



St Mark's Parish

www.stmarksdrummoyne.org.au

Good
FRIDAY



~ Celebration of the Passion of the Lord ~

The significance of Good Friday

"It is finished"; and he bowed his head and handed over his spirit."

On Good Friday, the entire Church fixes her gaze on the Cross at Calvary. Each member of the Church tries to understand at what cost Christ has won our redemption. In the solemn ceremonies of Good Friday, in the Adoration of the Cross, in the chanting of the 'Reproaches', in the reading of the Passion, and in receiving the pre-consecrated Host, we unite ourselves to our Savior, and we contemplate our own death to sin in the Death of our Lord.

The Church - stripped of its ornaments, the altar bare, and with the door of the empty tabernacle standing open - is as if in mourning. In the fourth century the Apostolic Constitutions described this day as a 'day of mourning, not a day of festive joy,' and this day was called the 'Pasch (passage) of the Crucifixion.'

The liturgical observance of this day of Christ's suffering, crucifixion and death evidently has been in existence from the earliest days of the Church. No Mass is celebrated on this day, but the service of Good Friday is called the Mass of the Presanctified because Communion (in the species of bread) which had already been consecrated on Holy Thursday is given to the people.

Traditionally, the organ is silent from Holy Thursday until the Alleluia at the Easter Vigil, as are all bells or other instruments, the only music during this period being unaccompanied chant. The omission of the prayer of consecration deepens our sense of loss because Mass throughout the year reminds us of the Lord's triumph over death, the source of our joy and blessing. The desolate quality of the rites of this day reminds us of Christ's humiliation and suffering during his Passion. We can see that the parts of the Good Friday service correspond to the divisions of Mass:

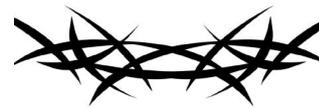
- * Liturgy of the Word - reading of the Passion.
- * Intercessory prayers for the Church and the entire world, Christian and non-Christian.
- * Veneration of the Cross
- * Communion, or the 'Mass of the Pre-Sanctified.

Good Friday is a day of mourning, Catholics should, if possible, refrain from work and participate in the liturgy.

The Church also teaches that Good Friday is a day of fasting and abstinence. For Catholics between the ages of 18 and 59, one full meal and two small meals are recommended. All Catholics older than 14 years old must abstain from meat. Conversations should be respectful, and we should limit our exposure to music, and other activities that would distract us from fully participating in the commemoration of the day.

Veneration of the Cross.

A significant element of the Good Friday service is the veneration of the Cross when all are invited to proceed forward and touch or kiss the Cross that is the central symbol of Good Friday. Veneration of holy objects and places is an ancient practice that draws people into connection with the mystery and history of the thing they venerate. In more recent years, the veneration of the Cross has taken on a new significance as the World Youth Day Cross and Icon travel around the world and around the host country of WYD. The act of veneration invites us into a moment of deep prayer.



Celebration of the Lord's Passion:

The service on Good Friday is not a Mass. It consists of

I: Liturgy of Word

readings, homily, solemn intercessions.

II: The Adoration of the Holy Cross

III: Holy Communion.

The Traditional Good Friday Collection for the Holy Land.

The traditional collection on Good Friday to assist the Catholic communities in **the Holy Land appeal box is available in the Church.** Every year on Good Friday, a collection is taken up in Catholic Churches around the world to support the work of the Franciscans of the Custody of the Holy Land who have the unique responsibility of maintaining the Holy Places and preserving the Christian presence in the Holy Land.

Friday of the Passion of the Lord (Good Friday)

Celebration of the Lord's Passion

The time is 3:00pm. The altar is bare. There is no commentary of welcome, to emphasise the silence

PRAYER

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns forever and ever.

First Reading

Isaiah 52:13 – 53:12

A reading from the prophet Isaiah

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.

All: Thanks be to God.

Responsorial Psalm Ps 30:2. 6. 12-13. 15-17. 25. R. Lk 23:46

(R.) *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. **(R.)**
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. **(R.)**
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. **(R.)**
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. **(R.)**
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. **(R.)**

Second Reading

Heb 4:14-16; 5:7-9

A reading from the letter to the Hebrews

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

The word of the Lord.

All: Thanks be to God.

Gospel Acclamation

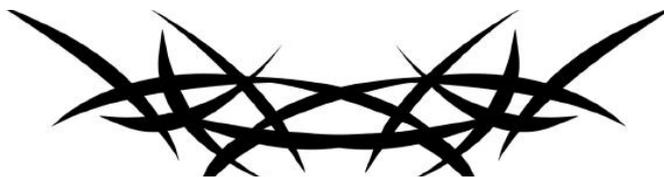
Phil 2:8-9

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!



Friday of the Passion of the Lord (Good Friday)

Celebration of the Lord's Passion (cont)

Gospel

Jn 18:1 – 19:42

The passion of our Lord Jesus Christ according to John

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,

J Who are you looking for?

N They answered,

C Jesus the Nazarene.

N He said,

J 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,

J Who are you looking for?

N They said,

C Jesus the Nazarene.

N Jesus replied,

J 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,

J 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 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,

J 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,

J 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 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,

O Are you the king of the Jews?

N Jesus replied,

J 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,

J 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.

N Pilate said,

O So you are a king then?

N Jesus answered,

J 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:

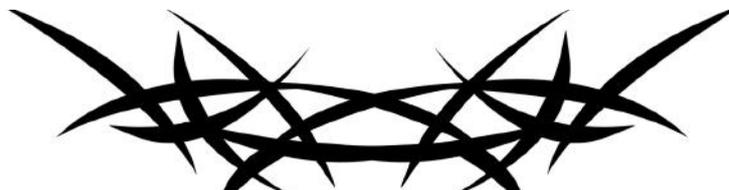
C Not this man, but Barabbas.

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.



Friday of the Passion of the Lord (Good Friday)

Celebration of the Lord's Passion (cont)

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
J 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 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,
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.
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,
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.

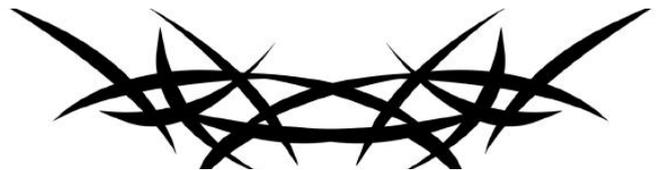
N In this way the words of scripture were fulfilled:
They shared out my clothing among them.
They cast lots for my clothes.
This is exactly what the soldiers did.
Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,
J Woman, this is your son.
N Then to the disciple he said,
J 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:
J I am thirsty.
N 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,
J 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.



Friday of the Passion of the Lord (Good Friday)

The Solemn Intercessions

Reader proclaims the intention, followed by the Leader.

1. For Holy Church *pause*

Let us pray, dearly beloved for the holy Church of God throughout the world, 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 tranquillity and quiet, we may glorify God the Father almighty.

Prayer in silence.

Leader: 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. Amen.

2. For the Pope *pause*

Let us pray for our most Holy Father Pope Francis that God who chose him for the Order of Bishops, may keep him safe and unharmed to guide and govern the holy People of God.

Prayer in silence.

Leader: Almighty ever-living God, by whose decree all things are founded, look with favour 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. Amen.

3. For all orders and degrees of the faithful *pause*

Let us pray for our Bishop Anthony Fisher and his Auxiliary Bishops and for all Bishops, Priests and Deacons of the Church and for the whole of the faithful people.

Prayer in silence.

Leader: 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. Amen.

4. For catechumens *pause*

Let us pray also for 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.

Leader: Almighty ever-living God, who makes your Church ever fruitful with new offspring, increase the faith and understanding of catechumens, that, reborn in the font of Baptism, they may be added to the number of your adopted children.
Through Christ our Lord. Amen.

5. For the unity of Christians *pause*

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.

Leader: Almighty ever-living God, who gathers what is scattered and keeps 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. Amen.

6. For the Jewish people *pause*

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.

Leader: 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. Amen.

6. For the Jewish people *pause*

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.

Leader: 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. Amen.

7. For those who do not believe in Christ *pause*

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.

Leader: 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. Amen.

8. For those who do not believe in God *pause*

Let us pray 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.

Leader: 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 recognise the signs of your father 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. Amen.

9. For those in public office *pause*

Let us pray 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.

Leader: Almighty ever-living God, in whose hand lies every human heart and the rights of peoples, look with favour, 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. Amen.

9b. For the afflicted in time of pandemic *pause*

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families and salvation to all the victims who have died.

Prayer in silence.

Leader: Almighty ever-living God, only support of our human weakness, look with compassion upon the sorrowful condition of your children who suffer because of this pandemic; relieve the pain of the sick, give strength to those who care for them, welcome into your peace those who have died and, throughout this time of tribulation, grant that we may all find comfort in your merciful love.
Through Christ our Lord. Amen.

10. For those in tribulation *pause*

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 travellers safety, to pilgrims return, health to the sick, and salvation to the dying.

Prayer in silence.

Leader: 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. Amen.



The Living Word

Good Friday – Celebration of the Passion of the Lord

2 April 2021

Gospel Reflection

The incredibly rich imagery and symbolic language that flows throughout the gospel of John gives way in some regards to a fairly stark narrative style as the gospel writer retells the central story of Christian faith. By the time this gospel was written, some 60-70 years after the events it describes, the story of Jesus' arrest, trial, torture and execution was well established in the early Christian communities. One can see across the four gospel accounts only relatively small points of difference. This indicates the fact that the account was already so well established in the Christian communities that the gospel writers felt they could not deviate much from the story that had been told and retold probably every single day in the intervening years.

In many ways, we can see that this key event was something of a starting point for each of the gospel writers. Each in their own way leads up to this event as the climactic point of the whole gospel. In the gospel of John, much of the imagery used throughout the gospel is referenced to the passion narrative. At various points, John refers to Jesus being 'lifted up' or 'raised up' and in doing so he is making reference to Jesus being lifted up on the cross. The story of 'living water' flowing from Jesus is reflected in the blood and water that flow when he is pierced by a spear. The emphasis this gospel writer has placed on the discipleship of women throughout the gospel is honoured by the presence of the women at the foot of the cross. In many ways, this gospel presents the crucifixion as the 'completion' of Jesus' work – the ultimate 'sign' to which all other signs have been pointing.

Scriptural context – The Suffering Servant

It is appropriate that the first reading in today's liturgy comes from one of Isaiah's Songs of the Suffering Servant. Isaiah includes three short poems or songs about the Suffering Servant and then a much longer fourth song from which today's reading comes. Traditionally, Jewish scholars interpreted Isaiah's poems as referring to the Jewish people as a whole. The followers of Jesus made a specific link between the imagery of Isaiah and the life and death of Jesus. The writings of Isaiah had a significant influence on the gospel writers who borrowed heavily from his imagery throughout their gospels.

Historical Context – Jews in the fourth gospel

The gospel of John is sometimes considered 'anti-Semitic' because its portrayal of 'the Jews' is rather negative. Use of the term 'the Jews' is very evident in today's Passion narrative where other writers might have used 'the Jewish authorities'. This gospel was written at a time when the Christian community had been exiled from the Jewish faith and what had once been close bonds were dramatically broken down. The language of the gospel is indicative of the social situation at the time of its writing rather than at the time of Jesus. We must be careful to understand the context of the writer.

Have you thought? – Veneration of the Cross

A significant element of the Good Friday service is the veneration of the Cross when all are invited to process forward and touch or kiss the Cross that is the central symbol of Good Friday. Veneration of holy objects and places is an ancient practice that draws people into connection with the mystery and history of the thing they venerate. In more recent years, the veneration of the Cross has taken on a new significance as the World Youth Day Cross and Icon travel around the world and around the host country of WYD. The act of veneration invites us into a moment of deep prayer.

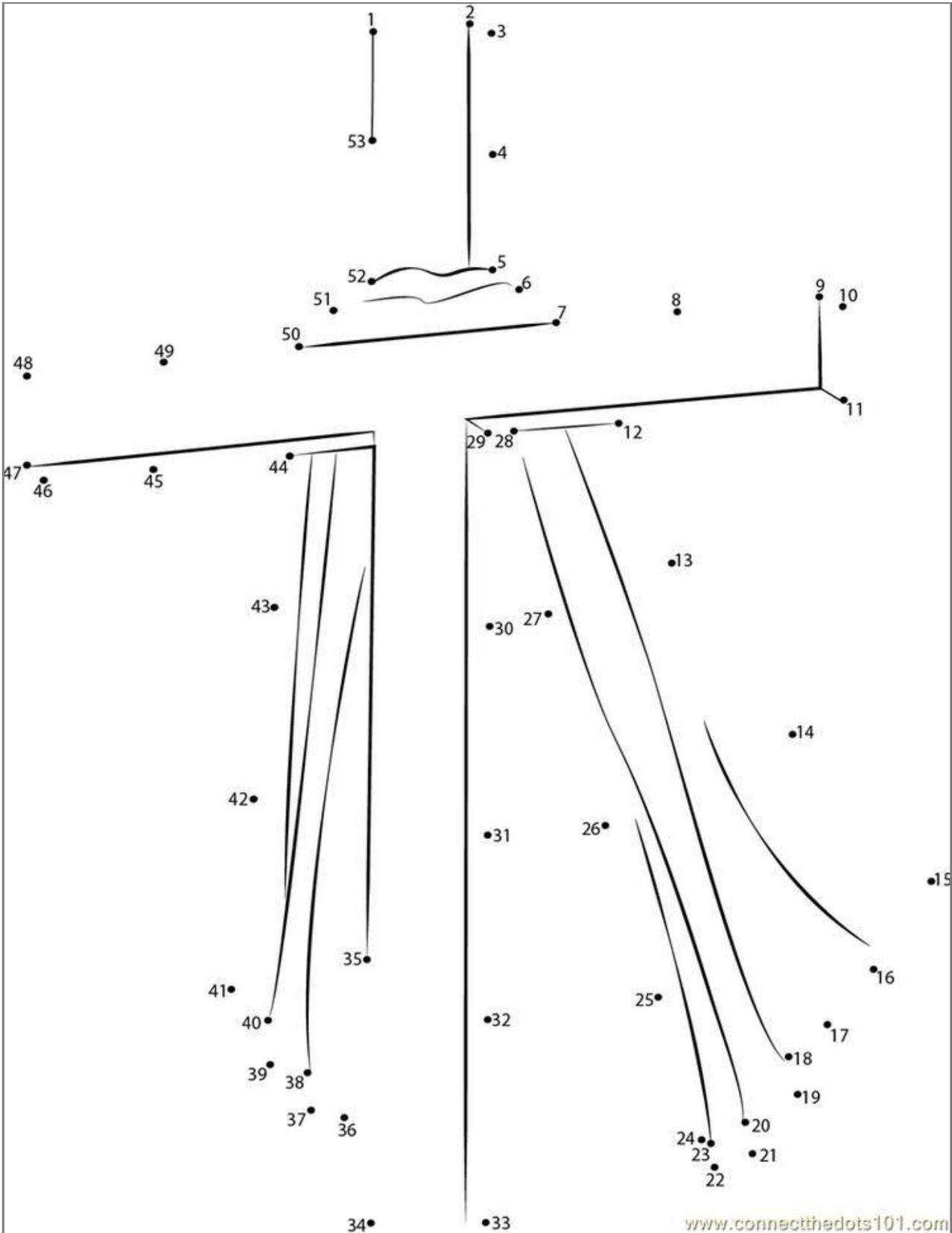
Questions

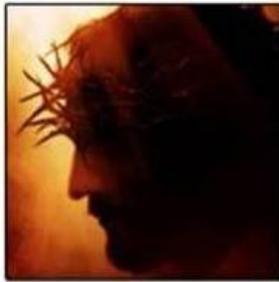
- Q. In what ways is Good Friday both a solemn day and a 'good' day?
- Q. When you listen to the Passion narrative, what images or emotions surface for you?
- Q. What is the 'good news' for our lives that we can take from this seemingly hopeless story?
- Q. What artistic image of the crucifixion do you find most powerful?

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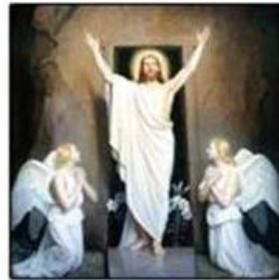


Good Friday





Good Friday



Easter Sunday

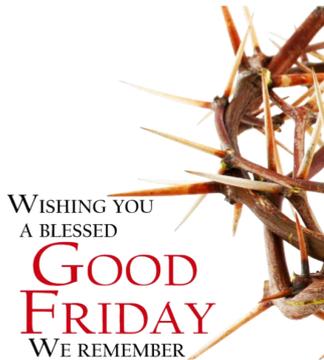
Please Depart In Silence

When departing the Church depart in Silence.

Genuflecting on Good Friday.

Should I genuflect to the tabernacle on Good Friday when I enter or leave the church?

From Good Friday after the 3pm Celebration of the Passion of the Lord we genuflect to the Cross.



Eastertide for the sick and housebound

If you know of anyone who is sick or housebound and would like a visit or to receive Holy Communion or have their home blessed, please let us know.

Holy Saturday Blessing of the Food:

Baskets containing a sampling of Easter foods and eggs are brought to church to be blessed on Holy Saturday after Morning Prayer.

The tradition of food blessing at Easter, which has early-medieval roots in Christian society, possibly originated from a pagan ritual. The tradition is said to date from the 7th century in its basic form, the more modern form containing bread and eggs (symbols of resurrection and Christ) are said to date from the 12th century.



Bring your basket to Holy Saturday
Morning Prayer 9:30am at St Mark's

St Mark's Catholic Parish

33 Tranmere Street, Drummoyne NSW 2047

Tel: (02) 9181 1795

Email: admin@stmarksdrummoyne.org.au

Parish Website: www.stmarksdrummoyne.org.au

Parish Office Hours: Monday to Friday 8:30am - 4:00pm
Closed Public Holidays

Parish Priest: Very Rev Fr Michael L McLean PP EV

Priest in Residence: Fr Denis Minns OP

Assistant Priest: Fr John Pham

Pastoral Associate: Sr Antonia Nedu ISR

Chairperson Parish Pastoral Council: Ms Celine Cheng

School Principal: Ms Rachel Bourke

- † You are required to Register to attend ALL MASSES on the parish website - numbers restrictions apply.
- † You are required to register when attending any event in the Parish Centre.
- † You will need to use the Services NSW QR Code to register when you enter the Church. A different QR code is used when you enter the Parish Centre.
- † You will need to have the Services NSW App on your phone.
- † Please help us by registering with your Smart Phone with the QR Code when you come to Mass or enter the Parish Centre.
- † We realise that some people do not have a Smart phone, contact the Parish Centre to register for Mass.
- † It is IMPORTANT that EVERYONE who enters the Church registers, QR Code and sanitisers.
- † Masks are no longer Mandatory however are highly recommended.
Please do not become complacent and make sure you continue to be vigilant.
- † Following ALL MASSES we ask for assistance in cleaning our pews and Church.

