**Note: Please leave this on the ambo, thanks.**

**GOOD FRIDAY - YEAR A**

**Introduction**

Good evening we welcome our parishioners and visitors to Mary Immaculate Quakers Hill/Schofields Parish.

Brothers and sisters, we have gathered for the celebration of the Lord’s Passion. We reflect on how much the Lord loves us. He accepts the cruel death on the cross that he may bear our infirmities and endure our sufferings. But we know that his death will lead to his triumph and to our redemption.

Jesus invites us to carry our cross daily and follow him. Let us share our burdens in faith and obedience so that we may complete his suffering for the sake of his Body, the Church.

Our Mass will be celebrated today by:

Please stand and join in singing the Entrance Hymn.

**good friday - Year A**

**LITURGY OF THE WORD**

#### FIRST READING   Is 52:13 – 53:12

#### A reading from the prophet Isaiah

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.*

#### 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.)***

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**SECOND READING**  (**Heb 4:14-16; 5:7-9)**

**A reading from the letter to the Hebrews**

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.*

**PLEASE STAND TO WELCOME THE GOSPEL**

**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 (Jn 18:1 – 19:42)

**The passion of our Lord Jesus Christ according to John**

**Narrator:** 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](http://liturgyhelp.com.au/resource_file/wav/Pharisees.mp3), all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

**Deacon:**  Who are you looking for?

**Narrator:** They answered,

**Other:**  Jesus the [Nazarene](http://liturgyhelp.com.au/resource_file/wav/Nazarene.mp3).

**Narrator:** He said,

**Deacon:** 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,

**Deacon:** Who are you looking for?

**Narrator:** They said,

**Other:**  Jesus the [Nazarene](http://liturgyhelp.com.au/resource_file/wav/Nazarene.mp3).

**Narrator:** Jesus replied,

**Deacon:** 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,

**Deacon:**  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](http://liturgyhelp.com.au/resource_file/wav/Annas.mp3), because [Annas](http://liturgyhelp.com.au/resource_file/wav/Annas.mp3) was the father-in-law of [Caiaphas](http://liturgyhelp.com.au/resource_file/wav/Caiaphas.mp3), who was high priest that year. It was [Caiaphas](http://liturgyhelp.com.au/resource_file/wav/Caiaphas.mp3) 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,

**Other:**   Aren’t you another of that man’s disciples?

**Narrator:** He answered,

**Other:**  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,

**Deacon:**  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.

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

**Other:** Is that the way to answer the high priest?

**Narrator:** Jesus replied,

**Deacon:**  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?

**Narrator:** Then [Annas](http://liturgyhelp.com.au/resource_file/wav/Annas.mp3) sent him, still bound, to [Caiaphas](http://liturgyhelp.com.au/resource_file/wav/Caiaphas.mp3), the high priest.

As Simon Peter stood there warming himself, someone said to him,

**Other:**  Aren’t you another of his disciples?

**Narrator:** He denied it saying,

**Other:**  I am not.

**Narrator:** One of the high priest’s servants, a relation of the man whose earPeter had cut off, said,

**Other:**  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](http://liturgyhelp.com.au/resource_file/wav/Caiaphas.mp3) to the [Praetorium](http://liturgyhelp.com.au/resource_file/wav/Praetorium.mp3). It was now morning. They did not go into the [Praetorium](http://liturgyhelp.com.au/resource_file/wav/Praetorium.mp3) themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

**Other:**  What charge do you bring against this man?

**Narrator:** They replied,

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

**Narrator:** Pilate said,

**Other:** Take him yourselves, and try him by your own Law.

**Narrator:** The Jews answered,

**Other:**   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](http://liturgyhelp.com.au/resource_file/wav/Praetorium.mp3) and called Jesus to him, and asked,

**Other:**  Are you the king of the Jews?

**Narrator:** Jesus replied,

**Deacon:**  Do you ask this of your own accord, or have others

spoken to you about me?

**Narrator:** Pilate answered,

**Other:**  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,

**Deacon:**  Mine is not a kingdom of this world; if my kingdomwere 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,

**Other:**  So you are a king then?

**Narrator:** Jesus answered,

**Deacon:**  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,

**Other:** Truth? What is that?

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

**Other:** I find no case against him. But according to a custom of

yours, I should release one prisoner at the [Passover](http://liturgyhelp.com.au/resource_file/wav/Passover.mp3); would

you like me, then, to release the king of the Jews?

**Narrator:** At this they shouted:

**Other:** Not this man, but [Barabbas](http://liturgyhelp.com.au/resource_file/wav/Barabbas.mp3).

**Narrator:** [Barabbas](http://liturgyhelp.com.au/resource_file/wav/Barabbas.mp3) 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,

**Other:**   Hail, king of the Jews!

**Narrator:** and they slapped him in the face.

Pilate came outside again and said to them,

**Other:**  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,

**Other:** Here is the man.

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

**Other:** Crucify him! Crucify him!

**Narrator:** Pilate said,

**Other:** Take him yourselves and crucify him: I can find no case

against him.

**Narrator:** The Jews replied,

**Other:**   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](http://liturgyhelp.com.au/resource_file/wav/Praetorium.mp3), he said to Jesus,

**Other:**  Where do you come from?

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

**Other:**  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

**Deacon:**  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,

**Other:**    If you set him free you are no friend of [Caesar](http://liturgyhelp.com.au/resource_file/wav/Caesar.mp3)’s; anyone

who makes himself king is defying [Caesar](http://liturgyhelp.com.au/resource_file/wav/Caesar.mp3).

**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](http://liturgyhelp.com.au/resource_file/wav/Gabbatha.mp3). It was [Passover](http://liturgyhelp.com.au/resource_file/wav/Passover.mp3) Preparation Day, about the sixth hour. Pilate said to the Jews,

**Other:**  Here is your king.

**Narrator:** They said,

**Other:**   Take him away, take him away. Crucify him!

**Narrator:** Pilate said,

**Other:**  Do you want me to crucify your king?

**Narrator:** The chief priests answered,

**Other:**    We have no king except [Caesar](http://liturgyhelp.com.au/resource_file/wav/Caesar.mp3).

**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 wentout of the city to the place of the skull, or, as it was called in Hebrew, [Golgotha](http://liturgyhelp.com.au/resource_file/wav/Golgotha.mp3), 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](http://liturgyhelp.com.au/resource_file/wav/Nazarene.mp3), 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,

**Other:**    You should not write ‘King of the Jews’, but ‘This man said: I

am King of the Jews’.

**Narrator:** Pilate answered,

**Other:**  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,

**Other:** 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](http://liturgyhelp.com.au/resource_file/wav/Clopas.mp3), and Mary of [Magdala](http://liturgyhelp.com.au/resource_file/wav/Magdala.mp3). Seeing

his mother and the disciple he loved standing near her, Jesus

said to his mother,

**Deacon:**  Woman, this is your son.

**Narrator:** Then to the disciple he said,

**Deacon:**  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:

**Deacon:**  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,

**Deacon:**  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](http://liturgyhelp.com.au/resource_file/wav/Joseph.mp3) 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](http://liturgyhelp.com.au/resource_file/wav/Nicodemus.mp3) 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.

#### The Gospel of the Lord.

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**GOOD FRIDAY - YEAR C**

**GENERAL INTERCESSION**

**Priest**: — In the celebration of the Word, we have proclaimed that Christ Jesus, our Lord and Saviour, offered himself for all. Dying on the cross, he drew and united all people to himself. Let us now bring before the Father of mercies the needs of the Church and of all men and women. We pray

**R — Lord, hear our prayer.**

**Reader:** — Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquillity and quiet, we may glorify God the Father almighty

We pray:

**R — Lord, hear our prayer.**

**Reader:** Let us pray also for our most Holy Father Pope Francis, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord’s holy Church, to govern the people of God.

We pray:

**R — Lord, hear our prayer.**

**Reader:** Let us pray also for Bishop Vincent, for all Bishops, Priests, and Deacons of the Church, and for the whole of the faithful people.

We Pray:

**R — Lord, hear our prayer.**

**Reader:** — Let us pray also for (our) catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received the forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

(We pray:

**R — Lord, hear our prayer.**

**Reader:** 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.

We pray.

**R — Lord, hear our prayer.**

**Reader:** For those who have died. In particular those mention in our parish bulletin. May God’s merciful love shine on them and their loved ones left behind.

We pray.

**R — Lord, hear our prayer.**

**Reader:** Together we now pray our parish community prayer for Good Friday:

**All:** Lord Jesus, in order that the merits of your sacrifice on the Cross might be applied to every soul of all time, you willed that it should be renewed upon the altar.

At the Last Supper, you said: "Do this in remembrance of me”.

By these words you gave your apostles and their successors the power to consecrate and to the command to do what you yourself did.

We believe that the Mass is both a sacrifice and a memorial- re-enacting your passion, death and resurrection.

Help us to realize that the Mass is the greatest gift of God to us and our greatest gift to God.

**Priest:** Heavenly Father, giver of life and of all that is good, hear our prayers and look upon us with kindness. As we celebrate the memorial of Christ’s passion and death, bring us to the glory of his resurrection. This we ask through Christ our Lord.

**All:** Amen.