
Granville

Catholic Church Record

Special Edition

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Good Friday

The Official Bulletin of Holy Cross Parish



GOOD FRIDAY

I T ✠ I S ✠ F I N I S H E D

Today, in the Church and around the world, we commemorate Good Friday, a day permeated by human sadness and religious silence. In the morning we pray the Way of the Cross, those fourteen stations of the way of sorrows as Our Lord moved towards His death. In the afternoon, at 3:00, according to ancient tradition the time Our Lord breathed His last and gave up His spirit, we fall before the altar of the Lord and remember Him. That altar, a symbol of the table of the Last Supper and a symbol of the tomb of Christ, is stripped bare. The whole church is stripped of all decoration. The statues of the Saints are veiled, the Crosses are covered, the altar lies bare. There are no flowers, no candles, nothing that gives any sense of joy, because today we are in mourning. We mourn because our sins have nailed an innocent man, the Son of God, to the wood of the Cross.

Today, of all days, let us not begrudge the length of this commemoration but turn our gaze towards Christ—a gaze so often distracted by scattered and passing earthly interests. Let us look at the wood Cross, on which hung the salvation of the world. It is permanent proof of a self-emptying and infinite love that brought God to become man, vulnerable like us, unto dying crucified.

On this day, the Garden of Eden, that earthly paradise, has given way to the Garden of Gethsemane and the agony of Christ. The wood of the tree of life has given way to the wood of the Cross. The first man, Adam, that brought death into the world, has given way now to Christ, the true man, who by His death has brought eternal life. And the gates of paradise closed to us since the fall of man have been thrown open by the rising up on the Cross of Christ.

But why do we call this day, the day Our Lord died, good?

Pope Benedict XVI said, "That which is wrong, the reality of evil, cannot simply be ignored; it cannot just be left to stand. It must be dealt with; it must be overcome. Only this counts as a true mercy. And the fact that God now confronts evil himself because men are incapable of doing so—therein lies the 'unconditional' goodness of God."

Sin entered the world with the fall of Adam and Eve, and with it, death and eternal separation from God. But God was not satisfied with merely forgiving our sins; He did infinitely more than that: he took those sins upon Himself, He shouldered them Himself. The Son of God, says St. Paul the Apostle, "became sin for us." So what pleased God was not Christ's death but his will in dying of his own accord: It was not death, then, but love that saved us.



© St Paul Region/ Custody of the Holy Land, Fr. Frans Luff, Minister of the St Paul Region of the Custody of the Holy Land walking with children in Aleppo.

As Jesus said to St Francis, so also to us ...

GO REBUILD MY HOUSE

Good Friday
HOLY LAND COLLECTION

Your donation helps to preserve the sacred places and supports Christians who live in the Holy Land.

The Holy Land Commissariat and the Franciscan Friars who minister in the Holy Land thank you for your generosity. Donations can be made directly to: Commissariat of the Holy Land, 47 Victoria St, Waverley NSW 2024, Tel (02) 9369 9300 or through your local parish.



For over 130 years, the global Good Friday Collection has supported the Holy Land.

This is your chance, in the Diocese of Parramatta,
to preserve the holiest places and ancient Catholic communities.

The Franciscan Order has care for the Custody of the Holy Land,
which includes many holy places and institutions.

They welcome pilgrims, provide social and emergency accommodation
for the local community, support schools and parishes, and run cultural projects.

The ongoing persecution of Christians across the Middle East
highlights the importance of responding generously to their difficult circumstances.

If you would like to contribute please make a donation to the collection
in the box available by the doors of the church
or visit the Holy Land Franciscans of Australia website
at holylandfranciscansaustralia.org

to find out more about the work of the Holy Land Commissariat and to make a donation.



**HOLY LAND
FRANCISCANS
of AUSTRALIA**

✠ It is the most painful death ever conceived and was reserved for the most vicious of male criminals. Jesus refused the anaesthetic wine offered to Him by the Roman soldiers.

✠ Having been nailed to the Cross Jesus now had an impossible anatomical position to maintain.

✠ Jesus' knees were flexed at about 45 degrees and He was forced to bear His weight with the muscles of His thigh causing severe cramps in the thighs and calves.

✠ Jesus' weight was carried on His feet, with nails driven through them. As the strength of His lower limbs failed He was forced to transfer His weight to His wrists, arms, and shoulders.

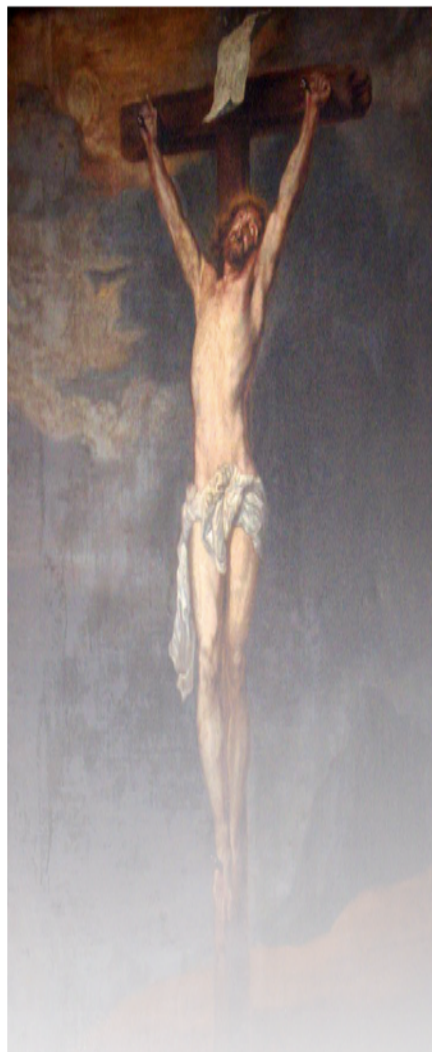
✠ Within minutes of being hung on the Cross Jesus' shoulders, elbows, and wrists became dislocated causing His arms to extend 9 inches longer than normal.

✠ These dislocations caused Jesus' rib cage to be pulled upwards. In order to exhale He was forced to pull His body upwards against the nails. This caused intense pain, mixed with a fear of suffocation.

✠ The result of the scourging at the pillar meant that Jesus was covered in blood and He sweated profusely because of His efforts to try and breathe.

✠ Because He could not breathe properly He now entered a state of hypoventilation (inadequate ventilation). The oxygen in His blood began to fall and He developed hypoxia (low blood oxygen) and the carbon dioxide levels rose drastically leading to hypercapnia, causing His heart to beat rapidly.

✠ The physiological reflexes forced Jesus to take deeper breaths, and He involuntarily shifted His weight up and down in order to breathe but which caused excruciating pain.



Anatomy o f t h e Crucifixion

A DOCTOR ANALYSES WHAT HAPPENED AT THE CRUCIFIXION

✠ The falling oxygen and rising carbon dioxide in His blood caused Him to develop tachycardia.

✠ Jesus' pulse rate would now be 220 beats per minute—the maximum rate normally sustainable.

✠ Jesus had taken no liquids now for 15 hours causing dehydration and His blood pressure to plummet.

✠ Jesus was now in first degree shock and suffering hypovolaemia (low blood volume), tachycardia (excessive heart rate), tachypnoea (high respiratory rate), and hyperhidrosis (excessive sweating). He was now succumbing to heart failure and respiratory failure. He would now require an emergency intravenous infusion of blood and plasma to save His life.

✠ He could no longer breathe properly and was slowly suffocating to death, and likely developed a haemopericardium (blood and plasma gathering around the space of the heart) causing a cardiac tamponade (the heart could no longer beat properly).

✠ Because of the increasing physiological demands on Jesus' heart, and the advanced state of haemopericardium, He probably suffered a cardiac rupture, meaning His heart literally burst.

✠ To slow the process of death soldiers would place a small seat on the Cross allowing the victim to place their weight momentarily on this seat. The effect of this meant that death could take up to 9 days.

✠ At three o'clock in the afternoon Jesus said, "It is finished," and He gave up His spirit.

✠ Hanging on the Cross for six hours He now died of the most terrible torture ever invented.

"The Anatomical and Physiological Details of by Crucifixion" by Dr. C. Truman Davis. Originally published in "Arizona Medicine" (March 1965), Arizona Medical Association.

CROSS WALK

Friday 29th March
5 p.m.

Join us for a solemn procession of
the Stations of the Cross
through the streets of Granville
in honour of Good Friday

Starting

HOLY TRINITY CHURCH
Cnr. Bennalong & Randle St

Ending

HOLY FAMILY CHURCH
200 The Trongate



Celebration of the Passion of the Lord

The Readings

First Reading

The Prophet Isaiah (52:13-53:12)

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.

Responsorial Psalm (Ps 21:8-9, 17-20, 23-24. R. v. 2)

R. Father, I put my life in your hands.

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. R.

In the face of all my foes

I am a reproach,

an object of scorn to my neighbours

and of fear to my friends. R.

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. R.

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. R.

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. R.

Second Reading

The Letter to the Hebrews (4:14-16; 5:7-9)

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 him through suffering; but having been made perfect, he became for all who obey the source of eternal salvation.

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!

The Passion
The Gospel of John (18:1-19:42)

All join in the reading of part of the Crowd (C).

N 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,

✠ 'Who are you looking for?'

N And they answered,

C 'Jesus the Nazarene.'

N He said,

✠ 'I am He.'

N 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,

✠ 'Who are you looking for?'

N And they said

C 'Jesus the Nazarene.'

N Jesus replied

✠ 'I have told you that I am He. If I am the one you are looking for, let these others go.'

N 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,

✠ 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?'

N 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,

O 'Aren't you another of that man's disciples?'

N And he answered,

O 'I am not.'

N 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

✠ 'I have spoken openly for all the world to hear; I have 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.'

N At these words, one of the guards standing by gave Jesus a slap in the face, saying,

O 'Is that the way to answer the high priest?'

N Jesus replied,

✠ 'If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?'

N Then Annas sent Him, still bound, to Caiaphas, the high priest. As Simon Peter stood there warming himself, someone said to him,

O 'Aren't you another of His disciples?'

N He denied it saying,

O 'I am not.'

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

O 'Didn't I see you in the garden with Him?'

N 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,

O 'What charge do you bring against this man?'

N They replied,

C 'If He were not a criminal, we should not be handing him over to you.'

N Pilate said,

O 'Take Him yourselves, and try Him by your own Law.'

N The Jews answered,

C 'We are not allowed to put a man to death.'

N This was to fulfill 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:

O 'Are you the king of the Jews?'

N Jesus replied,

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

N Pilate answered,

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

N Jesus replied,

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

N Pilate said,

O 'So you are a king then?'

N Jesus answered,

✘ '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.'

N Pilate said,

O 'Truth? What is that?'

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

O '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?'

N At this they shouted:

C 'Not this man, but Barabbas.'

N 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,

C 'Hail, king of the Jews!'

N And they slapped Him in the face. Pilate came outside again and said to them,

O 'Look, I am going to bring Him out to you to let you see that I find no case.'

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

O 'Here is the man.'

N When they saw Him the chief priests and the guards shouted,

C 'Crucify Him! Crucify Him!'

N Pilate said,

O 'Take Him yourselves and crucify Him: I can find no case against Him.'

N The Jews replied:

C 'We have a Law, and according to the Law He ought to die, because He has claimed to be the Son of God.'

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

O 'Where do you come from?'

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

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

N Jesus replied,

✘ '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.'

N From that moment Pilate was anxious to set Him free, but the Jews shouted,

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

N Hearing these words, Pilate had Jesus brought out, and seated 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,

O 'Here is your king.'

N They said,

C 'Take Him away, take Him away! Crucify Him!'

N Pilate said,

O 'Do you want me to crucify your king?'

N The chief priests answered,

C 'We have no king except Caesar.'

N So in the end Pilate handed Him over to them to be crucified. Then they 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,

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

N Pilate answered,

O 'What I have written, I have written.'

N 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,

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

N 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,

✠ 'Woman, this is your son.'

N Then to the disciple He said,

✠ 'This is your mother.'

N 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:

✠ 'I am thirsty.'

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

✠ 'It is accomplished,'

N and bowing His head he gave up the spirit.

All kneel and pause a moment.

N 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.

I T ✠ I S ✠ F I N I S H E D
