

GOOD FRIDAY – Year B

Friday 2 April 2021

Celebrants

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Cantor

Lumina

Organist and Director of Music

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THE FIRST READING

A reading from Isaiah 52: 13-53:12

The servant of the Lord, an expiatory Sacrifice

See, my servant will prosper,
he shall be lifted up, exalted, rise to great heights.

As the crowds were appalled on seeing him
– so disfigured did he look
that he seemed no longer human –
so will the crowds be astonished at him,
and kings stand speechless before him;
for they shall see something never told
and witness something never heard before:
'Who could believe what we have heard,
and to whom has the power of the Lord been revealed?'

Like a sapling he grew up in front of us,
like a root in arid ground.
Without beauty, without majesty we saw him,
no looks to attract our eyes;
a thing despised and rejected by men,
a man of sorrows and familiar with suffering,
a man to make people screen their faces;
he was despised and we took no account of him.
And yet ours were the sufferings he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.

We had all gone astray like sheep,
each taking his own way,
and the Lord burdened him
with the sins of all of us.

Harshly dealt with, he bore it humbly,
he never opened his mouth,
like a lamb that is led to the slaughter-house,
like a sheep that is dumb before its shearers
never opening its mouth.

By force and by law he was taken;
would anyone plead his cause?
Yes, he was torn away from the land of the living;
for our faults struck down in death.
They gave him a grave with the wicked,
a tomb with the rich,
though he had done no wrong
and there had been no perjury in his mouth.

The Lord has been pleased to crush him with suffering.
If he offers his life in atonement,
he shall see his heirs, he shall have a long life
and through him what the Lord wishes will be done.
His soul's anguish over
he shall see the light and be content.
By his sufferings shall my servant justify many,
taking their faults on himself.

Hence I will grant whole hordes for his tribute,
he shall divide the spoil with the mighty,
for surrendering himself to death
and letting himself be taken for a sinner,
while he was bearing the faults of many
and praying all the time for sinners.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Father, I put my life in your hands.

1 In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free,
Into your hands I commend my spirit.
It is you who will redeem me, Lord.

Father, I put my life in your hands.

2 In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends.

Father, I put my life in your hands.

3 Those who see me in the street
run far away from me.
I am like a dead man, forgotten in men's
hearts,
like a thing thrown away.

Father, I put my life in your hands.

4 But as for me, I trust in you, Lord;
I say: 'You are my God.
My life is in your hands, deliver me
from the hands of those who hate me.

Father, I put my life in your hands.

5 Let your face shine on your servant.
Save me in your love.'
Be strong, let your heart take courage,
all who hope in the Lord.

Father, I put my life in your hands.

THE SECOND READING (Read in Italian)

Dalla lettera agli Ebrei.

Fratelli, poiché abbiamo un grande sommo sacerdote che ha attraversato i cieli, Gesù, Figlio di Dio, manteniamo ferma la professione della nostra fede. Infatti non abbiamo un sommo sacerdote che non sappia compatire le nostre infermità, essendo stato lui stesso provato in ogni cosa, come noi, escluso il peccato.

Accostiamoci dunque con piena fiducia al trono della grazia, per ricevere misericordia e trovare grazia ed essere aiutati al momento opportuno.

Cristo, nei giorni della sua vita terrena, offrì preghiere e suppliche con forti grida e lacrime a colui che poteva liberarlo da morte e fu esaudito per la sua pietà; pur essendo Figlio, imparò tuttavia l'obbedienza dalle cose che patì e, reso perfetto, divenne causa di salvezza eterna per tutti coloro che gli obbediscono.

Parola di Dio.

Rendiamo grazia a Dio.

A Reading from Hebrews 4: 14-16,5:7-9

The Lord burdened him with the sins of all of us

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Glory and praise to you, Lord Jesus Christ!

Christ became obedient for us even to death, dying on the cross.

Therefore, God raised him on high

and gave him a name above all other names.

Glory and praise to you, Lord Jesus Christ!

GOSPEL

Narrator The Passion of our Lord Jesus Christ according to John

Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

Jesus Who are you looking for?

Narrator They answered,

Crowd Jesus the Nazarene.

Narrator He said,
Jesus I am he.
Narrator Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,
Jesus Who are you looking for?
Narrator They said,
Crowd Jesus the Nazarene.
Narrator Jesus replied,
Jesus I have told you that I am he. If I am the one you are looking for, let these others go.
Narrator This was to fulfil the words he had spoken: 'Not one of those you gave me have I lost'.
Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,
Jesus Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?
Narrator The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people'.
Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,
Maid Aren't you another of that man's disciples?
Narrator He answered,
Peter I am not.
Narrator Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.
The high priest questioned Jesus about his disciples and his teaching. Jesus answered,
Jesus I have spoken openly for all the world to hear; I always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.
Narrator At these words, one of the guards standing by gave Jesus a slap in the face, saying,
Guard Is that the way to answer the high priest?
Narrator Jesus replied,
Jesus If there is something wrong in what I said, point it out; but if there is no offense in it, why do you strike me?
Narrator Then Annas sent him, still bound, to Caiaphas, the high priest.
As Simon Peter stood there warming himself, someone said to him,
Bystander Aren't you another of his disciples?
Narrator He denied it saying,
Peter I am not.

Narrator One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

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

Narrator Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

Pilate What charge do you bring against this man?

Narrator They replied,

Crowd If he were not a criminal, we should not be handing him over to you.

Narrator Pilate said,

Pilate Take him yourselves, and try him by your own Law.

Narrator The Jews answered,

Crowd We are not allowed to put a man to death.

Narrator This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

Pilate Are you the king of the Jews

Narrator Jesus replied,

Jesus Do you ask this of your own accord, or have others spoken to you about me?

Narrator Pilate answered,

Pilate Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

Narrator Jesus replied,

Jesus Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

Narrator Pilate said,

Pilate So you are a king then?

Narrator Jesus answered,

Jesus It is you who say it. Yes, I am a king. I was born for this, I came into the world for this; to bear witness to the truth, and all who are on the side of truth listen to my voice.

Narrator Pilate said,

Pilate Truth? What is that?

Narrator And with that he went out again to the Jews and said,

Pilate I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

Narrator At this they shouted:

Crowd Not this man, but Barabbas.

Narrator Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

Crowd Hail, king of the Jews!

Narrator And they slapped him in the face.
Pilate came outside and said to them,

Pilate Look, I am going to bring him out to you to let you see that I find no case.

Narrator Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

Pilate Here is the man.

Narrator When they saw him the chief priests and the guards shouted,

Crowd Crucify him! Crucify him!

Narrator Pilate said,

Pilate Take him yourselves and crucify him: I can find no case against him.

Narrator Then Jews replied,

Crowd We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.

Narrator When Pilate heard them say this his fears increased.
Re-entering the Praetorium, he said to Jesus,

Pilate Where do you come from?

Narrator But Jesus made no answer. Pilate then said to him,

Pilate Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

Narrator Jesus replied,

Jesus You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Narrator From that moment Pilate was anxious to set him free, but the Jews shouted,

Crowd If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

Narrator Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

Pilate Here is your king.

Narrator They said,

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

Narrator Pilate said,

Pilate Do you want me to crucify your king?

Narrator The chief priests answered,

Crowd We have no king except Caesar.

Narrator So in the end Pilate handed him over to them to be crucified.
They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull, or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews'. This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

Crowd You should not write 'King of the Jews', but 'This man said: I am King of the Jews'.

Narrator Pilate answered,

Pilate What I have written, I have written.

Narrator When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

Crowd Instead of tearing it, let's throw dice to decide who is to have it.

Narrator In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

Jesus Woman, this is your son.

Narrator Then to the disciple he said,

Jesus This is your mother.

Narrator And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

Jesus I am thirsty

Narrator A jar full of vinegar stood there, so putting a sponge soaked in vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

Jesus It is accomplished;

Narrator And bowing his head he gave up the spirit.

All kneel and pause a moment

Narrator It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found that he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken,

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well the same one who had first come to Jesus at night-time and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At 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. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

VENERATION OF THE HOLY CROSS MOTET

Tomás Luis de Victoria – Popule meus

O my people, what have I done to thee?
Or how have I offended you?
Answer me.

O holy God! O holy God!
O holy strong One! O holy strong One!
O holy and immortal, have mercy upon us.
O holy and immortal, have mercy upon us.

COMMUNION MOTET

Tomás Luis de Victoria – O Vos Omnes II

Antiphon:

O all ye that pass by the way,
attend and see if there be any sorrow like to my sorrow.

Responsory:

O all ye that pass by the way, attend and see:
• If there be any sorrow like to my sorrow.
V. Attend, all ye people, and see my sorrow:
• If there be any sorrow like to my sorrow.

POST COMMUNION HYMN

- 1 Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
- 2 Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?
- 3 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, tremble, tremble.
Were you there when they laid him in the tomb?

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Responsorial Psalm

Music: Kathleen Boschetti MSC

Were You There When They Crucified My Lord

Words and Music: Traditional Afro-American Spiritual