinship in justice and love.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #2: Let us pray for those in the human family who do not believe, who sense only your silence and absence. Comfort all who seek meaning and a reason for living.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #1: Let us pray for those celebrating Passover this week and for solidarity among Jews and Christians in our common work of Tikkun Olam, healing the world. Let us also pray for the elimination of the evils of anti-semitism in our country and around the world.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #2: Let us pray for all who find meaning and purpose in life through other religions and wisdoms of the world. May we seek harmony and concord with the followers of Islam, another Abrahamic religion in addition to Judaism and our own Christian Way. May the Divine Presence be made known to all spiritual seekers, by whatever name and path they walk.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #1: Let us pray for all political leaders everywhere, that they turn away from their devotion to war and instead use their power to serve the people and bring peace and harmony among nations, even those considered adversaries. We also pray for all legislators and judges, that they abandon narrow partisanship and administer justice equally for all. May all leaders, political or religious, avoid corruption, nepotism and favoritism. May those they are intended to serve have the courage to demand justice, reconciliation, and honesty from them.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #2: Let us pray for all those who suffer in body or mind; for those who are hungry or unhoused, and for those who are oppressed by unjust laws and human systems. Give us the courage to challenge unjust government systems and ideologies that cause or increase their pain, so that they may find us in solidarity with them.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #1: Make us mindful that we are but an infinitesimal part of the cosmos, which is the milieu of Divine self-revelation. May we remember, in the words of the native people of the Americas, that the Earth does not belong to us – we belong to the Earth, and we are charged with being her caretakers.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

Lector #2: Let us re-commit ourselves to be the heart and hands of God in the midst of our current violence and turmoil, and pray for the grace of lives made holy by service. Open our hearts to embrace the Mystery that is You, in the life, death, and resurrection of Jesus, and in our own.

Moment of Silence

Sung Response (all): *Patience people, for our God is coming.*

The Prayer of Jesus [Sung]*Wilhelmy*

The prayer often called the "Our Father" has been translated and rendered in many ways over the last 2,000 years. We invite you to join us in singing this contemporary version.

***Loving God, in whom is heaven,
may Your name be honored everywhere.
May Your kin-dom come,
the desire of Your heart for the world be done,
in us, by us and through us.
Give us the bread we need for each day.
Forgive us. Enable us to forgive others.
Keep us from all anxiety and fear.
For You reign in the power that comes from love which is Your glory, forever and ever. Amen.***

Communion Rite

Presider: *Acknowledging the priesthood of all believers, let us turn to our right and our left, making a sign of the Cross on your neighbor's forehead in silence.*

Communion Chant*Jan Phillips*

***I will not leave you comfortless.
I will not leave you alone.
I am the air you breathe in.
I'm the light of every star and every dawn. x3***

Closing Prayer *Untitled Poem**Mary Anne Perrone*

The longest day, Waiting For Resurrection, Death already having come.	Barely believing That the rock will open itself And produce sweet water,
The in-between, the meantime That hanging onto a string Time	That the broken strings will Knit themselves into New melodies,
Barely believing That emptiness is not All there is,	That the betrayed child's eyes Will again reflect Trust, Enough at least to grow a garc
That the bitter, burnt taste of Defeat, and the great chasm Of fear Will not reside forever In our bones.	Barely believing in the Waiting itself, Not knowing yet that Resurrection doesn't just Come. It has to be birthed.

[All depart in silence – there is no closing song.]

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